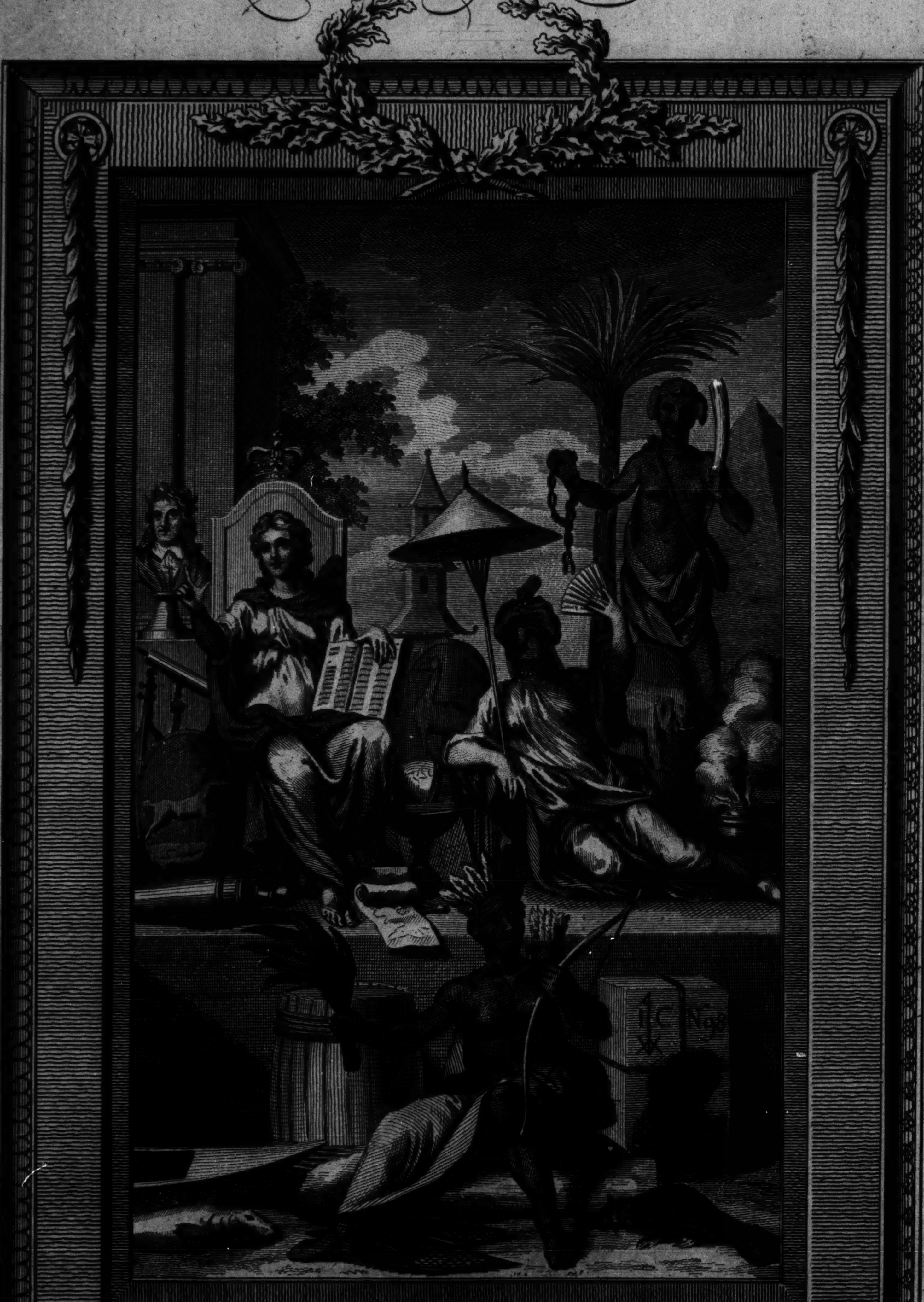
FRONTISPIECE.



Wale delin. Butler sculp.

Europe by Commerce, Arts, and Arms obtains
The Gold of AFRIC, *and her Sons enchains,*
She rules luxurious ASIA'S *fertile Shores,*
Wears her bright Gems, and gains her richest Stores;
While from AMERICA *thro' Seas She brings*
The Wealth of Mines, and various useful things.

A NEW AND COMPLETE

SYSTEM OF GEOGRAPHY.

CONTAINING

A full, accurate, authentic and intereſting Account and Deſcription

OF

Europe, Aſia, Africa, and America;

AS CONSISTING OF

CONTINENTS
ISLANDS
OCEANS

SEAS
RIVERS
LAKES

PROMONTORIES
CAPES
BAYS

PENINSULAS
ISTHMUSSES
GULPHS, &c.

AND DIVIDED INTO

Empires, Kingdoms, States, and Republics.

TOGETHER WITH

Their Limits, Boundaries, Climate, Soil, Natural and Artificial Curioſities and Productions, Religion, Laws, Government, Revenues, Forces, Antiquities, &c. Alſo the Provinces, Cities, Towns, Villages, Forts, Caſtles, Harbours, Sea-ports, Aqueducts, Mountains, Mines, Minerals, Foſſils, Roads, Public and Private Edifices, Univerſities, &c. contained in each:

And all that is intereſting relative to the

Cuſtoms, Manners, Genius, Tempers, Habits, Amuſements, Ceremonies, Commerce, Arts, Sciences, Manufactures, and Language of the Inhabitants. With an accurate and lively Deſcription of the various Kinds of Birds, Beaſts, Reptiles, Fiſhes, amphibious Creatures, Inſects, &c.

INCLUDING

The Eſſence of the moſt remarkable Voyages and Travels that have been performed by the Navigators and Travellers of different Countries, particularly the late Diſcoveries in the South Seas, and the Voyages towards the North Pole, with every Curioſity that hath hitherto appeared in any Language reſpecting the different Parts of the Univerſe.

LIKEWISE

Many curious and intereſting Circumſtances concerning various Places, communicated by ſeveral Gentlemen to the Authors of this Work.

ALSO

A Conciſe HISTORY of every EMPIRE, KINGDOM, STATE, &c. with the various Revolutions they have undergone.

To which will be added,

A New and Eaſy Guide to Geography, the Uſe of the Globes, &c. with an Account of the Riſe and Progreſs of Navigation, its Improvements and Utility to Mankind.

The whole embelliſhed and enriched with upwards of One Hundred moſt elegant and ſuperb Copper Plates, engraved in ſuch a Manner as to do infinite Honour to the reſpective Artiſts by whom they are executed. Theſe Embelliſhments conſiſt of Views, Maps, Land and Water Perſpectives; Birds, Beaſts, Fiſhes, &c. as alſo the various Dreſſes of the Inhabitants of different Countries, with their ſtrange Ceremonies, Cuſtoms, Amuſements, &c. &c.

By **CHARLES THEODORE MIDDLETON**, Eſq. K

Aſſiſted by ſeveral GENTLEMEN eminent for their Knowledge in the Science of Geography.

To know the World, from Home you need not ſtray;
Sit at your Eaſe, and ev'ry Clime ſurvey:
Here Empires, Kingdoms, States, and Realms are ſhown;
Men, Manners, Cuſtoms, Arts and Laws made known:
Here ev'ry Page your Wonder ſhall excite,
And give Improvement, while it gives Delight.

LONDON:
Printed for J. COOKE, at SHAKESPEARE's-HEAD, No. 17, in PATER-NOSTER-ROW.
MDCCLXXVII.

BRITISH MUSEUM

THE

PREFACE.

IT is univerſally admitted, that there are few ſtudies ſo replete with importance, or ſo abounding with entertainment, as Geography: for here the human mind, at the ſame time that it is purſuing pleaſure, becomes enriched with a knowledge that dignifies every faculty.

The mind which applies itſelf to Geography, in reaping the great intellectual advantage of cultivation and improvement, enjoys doubly every pleaſing deſcription, every animating picture, every hiſtoric charm, every grace and beauty, of a variegated, intereſting, and delectable ſcience.

A knowledge of the world, and of the people who inhabit it, is a ſubject which more or leſs concerns every perſon. By *Nature* we are prompted to deſire a knowledge of the country in which we firſt drew breath; *Commercial Views* lead us to enquire into the ſituation of our neighbours; and that *Curioſity* inherent in every human breaſt, and from which we derive our moſt ſublime pleaſures, induces us to wiſh for an acquaintance with the moſt remote parts of the univerſe in general.

One of the firſt objects of the human attention ought to be an inveſtigation of ſuch branches of knowledge as appear calculated to inſtruct, to enlighten, and to improve: and what, then, in this reſpect, can be more happily adapted than Geography? a ſcience ſo effectually tending to enlarge and ripen our underſtandings, to correct and regulate our opinions, ſtrengthen our aſſociated ideas, and baniſh illiberal prejudices.

We mean to furniſh our readers with an AUTHENTIC UNIVERSAL SYSTEM OF GEOGRAPHY; for which purpoſe we have beſtowed the moſt elaborate pains in our reſearches, in order to avoid the errors which ſome authors have fallen into, and to give clear, diſtinct, and accurate deſcriptions: nor ſhall we omit an hiſtory of the preſent ſtate of learning in the ſeveral countries of which we ſhall treat.

We have been ſupplied with ſome very valuable materials from gentlemen of eſtabliſhed credit, who have travelled into various parts of the world, and who have inveſtigated, with a peculiar attention, every thing worthy their curioſity: nor have we omitted to examine, with the niceſt care, the writings of ſuch great and learned men, as have explored with a philoſophic preciſion, and have given the moſt juſt deſcriptions of the World.

Our readers will not only here be made fully acquainted with the preſent ſtate of empires, kingdoms, provinces, and colonies, but alſo with the various revolutions which have effectuated their preſent form and ſituation. We ſhall take a view of the ancient as well as modern world; and, by carefully deſcribing the manners and cuſtoms of remote ages, render our undertaking the moſt extenſively complete of any ever yet attempted.

The grand diviſions of the globe into land and water, continents and iſlands; the ſituation and extent of the ſeveral kingdoms; their origin, their forms of government, their laws and revenues, their productions and natural curioſities; the genius, manners, cuſtoms, language, and learning of the inhabitants; their religion, their arts and ſciences, manufactures and commerce, buildings and ruins, will be here deſcribed in the moſt accurate, familiar, and pleaſing ſtile.

The variegated face of nature, from the burning tropics to the frigid poles; groves, gardens, and beauteous plants; ſhrubberies, and each blooming flower of fair creation, cannot fail to yield the moſt ſenſible and animated pleaſure; whilſt, on the other hand, wild ſolitary proſpects, rude deſarts, and tremendous piles of hills, will lift the human thought to the higheſt extreme of equal aſtoniſhment and amuſement.

The reader, deſirous to inveſtigate the tranſactions of remote ages, will be preſented with the relics of once flouriſhing cities, and the ſplendid ruins of palaces and temples. In ſhort, every thing that can tend to ſtrengthen and improve the underſtanding, or gratify and divert the curioſity, will be found in this our hiſtorical, political, and commercial deſcription of all the nations in the known world.

We ſhall begin with a deſcription of *Aſia*; for here it was, according to the holy writings, that the Divine Being created the firſt of the human race: it was here the beautiful garden of Eden was planted. It was Aſia which, after the deluge, became the nurſery of the riſing generations; whence the deſcendants of Noah diſperſed colonies into the other parts of the globe, making their firſt migrations into *Africa*, which will be the ſecond object of our conſideration. When the *Aſiatic* and *African* regions became the ſeats of tyranny and deſpotiſm, ſome of the more liberally diſpoſed penetrated northward; and ſought for that liberty in leſs prolific climates, which it was no longer permitted them to enjoy in the more fertile eaſtern parts—Hence *Europe*, though leſs extenſive and wealthy, became more poliſhed and powerful than the other two parts of the world. Till at length the inhabitants made ſuch aſtoniſhing improvements in the arts and ſciences, and became ſo bold in the ſpirit of enterpriſe, that they diſcovered the fourth grand diviſion of the globe, *America*, a part not leſs rich and prolific than the other three; with the hiſtory and deſcription of which we ſhall conclude our arduous and uſeful undertaking.

A NEW

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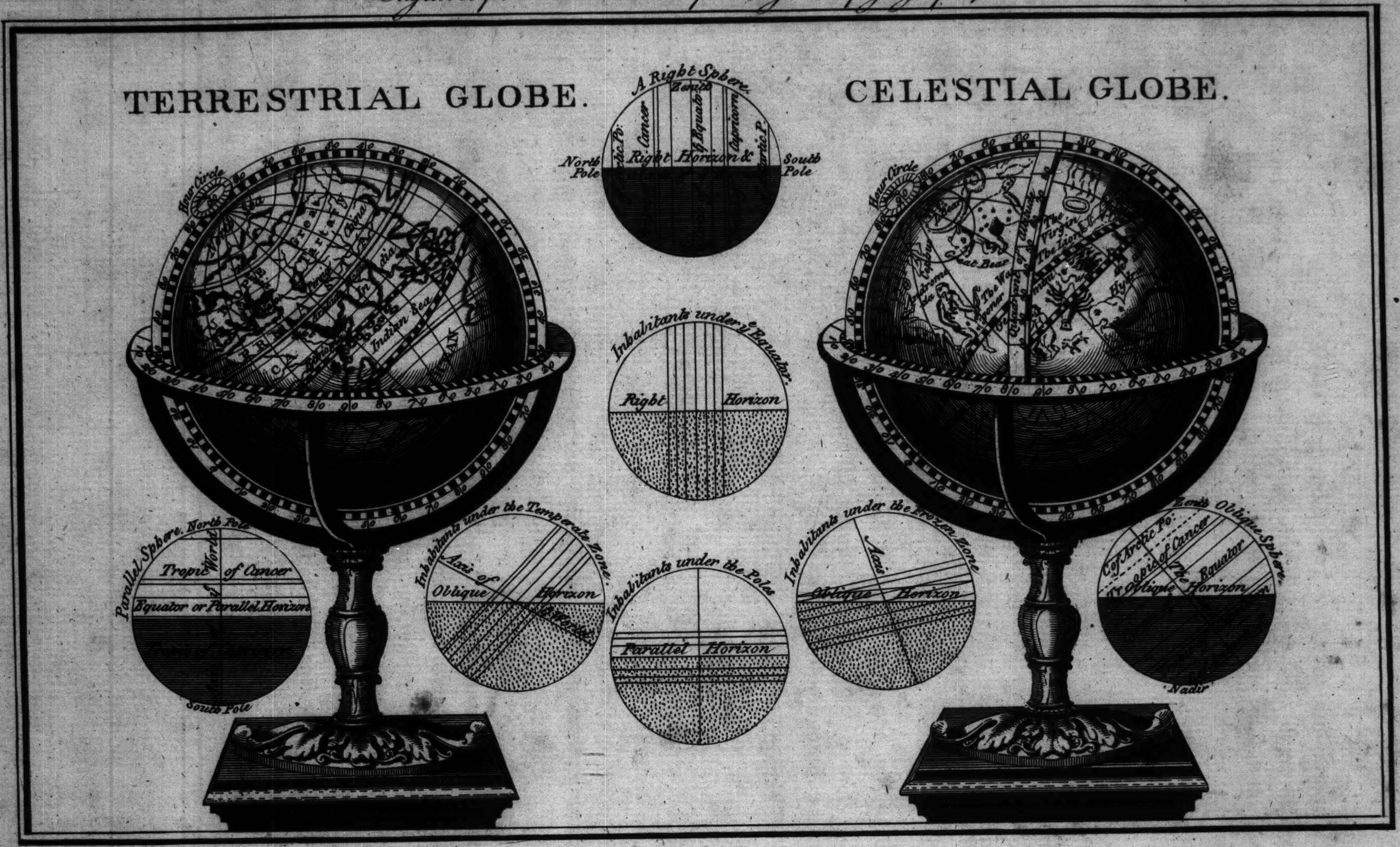
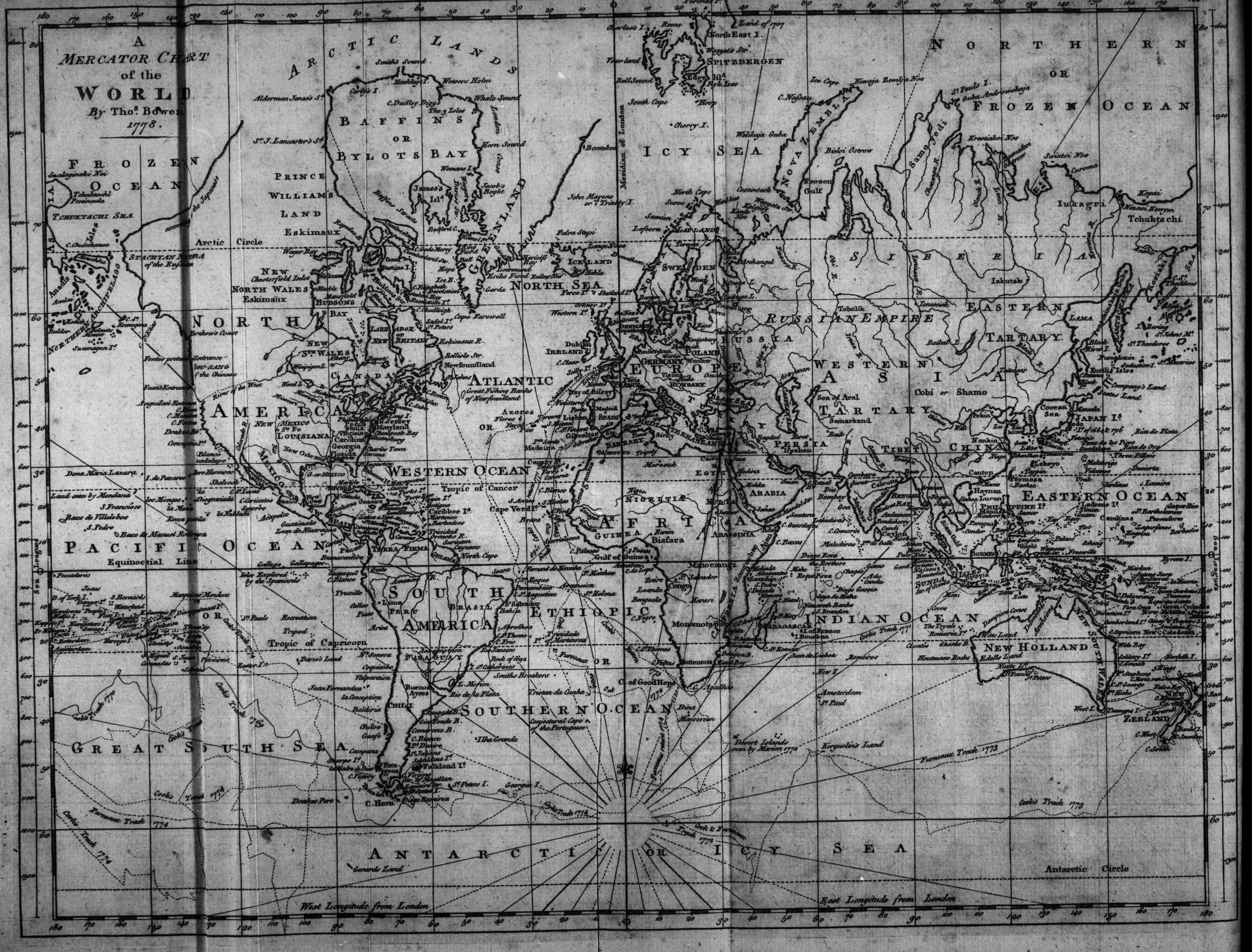
Engraved for Middleton's Complete System of Geography.


TERRESTRIAL GLOBE.
CELESTIAL GLOBE.
A Right Sphere.
Zenith
Cancer
Equator
Capricorn
North Pole
South Pole
Right Horizon &
Hour Circle
Indian Sea
Great Bear
Inhabitants under ye Equator.
Right
Horizon
Parallel Sphere. North Pole
Tropic of Cancer
Equator or Parallel Horizon
South Pole
Inhabitants under the Temperate Zone.
Axis of
Oblique
Horizon
Inhabitants under the Poles
Parallel
Horizon
Inhabitants under the Frozen Zone
Axis
Oblique
Horizon
Zenith Oblique Sphere.
Arctic Po.
Tropic of Cancer
The Equator
Oblique Horizon
Nadir

Engraved for Middleton's Complete System of Geography


A MERCATOR CHART of the WORLD By Thos. Bowen 1778.
ARCTIC LANDS
BAFFINS OR BYLOTS BAY
PRINCE WILLIAM'S LAND
Eskimaux
GREENLAND
FROZEN OCEAN
TCHUKTSCHI SEA
Arctic Circle
NORTHERN ARCHIPELAGO
NORTH AMERICA
NEW NORTH WALES
HUDSONS BAY
LABRADOR or NEW BRITAIN
NEW SOUTH WALES
CANADA
LOUISIANA
NEW MEXICO
MEXICO
Newfoundland
ATLANTIC OR WESTERN OCEAN
Tropic of Cancer
Great Fishing Banks of Newfoundland
Azores
ICELAND
NORTH SEA
Spitzbergen
ICY SEA
Meridian of London
NOVA ZEMBLA
NORTHERN OR FROZEN OCEAN
LAPLAND
SWEDEN
IRELAND
EUROPE
RUSSIAN EMPIRE
SIBERIA
EASTERN TARTARY
WESTERN TARTARY
ASIA
Cobi or Shamo
CHINA
TIBET
PERSIA
ARABIA
Sea of Aral
JAPAN Is.
EASTERN OCEAN
PACIFIC OCEAN
Equinoctial Line
AFRICA
NIGRITIA
GUINEA
EGYPT
NUBIA
ABASSINIA
Gulf of Guinea
ETHIOPIC OCEAN
MADAGASCAR
C. of Good Hope
INDIAN OCEAN
NEW HOLLAND
NEW SOUTH WALES
NEW ZEELAND
SOUTH AMERICA
PERU
BRASIL
PARAGUAY
CHILI
TERRA FIRMA
C. Horn
Falkland Is.
Tropic of Capricorn
SOUTHERN OCEAN
GREAT SOUTH SEA
Cook's Track 1774
Furneaux Track 1773
Cook's Track 1773
Kerguelin's Land
ANTARCTIC OR ICY SEA
Antarctic Circle
West Longitude from London
East Longitude from London
Sea Leagues

INTRODUCTION.

THE word Geography, which is derived from the Greek, implies a deſcription of the *World.* By the World we mean the Terraqueous Globe which we inhabit, and which is uſually termed the Terreſtrial Globe.

Geography is the general term for the deſcription of the Whole World; *Hydrography* implies a deſcription of water; *Chorography* ſignifies the deſcription of a country, or province; and *Topography* means the deſcription of a particular diſtrict, city, town, village, &c.

TERMS *uſed in* GEOGRAPHY.

THE principal terms uſed in Geography, reſpecting the deſcription of land and water, are as follow:

A Continent implies a large portion of earth, comprizing ſeveral countries, which are not ſeparated by the ſea.

An Iſland is a portion of earth entirely ſurrounded by water.

A Peninſula is a quantity of land, joined to the Continent by a ſmall neck, and every where elſe ſurrounded by water.

An Iſthmus is that neck which connects the peninſula to the main land.

A Promontory, or Cape, is a high point of land, which ſtretches into the ſea.

An Ocean is an immenſe collection of water, ſurrounding a great part of the Continent.

A Sea is a ſmaller collection of water, or an inferior ocean.

A Gulph is a part of the ſea almoſt ſurrounded by land, except at one ſmall part, where it joins the main ſea.

A Bay is, in general, leſs than a gulph, and has a wider entrance.

A Creek is leſs than a bay, and may be deemed a ſmall inlet of water, running a little way into the land.

A Road is a place on the coaſt, where there is a good anchorage.

A Streight, or Strait, is a narrow paſſage of water, which joins two ſeas, two gulphs, a ſea and a gulph, &c.

A Lake is a collection of waters, ſurrounded by land.

A River is a ſtream of water, which derives its ſource from ſome inland ſpring, meanders through the country, and empties itſelf either into the ocean, the ſea, or ſome other river.

For the help of memory we ſhall recapitulate the foregoing geographical terms in verſe.

A *Continent*'s a *Track* of land defin'd,
Comprizing countries not by ſeas diſjoin'd;
The wat'ry element an *Iſland* bounds,
And ev'ry where with circling waves ſurrounds;
And a *Peninſula*'s an earthly ſpace,
Which (one part only) flowing waves embrace:
That part, or neck, which joins it to the main,
By the word *Iſthmus* fully we explain.
A *Promontory* is, as all agree,
A point of land projecting in the ſea;
The earthy globe the ſurging *Oceans* bound,
And leſſer *Seas* more narrow ſhores ſurround;
For an inferior ſea a *Gulph* may ſtand,
Almoſt encloſ'd, and circumſcrib'd by land:
A *Bay* is as a ſmaller *Gulph* defin'd;
A *Creek*'s a ſmaller bay, leſs mov'd by wind;
A *Road* is where a ſhip may ride with eaſe;
A *Streight*'s a narrow paſs, that joins two ſeas;
A *Lake*'s an inland ſea with certain bounds,
Which banking earth on ev'ry ſide ſurrounds;
A *River* through the land meandring goes,
Streams from its ſource, and to the ocean flows.

Of the ARTIFICIAL SPHERE, *or* GLOBE.

THE Sphere is an artificial machine, conſiſting of many circles, invented by the ſagacity of mathematicians, to explain the doctrine of the Globe, or Orrery; and to illuſtrate the motions of the earth, planets, &c.

Every circle is divided into 360 equal parts, which we call degrees; each degree into 60 more equal parts, called minutes.

The *Plane* of a circle means that ſurface on which it is drawn; and if the ſurface be ſuppoſed of an infinite extent from the centre, it is ſtill called the Plane of that circle. But circles are ſaid to be in different Planes, when the ſurfaces on which they are made incline to, or interſect each other.

The *Axis* is that line which we conceive to paſs through the middle of the earth, and on which the whole maſs turns round; repreſented in the Artificial Globe by a wire. The two extremities of the Axis are called the poles of the equator; and if the Axis be imagined to reach the ſtars, one point is called the arctic, and the other the antarctic, or the north and ſouth poles of the world.

The principal Great Circles are theſe:

The *Equator* is a great circle, going from eaſt to weſt, which parts the globe into the north and ſouth hemiſpheres. It is named the Equator, or Equinoctial Line, becauſe when the ſun arrives there the nights and days are equal. It is alſo divided into 360 degrees, reckoned eaſtward from the firſt meridian.

The *Horizon* is that great circle which parts the upper hemiſphere from the lower, or the viſible from the inviſible hemiſphere. So much of the earth as we comprehend in our view, in a circular manner when we ſtand on a plain, is called the Senſible Horizon. It is a moveable circle, having the zenith point over the ſpectator's head, and the nadir point under his feet, for its two poles. But the Rational Horizon is to ſuppoſe the eye at the centre of the earth, viewing the whole celeſtial hemiſphere upwards; which is repreſented by a broad wooden circle incompaſſing the globe, on which are deſcribed ſeveral other circles. The inner one is divided into 12 equal parts, ſhewing the 12 ſigns of the zodiac; each of which is ſubdivided into 30 degrees, marked 10, 20, 30. The next contains a calendar, according to the Old Style, divided into months and days; and the other is a calendar according to the New Style.

The *Meridian* is a great circle, dividing the globe into the eaſt and weſt hemiſpheres: it lies directly north and ſouth, paſſing through the poles of the equator. The Meridian is changeable, being properly that part of the heavens where the ſun is at noon; ſo that every place on the earth has a different Meridian, if we move eaſt or weſt; but paſſing north or ſouth, it remains the ſame. The Meridians marked on the globe are 24 ſemicircles, ending in the poles, which we may multiply at pleaſure; for Geographers uſually ſettle one Meridian, from whence they reckon the longitude of any place, eaſt or weſt; as in the new ſet of Maps for this Geography, London is made the firſt Meridian. The globe hangs in a braſs circle, on which is placed another ſmall braſs one, called the horary circle: this is divided into 24 equal parts, and deſcribes the hours of day and night; which, in turning of the globe, are pointed out by an index fitted to the pole. This is to ſhew the riſing and ſetting of the ſun, moon, and ſtars; or the time of day in all parts of the earth. The degrees of latitude are marked on any Meridian line; but in maps, always on the two outermoſt.

There are two other meridians called *Colures*, which being alſo great circles, cut the ſphere into four equal parts. The Solſtice Colure goes through the poles, and cuts the ecliptic at the firſt degree of Cancer and Capricorn: the Equinox Colure goes likewiſe through the poles, but cuts the ecliptic at the beginning of Aries and Libra. By theſe the ſeaſons are diſtinguiſhed; for when the earth, in its annual courſe, paſſes under the Equinox Colure, then commence the ſpring and autumn; but when it paſſes under the Solſtice Colure, the winter and ſummer begin.

The *Ecliptic* is a great oblique circle, cutting the equator at angles of 23 degrees, 29 minutes. It deſcribes the annual courſe of the earth, north and ſouth: but the courſe of the planets and moon lies eight degrees farther on each ſide; which broad part of the ſphere is commonly called the Zodiac, containing 16 degrees; the Ecliptic being that circle in the middle, which is divided into 12 ſigns, each containing 30 degrees. The characters and names of the ſigns are thus:

Aries	♈	*Cancer*	♋	*Libra*	♎	*Capricorn*	♑
Taurus	♉	*Leo*	♌	*Scorpio*	♏	*Aquarius*	♒
Gemini	♊	*Virgo*	♍	*Sagittarius*	♐	*Piſces*	♓

There are two more Great Circles, called *Verticle*, or *Azimuth Circles*. Theſe are perpendicular to the horizon, and paſs through the zenith and nadir. They are not drawn on the globe, but repreſented by the quadrant of altitude, which is a very thin plate of braſs, made to ſcrew on the zenith of any place, and to reach the horizon; being alſo divided into 90 degrees, for taking the altitude of the ſun or ſtars, when they are not on the meridian.

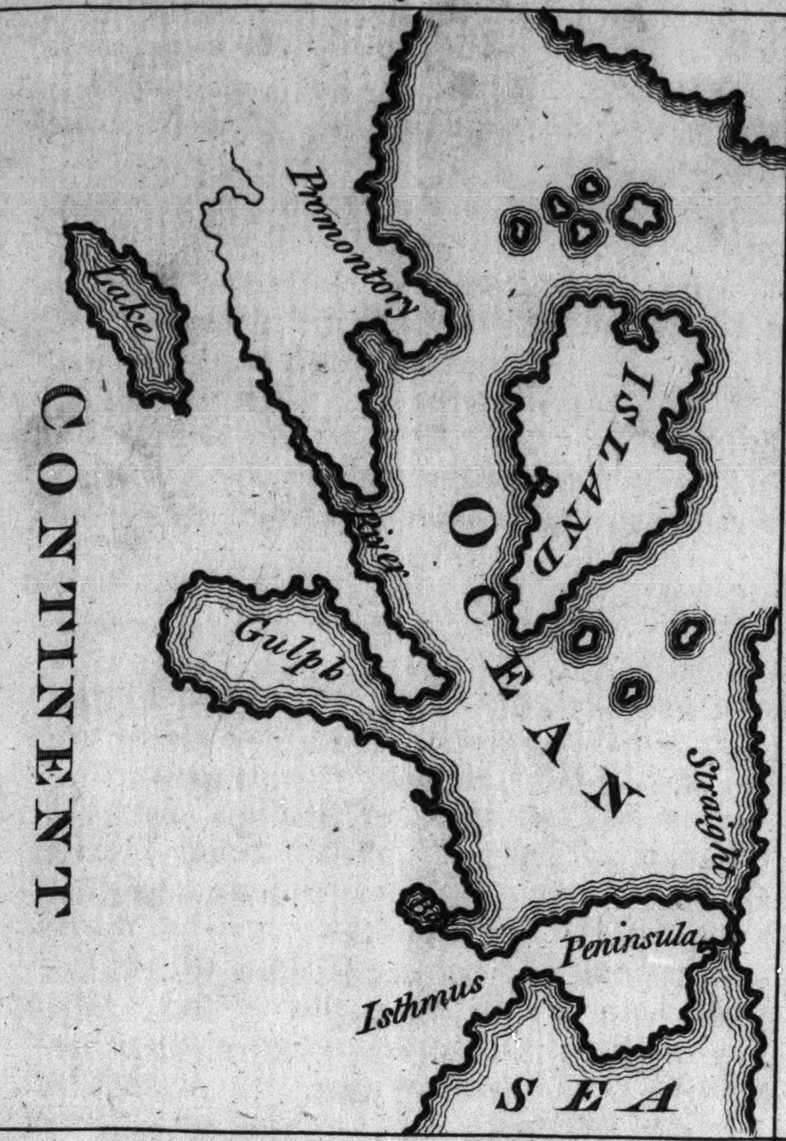
The Leſſer Circles are four.

The two *Tropics* are thoſe of Cancer and Capricorn: the firſt is 23 degrees 29 minutes north from the equator, and the other is the ſame diſtance to the ſouth. On all globes and maps they are known by a double line.

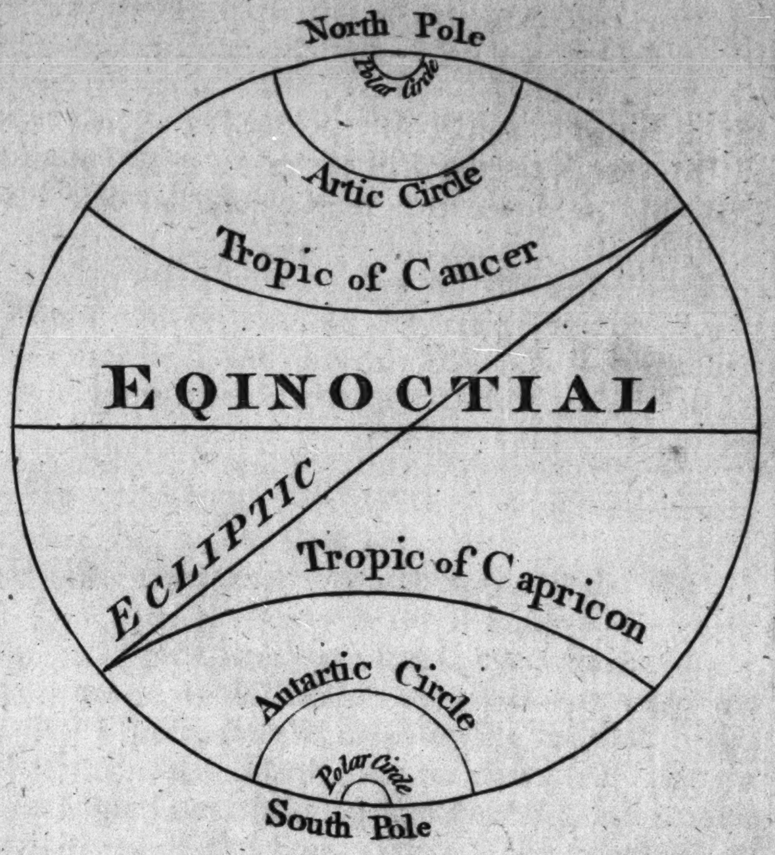
Engraved for Middletons Complete System of Geography.

The TERMS and PRINCIPLES of GEOGRAPHY With their ASTRONOMICAL CONNECTIONS

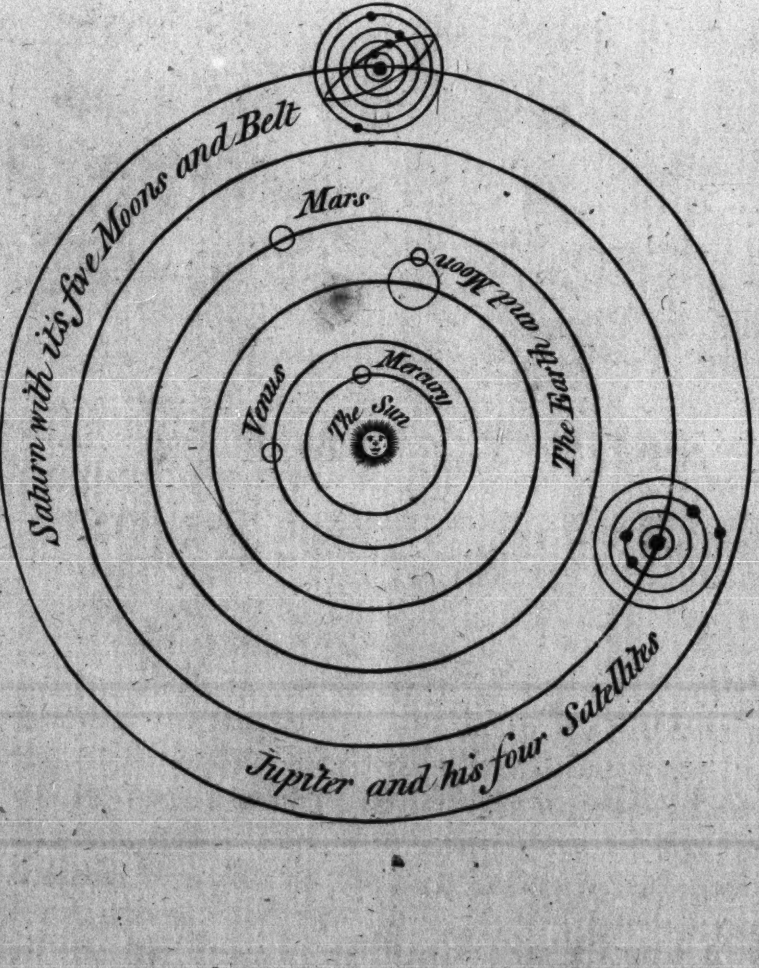
Nominal Parts of the Earth &c.


Promontory
Lake
CONTINENT
River
ISLAND
OCEAN
Gulph
Straight
Peninsula
Isthmus
SEA

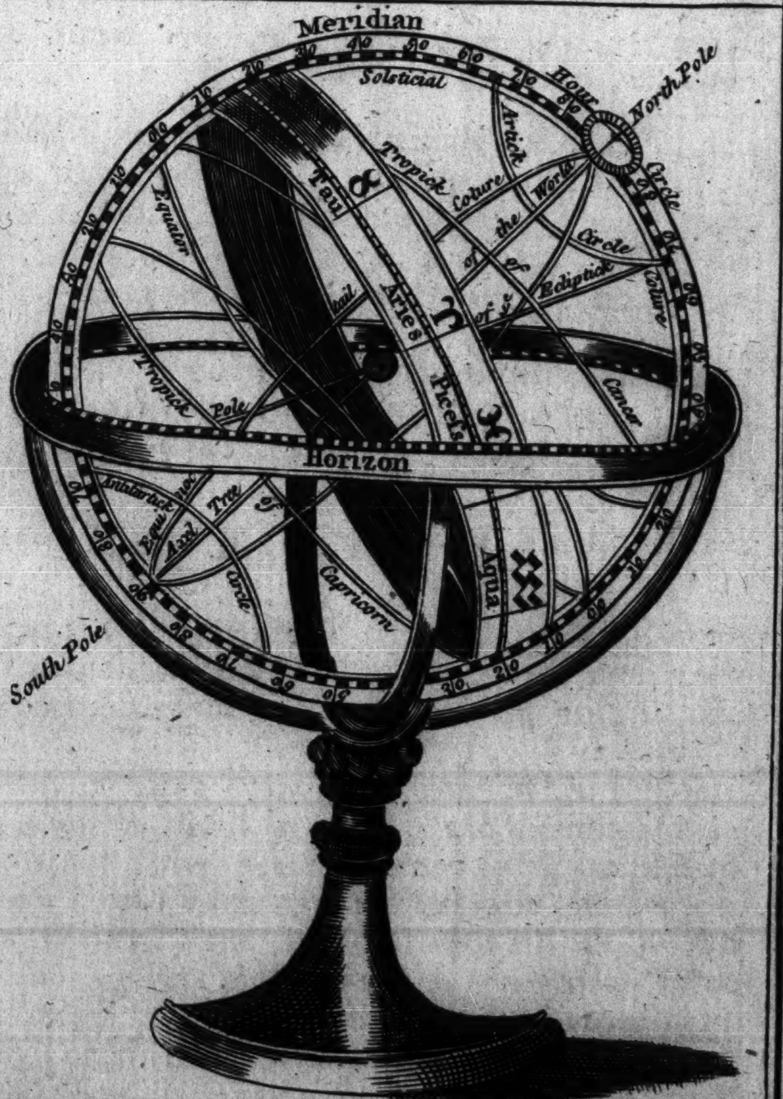
Geographical Circles &c.


North Pole
Polar Circle
Artic Circle
Tropic of Cancer
EQINOCTIAL
ECLIPTIC
Tropic of Capricon
Antartic Circle
Polar Circle
South Pole

SOLAR SYSTEM


Saturn with it's five Moons and Belt
Mars
The Earth and Moon
Venus
Mercury
The Sun
Jupiter and his four Satellites

ORRERY.


Meridian
Solsticial
Hour
North Pole
Circle
Artick
Tropick
Colure
of the World
Circle
of Ecliptick
Colure
Equator
Taur
tail
Aries
Picess
of
Cancer
Tropick
Pole
Horizon
Antartick
Equinoc
Axel
Tree
of
Circle
Capricorn
Aqua
South Pole

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The two remaining Circles are ſtill ſmaller, called the *Arctic*, or *Polar Circles*. The North Pole Circle is diſtant 23 degrees 29 minutes from the North Pole; and the South Pole Circle is equidiſtant from the South Pole. Theſe Circles have alſo double lines.

The Cardinal Points are the four quarters of the world, eaſt, weſt, north, and ſouth.

The Collateral Points are the principal diviſions and ſubdiviſions of the four chief; in all 32.

The earth being divided into five parts, by the two Tropics and the two Pole Circles, thoſe five parts are named Zones. Two Temperate, two Frigid, and the Torrid Zone.

The North Temperate Zone includes all the land between the Tropic of Cancer and the North Pole Circle: and the South Temperate Zone includes all between the Tropic of Capricorn and the South Pole Circle.

The two Frigid Zones contain all the land from the two Polar Circles to the very Poles. Theſe, by the antients, were thought uninhabitable; but navigators have diſcovered many well-peopled countries within the Arctic Circle, almoſt round the North Pole; though none has yet been diſcovered within the Antarctic, or South Frigid Zone.

The Torrid Zone includes all the ſpace between the two Tropics, the Equator being in the middle. The whole is thoroughly inhabited, though it lies under the full annual courſe of the ſun; for which reaſon the antients thought it could not be peopled for extreme heat, any more than the Frigid Zones for extreme cold.

The Temperate Zones contain in latitude each 43 degrees 2 minutes, being the ſpace between each Tropic and the Pole Circle. The Frigid Zones contain each 46 degrees 58 minutes; that is to ſay, 23 degrees 29 minutes on either ſide the Pole: and the Torrid Zone, in like manner, contains 46 degrees 58 minutes latitude; that is, 23 degrees 29 minutes on each ſide the Equator.

Of SHADOWS.

THE antients alſo named the inhabitants of the earth, according to which way the Shadows of their bodies were caſt by the noontide ſun.

Periſcii are thoſe beyond the Polar Circles, whoſe bodily Shadows turn round every 24 hours.

Heteroſcii are thoſe people in the Temperate Zones, whoſe noon Shadows ever fall one way: the North Temperate Zone throwing it north, and the South Temperate Zone throwing it ſouth.

Amphiſcii are thoſe who live in the Torrid, or Middle Zone. Their noon Shadows fall different ways at different ſeaſons: for when the ſun gets to the ſign Cancer, being the North Tropic, their Shadows fall ſouth; and when the ſun reaches Capricorn, or the South Tropic, the Shadows go north. And becauſe, twice a year, their bodies make no ſhade at all, the ſun paſſing juſt over their heads, they are therefore called *Aſcii*.

Periſcii is from περὶ, which means *round about*; and σκιὰ, *a Shadow*. *Heteroſcii* is from ἕτερος, meaning *one only*, and σκιὰ. *Amphiſcii* is from ἀμφὶ, *both ways*. And *Aſcii* is from α, and σκιὰ; that is, *without a Shadow*.

Of SITUATIONS.

THE *Perieci* are thoſe who live in the ſame parallel, have the ſame latitude and ſeaſons, and the ſame pole elevated; but have oppoſite meridians, and conſequently oppoſite days and nights.

The *Antieci* are thoſe people who have the ſame meridian, but oppoſite parallels; equidiſtant from the Equator, though on contrary ſides. Their longitude is the ſame, and conſequently the ſame length of day and night; but they have contrary poles and ſeaſons; and when it is noon with one, it is midnight with the other.

Antipodes are ſuch, whoſe parallel and meridian are both oppoſite. They have the whole globe of the earth between them, in diametrical oppoſition; they have contrary poles elevated: their feet are directly oppoſite, and conſequently their nights and days, winter and ſummer.

Of LATITUDE *and* LONGITUDE.

THE exact ſituation of cities and places, where the inhabitants of the earth reſide, is more particularly called their Latitude and Longitude. Latitude is the diſtance of any place from each ſide the Equator to either of the Poles; which diſtance being but 90 degrees each, no Latitude can exceed that number.

Longitude is the diſtance of a place from the firſt, or ſome other meridian. When Ptolomy invented the way of diſtinguiſhing the ſituation of places, he did it by parallel and meridian lines; the latter paſſing round the globe through the Equator and Poles, and the former lying parallel to the Equator; which parallel lines were found very convenient for marking the Latitude into degrees and minutes. Then for Longitude, he fixed upon Teneriff, one of the Canary Iſlands, as the moſt weſtern part of the then known world; which having a very high mountain, was a good mark for mariners, and the fitteſt place from whence to begin a general computation. Accordingly, all the old maps begin their Eaſt Longitude from Teneriff; and becauſe then only one ſide of the globe was known, the degrees were only 180: but ſince the diſcovery of America, they are carried quite round to 360. This method was always eſteemed, and Teneriff reckoned a good ſtandard meridian, till the French, who like nothing which they themſelves do not invent, thought proper to alter it, and make the Iſland Fero their new meridian, which, by late obſervations, lies juſt two degrees more weſt. Wherefore, to prevent confuſion, our modern Geographers, and delineators of maps, make the metropolis of their own nation the firſt real meridian: and in this caſe Longitude is two-fold, being, from London, either weſt or eaſt; as at ſea it is computed from ſome known port, or headland.

The Longitude of any place from London being known, the difference in the hour of the day is alſo known. For as the ſun performs his diurnal circuit in 24 hours, he gains in each hour 15 degrees, being a twenty-fourth part of 360, or one degree in four minutes. So that at any place 15 degrees eaſt of us, noon is an hour ſooner with them, as it is an hour later with thoſe who live 15 degrees weſt from us. The town of Pembroke, in Wales, being five degrees weſt of London, their noon is therefore 20 minutes later. If a clock, or any time-piece, could be ſo made as to go equal and true at any ſeaſon, or diſtance, the theory of Longitude at ſea would be no more a myſtery: but as that is impracticable, our modern Aſtronomers have contented themſelves with obſerving the Solar and Lunar Eclipſes; for if their appearances and calculations are exactly known with us, and the ſame appearances are obſerved in any other part of this globe, the difference ariſing from thoſe times will ſettle the difference in Longitude by the foregoing rule. The Eclipſes alſo of Jupiter's Moons, and the ſpheroidal figure of the Earth, two important diſcoveries of the ſeventeenth century, will each, in their turn, lead us farther on to a true ſyſtem of Longitude.

Laſtly, Though all degrees of Latitude are equal in length, yet degrees of Longitude vary in every new parallel of Latitude: for all the meridian lines meeting and interſecting each other at the Poles, the degrees of Longitude do naturally diminiſh as they proceed either way from the Equator. The beſt explanation of which is an orange with the peel ſtripped off; where the natural partitions not only reſemble, but are truly the meridians of a Globe, croſſing each other at the top and bottom: whereas, if the orange is cut in ſlices the contrary way, the diviſions are parallel, and the degrees of Latitude all equal.

The following Table ſhews how the degrees of Longitude diminiſh, throughout all the parallels of Latitude; reckoning 60 parts, or miles, for a degree at the Equator.

A TABLE, *ſhewing the Number of Miles contained in a Degree of Longitude, in each Parallel of Latitude from the Equator.*

Degrees of Latitude.	Miles.	100th Parts of a Mile.	Degrees of Latitude.	Miles.	100th Parts of a Mile.	Degrees of Latitude.	Miles.	100th Parts of a Mile.
1	59	96	31	51	43	61	29	04
2	59	94	32	50	88	62	28	17
3	59	92	33	50	32	63	27	24
4	59	86	34	49	74	64	26	30
5	59	77	35	49	15	65	25	36
6	59	67	36	48	54	66	24	41
7	59	56	37	47	92	67	23	45
8	59	40	38	47	28	68	22	48
9	59	20	39	46	62	69	21	51
10	59	08	40	46	00	70	20	52
11	58	89	41	45	28	71	19	54
12	58	68	42	44	95	72	18	55
13	58	46	43	43	88	73	17	54
14	58	22	44	43	16	74	16	53
15	58	00	45	42	43	75	15	52
16	57	60	46	41	68	76	14	51
17	57	30	47	41	00	77	13	50
18	57	04	48	40	15	78	12	48
19	56	73	49	39	36	79	11	45
20	56	38	50	38	57	80	10	42
21	56	00	51	37	73	81	09	38
22	55	63	52	37	00	82	08	35
23	55	23	53	36	18	83	07	32
24	54	81	54	35	26	84	06	28
25	54	38	55	34	41	85	05	23
26	54	00	56	33	55	86	04	18
27	53	44	57	32	67	87	03	14
28	53	00	58	31	70	88	02	09
29	52	48	59	30	90	89	01	05
30	51	96	60	30	00	90	00	00

A TABLE, *ſhewing in what Climate any Country lies, ſuppoſing the Length of the Day, and the Diſtance of Place from the Equator, to be known.*

Cli.	Latitude. D.	Latitude. M.	Breadth. D.	Breadth. M.	Long. H.	Day. M.	Names of Countries and remarkable Places, ſituated in every Climate North of the Equator.
1	8	25	8	25	12	30	I. Within the firſt climate lie the Gold and Silver Coaſts in Africa; Malacca, in the Eaſt-Indies; Cayenne and Surinam, in Terra Firma, South America.
2	16	25	8		13		II. Here lie Abyſſinia, in Africa; Siam, Madraſs, and Pondicherry, in the Eaſt-Indies; Straits of Darien, between North and South America; Tobago, Granades, St. Vincent, and Barbadoes, in the Weſt-Indies.
3	23	50	7	25	13	30	III. Contains Mecca, in Arabia; Bombay, part of Bengal, in the Eaſt-Indies; Canton, in China; Mexico, Bay of Campeachy, in North America; Jamaica, Hiſpaniola, St. Chriſtophers, Antigua, Martinico, and Guadaloupe, in the Weſt-Indies.
4	30	25	6	30	14		IV. Egypt, and the Canary Iſlands, in Africa; Delli, capital of the Mogul Empire, in Aſia; Gulph of Mexico, and Eaſt-Florida, in North America; the Havannah, in the Weſt-Indies.
5	36	28	6	8	14	30	V. Gibraltar, in Spain; part of the Mediterranean Sea; the Barbary Coaſt, in Africa; Jeruſalem; Iſpahan, capital of Perſia; Nanking, in China; California, New-Mexico, Weſt-Florida, Georgia, and the Carolinas, in North America.
6	41	22	4	54	15		VI. Liſbon, in Portugal; Madrid, in Spain; Minorca, Sardinia, and part of Greece, in the Mediterranean; Aſia Minor, part of the Caſpian Sea; Samarcand, in Great Tartary; Peking, in China; Corea and Japan; Williamſburgh, in Virginia; Maryland and Philadelphia, in North America.
7	45	29	4	7	15	30	VII. Northern provinces of Spain; ſouthern ditto of France; Turin, Genoa, and Rome, in Italy; Conſtantinople, and the Black Sea, in Turkey; the Caſpian Sea, and part of Tartary; New-York, Boſton, in New-England, North America.
8	49	01	3	32	16		VIII. Paris, Vienna, capital of Germany; New-Scotland, Newfoundland, and Canada, in North America.
9	52	00	2	57	16	30	IX. London, Flanders, Prague, Dreſden; Cracow, in Poland; ſouthern provinces of Ruſſia; part of Tartary; north part of Newfoundland.
10	54	27	2	29	17		X. Dublin, York, Holland, Hanover, Warſaw, in Poland, Labradore, and New South Wales, in North America.
11	56	37	2	10	17	30	XI. Edinburgh, Copenhagen, Moſcow, capital of Ruſſia.
12	58	29	1	52	18		XII. South part of Sweden, Tobolſki, capital of Siberia.
13	59	58	1	29	18	30	XIII. Orkney Iſles, Stockholm, capital of Sweden.
14	61	18	1	20	19		XIV. Bergen, in Norway; Peterſburgh, in Ruſſia.
15	62	25	1	7	19	30	XV. Hudſon's Straits, North America.
16	63	22		57	20		XVI. Siberia, and the ſouth part of Weſt Greenland.
17	64	06		44	20	30	XVII. Drontheim, in Norway.
18	64	49		43	21		XVIII. Part of Finland, in Ruſſia.
19	65	21		32	21	30	XIX. Archangel, on the White Sea, Ruſſia.
20	65	47		22	22		XX. Hecla, in Iceland.
21	66	06		19	22	30	XXI. Northern parts of Ruſſia and Siberia.
22	66	20		14	23		XXII. New North Wales, in North America.
23	66	28		8	23	30	XXIII. Davis's Straits, in ditto.
24	66	31		3	24		XXIV. Samoieda.
25	67	21			1 Month		XXV. South part of Lapland.
26	69	48			2 Months		XXVI. Weſt-Greenland.
27	73	37			3 Months		XXVII. Zembla Auſtralis.
28	78	30			4 Months		XXVIII. Zembla Borealis.
29	84	05			5 Months		XXIX. Spitſbergen, or Eaſt-Greenland.
30	90				6 Months		XXX. Unknown.

The SOLAR SYSTEM.*

TO explain the diſpoſition of the ſeveral parts of the univerſe, and demonſtrate the nature of the heavenly motions with reſpect to each other, and to the earth, it is neceſſary to underſtand the *Syſtem of the World*.

Several *Syſtems* have, at various times, been formed chiefly from conjecture; but the aſtoniſhing improvements in aſtronomy made in later ages, have exploded erroneous ſuppoſitions; and experience, aſſiſted by experiment, have at length fixed on a permanent baſis, the only true Syſtem, called the *Solar Syſtem*.

This admirable Syſtem was invented by Copernicus, a Pruſſian, and afterwards fully demonſtrated and explained by the incomparable Sir Iſaac Newton, who clearly elucidated the harmony of the univerſe,

“ Where order in variety we ſee,
“ And where, tho' all things differ, all agree.”

This Syſtem conſiſts of the Sun in the centre, and the Planets and Comets moving about it.

The Planets are vaſt bodies, which to us appear like ſtars; not that they have any light in themſelves, but ſhine merely by reflecting the light of the ſun.

“ Each Planet ſhining in his proper ſphere,
“ Does, with juſt ſpeed, his radiant voyage ſteer;
“ Each ſees his lamp with different luſtre crown'd,
“ Each knows his courſe with different periods bound;
“ And in his paſſage through the liquid ſpace,
“ Nor haſtens, nor retards his neighbours race.
“ Now ſhine theſe Planets with ſubſtantial rays,
“ Does innate luſtre gild their meaſur'd days?
“ No; but they do as is by ſyſtem ſhewn,
“ Dart furtive beams, and glory, not their own,
“ All ſervants to that ſource of light, the Sun.”

The Planets are either *Primary*, or *Secondary*.
The Primary Planets are ſix in number, viz.

Mercury,
Venus,
Earth,
Mars,
Jupiter,
Saturn.

Theſe are called Primary Planets, becauſe they move round the Sun; and the other Planets are called Secondary, becauſe they move round the Primary Planets.

The Secondary Planets are ten in number, and go under the general name of *Moons*: of theſe *one* moves round the *Earth*, *four* round *Jupiter*, and *five* round *Saturn*.

With reſpect to *Comets* it is univerſally agreed, that they are immenſe bodies, revolving about the ſun in elliptical orbits. Their periodical times are equally conſtant, certain, and regular, as thoſe of the Planets; but the bodies themſelves are abundantly more denſe, as they paſs through greater extremes of heat and cold, without any ſenſible diminution.

All Comets are Spheres, with large atmoſpheres ſurrounding them. Theſe, in their neareſt acceſs to the ſun, by the intenſe heat emitted therefrom, are ſo much rarified, as to be abundantly lighter than the ſun's atmoſphere, and extended into long lucid tails, towards thoſe parts oppoſite the ſun. As Comets recede from the ſun, their tails diminiſh, and their atmoſpheres encreaſe gradually until they approach the greateſt diſtance from the ſun, and then their tails are contracted into circumambient atmoſpheres. With regard to motion, Comets and Planets have this difference: all Planets move from eaſt to weſt in the plane of the ecliptic, and in orbits nearly circular; but Comets, in their very elliptical orbits, traverſe the compaſs in all directions (the plane of the ecliptic excepted), and that in a manner ſo wonderful, as not to interfere in the orbits of each other. Superſtition long held them as ominous, and the vulgar ſuppoſed they were certain forerunners of ſome tremendous event.

“ Thus terribly in air the Comets roll,
“ And ſhoot malignant gleams from pole to pole;
“ 'Tween worlds and worlds they move, and from their air
“ Shake the blue plague, the peſtilence, and war.”

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* Though the Newtonian Syſtem ſeems to differ, in ſome reſpects, from the account of the Creation by Moſes, yet both are true, and the variation is only in point of expreſſion. Moſes alludes to the rotation of the ſun round its own axis, which ſome have miſtaken for a motion round the earth. But it ſhould be recollected, that Moſes had an ignorant and ſtiff-necked people to deal with; in conſequence of which he talked as a *Moraliſt*, not as a *Philoſopher*, and wiſhed to make them *good*, not *learned*; he therefore ſacrificed mathematical diſtinctions to the more immediate duties of his function as a religious Law-giver.

SUN.

THE Sun, ſituated in the centre of the univerſe, is the fountain of light, the ſource of the ſeaſons, the cauſe of the viciſſitudes of day and night, the parent of vegetation, and the friend of man. It is a prodigious body of intenſe heat, and amazing illumination: in fine, when we view the Sun we behold a globe of liquid fire, whoſe diameter is equal to 100 diameters of the earth; the thickneſs being 793,000 miles. Its ſurface is 10,000 times larger than the earth, and its ſolidity 1,000,000 greater: that is, the ſurface is the ſquare of the thickneſs, and the ſolidity its cube.

“ The Sun that rolls his beamy orbs on high,
“ Pride of the world, and glory of the ſky,
“ Illuſtrious in his courſe, in bright array
“ Marches along the heav'ns, and ſcatters day
“ O'er earth, and o'er the main, and the ethereal way.
“ He in the morn renews his radiant round,
“ And warms the fragrant boſom of the ground;
“ But e're the noon of day, in fiery gleams
“ He darts the glory of his blazing beams;
“ Beneath the burnings of his ſultry ray,
“ Earth to her center pierc'd, admits the day.”

MERCURY.

THE Planet Mercury is about two-thirds of the earth's magnitude, being 2700 miles in diameter. His diſtance from the earth is 88,000,000 of miles, and from the ſun 32,000,000 of miles. His revolution round the ſun is made in a little more than 88 days, with the velocity of 100,000 miles in an hour, which is almoſt as ſwift again as the earth travels; for we only go 56,000 miles in the ſame ſpace. The heat of the ſun in this Planet is ſomething more than ſeven times greater than the heat of the hotteſt part of the earth in the moſt ſultry ſummer, which is ſufficient to make water boil.

“ Mercury, neareſt to the central Sun,
“ Does, in his oval orbit, circling run;
“ But ſeldom is the object of our ſight,
“ In ſolar glory ſunk, and more prevailing light.”

VENUS.

THE Planet Venus appears to the eye to be the brighteſt of all the Planets; and from its ſuperior luſtre it cannot be miſtaken for any of them. The diſtance of Venus from the ſun is 60,000,000 of miles; her revolution round the ſun is performed in a little more than 224 days, and her motion in an hour is 70,000 miles. From the uncommon brightneſs of this Planet, the poets have made it the Goddeſs of Beauty.

———“ She turn'd, and made appear
“ Her neck refulgent, and diſhevell'd hair;
“ Which flowing on her ſhoulders reach'd the ground,
“ And widely ſpread ambroſial ſcents around;
“ In length of train deſcends her ſweeping gown,
“ And, by her graceful walk, the Queen of Love is known.”

EARTH.

THE Earth forms its revolution round the ſun in 365 days 5 hours and 49 minutes, which revolution makes what we term a year. The Earth is near 80,000 miles in diameter, and diſtant from the ſun about 81,000,000 of miles. The line which this Planet deſcribes in its annual motion is called the Ecliptic, through which it proceeds from weſt to eaſt, according to the ſigns of the Zodiac; and it is this motion which cauſes the different ſeaſons of ſpring, ſummer, autumn, and winter, and of the various lengths of days and nights in thoſe ſeaſons.

The Earth, in paſſing through the ecliptic, always keeps its axis in a ſituation parallel to itſelf, and equally inclined to the plane of the ecliptic, which is 23 degrees and a half.

The rotation of the Earth round its own axis makes it day in thoſe parts which are turned towards the ſun, and night in thoſe parts which are turned from the ſun.

While the bright radiant ſun in centre glows,
The earth, in annual motion, round it goes;
At the ſame time on its own axis reels,
And gives us change of ſeaſons as it wheels;
Hence ſtars we ſee in various order bright,
Hence we are bleſs'd with change of day and night,

MARS.

MARS.

MARS is ſituated next above the earth in the ſyſtem of the univerſe, his courſe being in the interval between the orbit of Jupiter and that of the Earth, but very diſtant from both. It is the leaſt of all the Planets, Mercury excepted; has leſs luſtre than any other ſtar, and appears of a duſky red hue. Mars is conſiderably leſs than the Earth, its diameter being only 4400 miles. His diſtance from the ſun is 123,000,000 of miles, and he revolves about that central luminary in 687 days, proceeding at the rate of 45,000 miles in an hour. From the ſanguinary appearance of this Planet, the ancient poets, in their fables, deemed it the God of War.

" Thus on the banks of Hebrus freezing flood,
" The God of Battles in his angry mood,
" Claſhing his ſword againſt his brazen ſhield,
" Lets looſe the reins, and ſcours along the field.
" Before the wind his fiery courſers fly,
" Groans the ſad earth, reſounds the rattling ſky;
" *Wrath*, *Terror*, *Treaſon*, *Tumult*, and *Deſpair*,
" Dire faces, and deform'd, ſurround the car,
" Friends of the God, and followers of the war."

JUPITER.

JUPITER is the largeſt of all the Planets, but being very remote from the Sun, would ſcarce enjoy any light, had not the great Author of Nature provided it with four moons, or ſatellites, which revolve round it in different orbits.

The diameter of Jupiter is upwards of 80,000 miles, and the maſs of matter it contains 220 times greater than our Earth. The diſtance from the ſun is 424,000,000 of miles; he revolves round his own axis in 9 hours and 56 minutes; round the ſun in 11 years and 10 months, and proceeds at the rate of 24,000 miles an hour.

Excluſive of a famous ſpot by which the diurnal motion of this Planet was originally determined, it has ſwathes, or belts round it, that are moveable, and which are formed by clouds; and, like the trade winds to us, lie in tracks parallel to the equator. The poets feigned this Planet to be the head of the heathen Deities, or fabulous Gods, and repreſented him as having the command of the thunderbolts.

" The pow'r immenſe, 'eternal energy,
" The king of Gods and men, whoſe awful hand
" Diſperſes thunder on the ſeas and land,
" Diſpoſing all with abſolute command."

SATURN.

SATURN is the moſt diſtant Planet in the whole Syſtem, being 779,000,000 of miles from the ſun. He is 30 years in performing his revolution, and yet moves at the rate of 18,000 miles an hour. He is 61,000 miles in diameter, contains 94 times as much matter as the Earth; but his denſity is not more than a ſeventh part of the matter which compoſes our Planet.

As the light and heat in Saturn are not above a ninetieth part of what we enjoy from the ſun, the wiſe Creator of the Univerſe hath accommodated Saturn with five moons, which revolve round him in different orbs. But the moſt ſingular circumſtance relative to this Planet is his ring. This is a vaſt body of earth, of the thickneſs of near 800 miles, which ſurrounds Saturn in form of a circle, at the diſtance of 21,000 miles from its ſurface.

SECONDARY PLANETS.

THE Secondary Planets, as we have already obſerved, are ten in number, viz. five belonging to Saturn, four to Jupiter, and one to our Earth.

With reſpect to nine of theſe Moons, or Satellites, namely, thoſe belonging to Saturn and Jupiter, they were unknown till the laſt century, by reaſon of their being ſo diminutive, that they could not be ſeen from our Earth without the uſe of long teleſcopes; hence, till thoſe optical glaſſes were improved, theſe Secondary Planets were unobſerved.

The Moon which lights our Earth, contains about the fortieth part of the quantity, or maſs of matter, which compoſe the Planet we reſide upon. It is near 2200 miles in diameter, 240,000 miles diſtant from us; and its ſurface is about 14,000,000 of ſquare miles.

The Moon is the quickeſt in its motion of all the Planets, making its revolution in 27 days ſeven hours and three quarters. The light which this Planet affords us at night is not the only benefit we receive from it; for it governs the waters, and occaſions the tides, which are of infinite benefit to mankind.

———— " The Moon, as day-light fades,
" Liſts her broad circle in the deep'ning ſhades;
" Array'd in glory, and enthron'd in light,
" She breaks the ſolemn terrors of the night;
" Sweetly inconſtant in her varying flame,
" She changes ſtill, another, yet the ſame:
" Now in decreaſe, by ſlow degrees ſhe ſhrouds
" Her fading luſtres in a vale of clouds:
" Now at encreaſe, her gath'ring beams diſplay
" A blaze of light, and give a paler day.
" Ten thouſand ſtars adorn her glittering train,
" Fall when ſhe falls, and riſe with her again;
" And o'er the deſerts of the ſky unfold,
" Their burning ſpangles of Sidereal gold;
" Thro' the wide heav'ns ſhe moves ſerenely bright,
" Queen of the gay attendants of the night;
" Orb above orb, in ſweet confuſion lies,
" And with a bright diſorder paints the ſkies."

FIXED STARS.

THE difference, with regard to viſion, between the fixed Stars and Planets is, that the latter have a more placid luſtre than the former. The fixed Stars have the ſource of light within themſelves, being Suns; but the Planets are compoſed of opake matter, and have no light but what they receive from the Sun, or their own Satellites. Hence, though the fixed Stars are at an immenſe diſtance, their brightneſs exceeds that of the Planets, and they are to be diſtinguiſhed by their twinkling, though Venus and Mercury both twinkle, but not in ſo great a degree as the fixed Stars.

Beyond the atmoſphere of our Syſtem the heavens are filled with a fluid much more rarified than our air; and here the fixed Stars are placed at different, but immenſe diſtances from us, and very great diſtances from each other. " We muſt have a vaſt idea of this ſpace, (ſays an accurate writer) when we conſider that the largeſt of the fixed Stars, which are probably the neareſt to us, are at a diſtance too great for the expreſſion of all that we can conceive from figures, and for all means of admeaſurement. The ſmalleſt are, doubtleſs, more and more remote to the leaſt, which are of the ſixth magnitude. Theſe muſt be in a part of the heavens more remote from us than the others, and yet beyond theſe teleſcopes diſcover to us more Stars too diſtant to be at all perceptible to the naked eye; and in proportion to the power of theſe inſtruments, more or leſs we diſcover." Hence we may obtain ſome idea of the infinite wiſdom and power of the Great Creator of the Univerſe.

" Who ſpread the pure Cerulian fields on high,
" And arch'd the chambers of the vaulted ſky;
" Which he to ſuit their glory with their height,
" Adorn'd with globes that reel, as drunk, with light;
" His hand directed all the timeful ſpheres,
" He turn'd their orbs, and poliſh'd all the Stars."

Of the CLIMATES.

THERE are 24 Climates on each ſide the equator; and under the equator the longeſt day is no more than twelve hours; and in proportion as we advance towards the Polar Circles, the days encreaſe in every Climate half an hour; and at the Polar Circles, the longeſt day is 24 hours. To know what Climate any city, town, or village is in, obſerve the longeſt day, from which deduct 12, and multiply the remainder by two, when the product will be the number of the Climate.

EXAMPLE.

	Hours.
The longeſt day in London is —	**16**
From which deduct	**12**
	4
Multiply the remainder by	**2**
The product is the Climate of London —	**8**

Like ſeaſons, climes muſt differ ev'ry where,
But man is fitted ev'ry clime to bear.

Of the COMPASS.

IN the Compaſs there are four Cardinal Points, viz. Eaſt, Weſt, North, and South. Between theſe four grand points many intermediate points are formed; but theſe, for the purpoſes of Geography and Navigation, are confined to 32. As all theſe reſpect the poſition of places, we find by them how empires, kingdoms, ſtates, provinces, diſtricts, &c. are ſituated with regard to each other; that is, whether they lie northerly, ſoutherly, eaſterly, or weſterly, or agreeable to any of the inferior or intermediate points.

The invention of the Mariner's Compaſs has been, perhaps, of as great and general utility as any diſcovery that ever benefited mankind, as by its means the wants of one country are accommodated with the ſuperfluities of another; the welfare of individuals, ſituated at a great diſtance, becomes intereſting to each other; and the inhabitants of the whole univerſe are linked in one great ſociety.

> While the touch'd Needle trembles to the Pole,
> The ſailor ſteers wherever waves can roll;
> Loſt to the ſight of earth, and light of day,
> Thro' boundleſs oceans he explores his way;
> On the true Compaſs all his hopes depend,
> His faithful guide, and his directing friend.

The Number of Miles to a Degree of Latitude in other Nations, in Proportion to ours of Sixty-nine.

Statute Britiſh miles — — —	69
Italian miles, each 475 Rhinland perch, [according to Varenius] —	60
Common Turkiſh miles ditto — — —	60
Spaniſh miles — — — —	17
Marine leagues of France, (ours the ſame) —	20
German leagues — — —	15
Low Dutch travelling hours — — —	20
Great leagues of Poland and Denmark — —	15
Swediſh miles — — — —	12
Hungarian miles — — —	10
Verſts of Moſcovy — — —	80
Perſian, Arabian, and Egyptian parſanga — —	20
Chineſe leis — — — —	250

The French meaſure is to ours as 15 to 16. Therefore 4950 Paris feet are equal to 5280 Britiſh, being our ſtatute mile.

Of MAPS.

IN all Maps the north is at top, the ſouth at bottom; the eaſt on the right, and the weſt on the left: or, if it be otherwiſe, it is always expreſſed either by words on each ſide, or by a Mariner's Compaſs, wherein the mark of a Fleur-de-lys always denotes the north.

Maps are laid down and proportioned to a certain ſcale, which is always taken from the degrees of Latitude.

The degrees of Latitude are always marked on the eaſt and weſt ſide of the Map.

The degrees of Longitude are always marked on the north and ſouth ſide of the Map.

A degree of Latitude is always of the ſame breadth: wherefore the diſtance of two places ſeated directly north and ſouth, is immediately known by knowing the different Latitudes. But a degree of Longitude is of different extent.

The Latitude and Longitude of a place being known, you may find it immediately in the Map, by drawing a line, or thread, croſs the Map both ways; and where the two lines cut one another, the place ſtands.

The Earth being a Globe, a Map of the whole Earth muſt neceſſarily conſiſt of two parts, both ſides of the Globe not being viſible at once. Accordingly, in a univerſal Map, the right hand circle ſhews the Old World, or Europe, Aſia, and Africa; and the left hand circle ſhews the New World, or America.

Upon the general Map are marked the Circles correſpondent to thoſe in the Sphere, namely, the Equinoctial Line, the two Tropics, and the two Polar Circles, all which croſs the Map from eaſt to weſt; and the firſt Meridians ſurrounding the two Hemiſpheres from north to ſouth, the Parallels lying from north to ſouth at ten degrees diſtance; and the Meridians at the ſame diſtance from weſt to eaſt, are alſo marked upon general Maps.

Particular Maps, being parts of this, retain the Meridians and Parallels belonging to that particular part; which are made ſmaller or larger, as the paper on which it is drawn will admit; and the diſtance of places mentioned in it are always exactly proportioned to the breadth of the Parallels. So that let a Map be ever ſo ſmall, the diſtance of places is exactly ſhewn, if meaſured according to the degrees of Latitude in that particular Map.

In both general and particular Maps, the thick ſhadowing denotes the Sea-coaſt. Rivers are marked by large ſhadowed ſerpentine lines; Roads by double lines; diviſions of Countries by dotted lines; larger for Provinces, and ſmaller for Subdiviſions; and diviſions of Nations are often ſhewn by chain lines. Foreſts are repreſented by trees; Mountains by riſing ſhadows; Sands by dotted Beds; Marſhes by ſhadowed beds; Lakes by ſhadowed coaſts.

The names of Provinces are written in larger capitals; and ſmaller Diviſions, in ſmaller capitals; great Cities in round Roman characters; ſmaller Towns in *Italic*.

The exact ſituation of a Town is ſhewn by a little round o, but larger places have the addition of a church for a Market-Town, if the ſize of the Map will admit. A City is noted by a church with houſes about it, as much as the ſcale will allow. Particular qualifications of Cities are diſtinguiſhed by marks, as a Biſhopric has a croſs, or ſometimes a mitre over it.

An Archbiſhopric has a double croſs over it.
A Univerſity has a ſtar, or ſometimes a *Caduceus*.
An Abbey is ſhewn by a crook, or paſtoral ſtaff.
A Fortreſs, by angles like baſtions.
A Caſtle, by a little flag.
A Gentleman's Seat, by a houſe only.
Other marks are affected by particular engravers, which they explain in the margin.

Of the EARTH, *abſtractedly conſidered.*

THE firſt thing that preſents itſelf to our view is that huge, maſſy ſubſtance, the Globe of the Earth, conſiſting of many ſolid materials, as well as great quantities of ſalt and freſh water; for which reaſon the philoſophers commonly call it the Terraqueous Globe. And though the ſolid matter may perhaps be more than the fluid, yet the water takes up much the greater part of the ſurface of the Globe, as is plain to any one who looks upon a Map of the Earth: for beſide the rivers and lakes, pools and fountains, which water the Earth in various places, the ocean, and its particular ſeas, are much more extended than the dry land; which doubtleſs was ordered by the Maker of all Things, for the good of mankind, there being ſuch great occaſion for water to moiſten the Earth, ſupply us with fiſh, and facilitate commerce and navigation.

But referring to another place what we ſhall ſay about the waters, if we conſider the Earth properly ſo called, we ſhall find it to be a heap of various bodies; for therein are diſcovered ſand, clay, mould of various colours, ſeveral ſorts of ſtones, many ſalts, ſulphur, bitumen, minerals, and metals, without number. Nor is it neceſſary to dig to the centre of the earth, whither human induſtry can never penetrate, for the diſcovery of theſe things; they are ſometimes met with in great abundance, not many feet deep. But in the mines of Hungary and Peru, which are ſaid to be deeper than ordinary, great ſtore of ſuch things appear.

The antient philoſophers (and ſchoolmen, who followed their opinion, and maintained that the Earth is one of thoſe four Elements whereof all things conſiſt) obſerving ſuch a medley of things to lie under the ſurface of the Earth, ſaid this was not the pure Element they meant, but that it was ſomewhere about the centre: but ſince no man can ever come at thoſe parts near the centre of the Earth, this conjecture of theirs is uſeleſs.

If Des Cartes's hypotheſes were but well grounded, that the Planets were once of the like nature with the fixed Stars, conſiſting of a fiery ſubſtance, and came afterwards to be cruſted over with thick and ſolid matter, there might be ſtill, at this day, a great fire in the centre of the Earth, as ſome people imagine. But ſince the grounds on which he ſuppoſed the Planets to be derived, may be reckoned among thoſe things which are every way doubtful, and only ſeem not impoſſible, though perhaps as far from being true as real impoſſibilities; it is a raſhneſs in his followers to take this imaginary fire at the centre of the Earth for a certain truth.

If thoſe parts which now make up the Earth were once looſe, and carried round the ſame centre in a circular motion, we could then gather, from moſt certain experiments, that the groſſeſt of all the parts fell down to the centre of the Earth. Now, ſince we know nothing heavier than metals, it would not be abſurd to ſuppoſe, that the inmoſt bowels of the Earth were filled with a prodigious ſtore of various metals: and this being preſumed, our opinion would receive confirmation from magnetic experiments, by which it generally appears, that the Earth is of the nature of a great loadſtone. Therefore we might, with great reaſon ſuſpect, that at the heart of the Earth there are iron and loadſtone in great abundance, which would be juſt contrary to their opinion who hold a fiery centre. But this our hypotheſis is built upon no certain reaſon, and therefore, for the avoiding of error, it is much the ſafeſt way to ſuſpend our aſſent in this caſe.

However, this is obſervable, that the deeper we dig into the ground, the heavier the matter is; and though there be no coming near the centre of the Earth, yet ſuch metals are dug out of the deepeſt mines, as are rarely found on the ſurface; and if, inſtead of digging mines a mile and a half deep, which is hardly ever done, we could go ſome miles downward, perhaps the matter would ſtill be cloſer and heavier.

But be this as it will, thus much we are ſure of, as to the parts about the ſurface of the Earth, that they are under a continual change and alteration, which may proceed from various cauſes. Among thoſe cauſes we will not reckon human labours: but this we ſee, that the hardeſt bodies in the world, the very adamant itſelf not excepted, being expoſed to the open air, do wear and waſte in time, and undergo various alterations without the hand of man; and, therefore, the whole ſurface of the Earth, whereon the air perpetually preſſes, muſt needs be ſubject to ſuch alterations.

Beſide the perpetual change of the ſeaſons, heat and cold, rain and wind, earthquakes and running waters, are always making a wonderful change in that part of the Earth which is next the ſurface: and if we take in the daily mutations of innumerable animals and plants, which are fed by the fruits and moiſture of the Earth, and after a ſhort time putriſy, and return to Earth again, we ſhall have reaſon to believe, that this ſurface on which we tread, eſpecially in countries that have been long inhabited, is, for the moſt part, compoſed of the bodies of men and beaſts, or rather of a matter which is every day putting on new forms.

And by ſuch perpetual variations of matter, there muſt needs happen an increaſe of dry Earth, and a decay of moiſture; for it does not appear, that the parts of fluid bodies, which have been once blended with ſolids, and have been ſo impregnated with ſalts as to loſe their fluidity, do ever retrieve it again. This is evident in plants and animals, which grow bigger ſo long as they receive ſpirit and nouriſhment from liquors, but afterwards turn to corruption. Some conclude from hence, that in order to prevent too great a decay, or total failure of moiſture in the Planets, God created Comets; that ſo their fumes diffuſing themſelves through the vortex of the Sun, might fall into the leſſer vortices of the Planets, and augment their liquids.

Moreover, there muſt needs be a vaſt change made in the Earth by means of the many fires which prey upon it within.

Philoſophers ſometimes conſider the Earth as a huge loadſtone, which, when we come to ſpeak of the loadſtone, we ſhall have opportunity to enlarge upon. Meanwhile we may here obſerve, that in this reſpect alſo the Earth is much altered, as appears from the variations of the Magnetic Needle, which ſometimes points directly at the Pole, and ſometimes declines ſeveral degrees eaſt or weſt. But this cannot happen, without an alteration in the pores of that magnetic matter which flows out of the Earth, and which ſeems to come at one time directly from the Pole, and at another time from thoſe parts which are on the right or left ſide of the Pole. And whether this variation proceeds from the fires under ground, which may ſpoil here and there a mine of loadſtone, (yet ſo as that it may afterwards recover its virtue again) or whether it be from ſome other cauſe, is what no man certainly knows.

GEOGRAPHICAL PROBLEMS.

PROBLEM I.

The Latitude of any Place being given, to rectify the Globe for that Place.

LET it be required to rectify the Globe for the Latitude of London, 51 deg. 32 min. north; and Madrid 40 deg. 10 min. north, proceed thus:

Turn the Pole on which the dial-plate is fixed towards the verge of the Horizon, ſlipping or moving the Globe backwards or forwards in the notches of the Horizon, till the Horizon cuts the brazen Meridian in 52 deg. 32 min. (viz. a little more than 51 and a half); ſo is the Globe rectified for the Latitude of London; that is, the North Pole will then be elevated 51 deg. 32 min. above the Horizon; and London being brought to the Meridian itſelf, will then be in Zenith, or right up, and at equal diſtance from all parts of the Horizon.

Depreſs the Pole till the Horizon cuts the brazen Meridian at 40 deg. 10 min. and you have then the poſition of the inhabitants at Madrid; and turning the Globe till Madrid comes to the Meridian, you will find it in the Zenith, or top of the Globe, under 40 deg. 10 min.

Note. If it were required to rectify the Globe for South Latitude, then you muſt elevate the South Pole to the given Latitude, inſtead of the North Pole; but this is better explained by the next Problem.

PROBLEM II.

The Latitude and Longitude of any Place given, to find the ſame.

Firſt. You are to obſerve whether the Longitude be reckoned from London, or from the firſt Meridian; for on ſome Globes the firſt Meridian begins 23 deg. on others 20 deg. and on Senex's Globes 18 deg. weſt of London; but if once you know where the firſt Meridian is on the Globe, it is very eaſy to know the difference from the Meridian of London.

EXAMPLE.

There are two certain places; one has 18 deg. North Latitude, and 77 deg. 5 min. Weſt Longitude; the other is 33 deg. 45 min. South Latitude, and 18 deg. Eaſt Longitude from London. I demand what Places theſe are.

Rule. For the firſt Place, I elevate to the North Pole 18 deg. becauſe it is 18 deg. North Latitude: then I turn the Globe to the right hand, or eaſtward, (becauſe the place lies weſtward) till 77 deg. 5 min. upon the Equator, counted from the Meridian of London, (which on Senex's Globe has a cypher thus (0) on the Equator) paſſes through, or under the Meridian: or, in other words, I turn the Globe till 77 deg. 5 min. weſtward be brought under the Meridian, and here I fix the Globe with a quill thruſt in betwixt the Globe and the Horizon; then I look under the Latitude 18 deg. (which is in the Zenith) on the Meridian a-top of the Globe, and under 18 deg. on the Meridian I find Port-Royal, in Jamaica, the place required.

For the ſecond Place I elevate the South Pole (though there is no occaſion to elevate the Pole barely to find a place, but it is better, becauſe you have then the real ſituation of the inhabitants) to the given Latitude 34 deg. 45 min. and then turn the Globe till 18 deg. Eaſt Longitude of London come under the Meridian; and juſt under this I find the Cape of Good Hope, the place required.

PROBLEM III.

The Latitude of any Place given, to tell all thoſe Places that have the ſame Latitude.

DEFINITION.

All thoſe places that have the ſame Latitude have the days and nights of the ſame length, at the ſame time of the year.

Rule. Bring the given place, or places, to the Meridian (ſuppoſe London 51 deg. 32 min. and Madrid 40 deg. 10 min. North); then turn the Globe, and all thoſe places that paſs under 50 deg. 32 min. have the ſame Latitude as London, viz. Prague, in Germany, &c. and all that paſs under 40 deg. 10 min. have the ſame Latitude as Madrid, which you will find to be Pekin nearly for one, and many other places.

PROBLEM IV.

To tell the Difference of the Latitude of Places.

Here are two Variations, or Rules.

Firſt. If the Latitudes be both North or both South, then ſubſtract the leſs from the greater Latitude, and the remainder is the difference, or anſwer. Thus between London and Madrid is 12 deg. 32 min. the firſt being 50 deg. 32 min. and the other 40 deg. And between Candy and Stockholm is 52 deg. 30 min. for Stockholm is about 59 deg. 30 min. North, and Candy 7 deg. 30 min. North.

Secondly. If one lies on the North, and the other on the South-ſide of the Equator, (that is to ſay, if one be North and the other South Latitude) then add them both together, and their ſum is the difference of the Latitude required.

Thus Copenhagen is 55 deg. 40 min. North, and the Iſland of Madagaſcar is 19 deg. 30 min. South: theſe added together make 75 deg. 10 min. the difference of Latitude required.

PROBLEM V.

The Longitude of any Place given from any Meridian, to tell thoſe Places, having the ſame Longitude.

This is done after the ſame manner as the other; only here the anſwer will be on the Equator, as the others were on the Meridian.

I would know what places have the ſame Longitude as London, and the ſame Longitude as Moſcow?

The *Rule* is, bring London to the Meridian, then all thoſe places on the Globe (from the North Pole to the South part of the Horizon) that lie under the edge of the Meridian, have the ſame Longitude as London: thus Fort Naſſau, and Fort Mina, in Guinea, have the ſame, or very nearly the ſame Longitude as London.

And Muſcow, in Muſcovia, has very nearly the ſame Longitude as Aleppo, in Syria: alſo Scandaroon, Antioch, and Tripoli, in Syria, have the ſame Longitude, viz. 37 deg. 30 min. from London.

PROBLEM VI.

To tell the Difference of Longitude of Places.

Rule. Here are two Variations.

Firſt. If the places lie both Eaſt or both Weſt of the firſt Meridian, or where you reckon the Longitude from, viz. if they both be Eaſt, or both be Weſt Longitude, then ſubſtract one from the other, you have the difference.

Thus I find Jeruſalem has 36 deg. 15 min. Eaſt Longitude from London, and Pekin 110 deg. 52 min. Eaſt Longitude; therefore ſubſtract 36 deg. 15 min. from 110 deg. 52 min. and there remains 74 deg. 37 min. difference of Longitude Eaſt or Weſt; that is, Pekin is 74 deg. 37 min. Eaſt Longitude of Jeruſalem, or Jeruſalem is 74 deg. 37 min. Weſt Longitude of Pekin.

Secondly. If one place be Eaſt, and the other Weſt Longitude of the firſt Meridian, (ſuppoſe London, or any other Meridian) then add their Longitudes together, and the ſum is the difference of Longitude required.

EXAMPLE I.

I would know the difference of the Longitude between Jeruſalem, 36 deg. 15 min. Eaſt of London, and Port Royal, in Jamaica, 77 deg. 5 min. Weſt?

Here, as one is Eaſt, and the other Weſt, I add 36 deg. 15 min. and 77 deg. 5 min. together, and their ſum makes 113 deg. 20 min. difference of Longitude; that is, Jeruſalem is 113 deg. 20 min. Eaſt of Port-Royal, or Port-Royal is 113 deg. 20 min. Weſt of Jeruſalem.

EXAMPLE II.

Pekin, in China, is 110 deg. 15 min. Eaſt Longitude, and Port-Royal 77 deg. 5 min. Weſt; I add theſe ſums together, and find it 187 deg. 57 min. difference of Longitude; but becauſe it is more than 180 deg. I ſubſtract 187 deg. 15 min. from 360 deg. and there remains 172 deg. 3 min. the difference required.

PROBLEM VII.

The Day of the Month given to find the Sun's Place in the Ecliptic.

Rule. The day of the month being given, look on the inner Calendar on the new Globes, and you have the ſign, and the degree of that ſign that the Sun is in for that day, according to the New Style.

If it be upon old Globes, look on the outer Calendar, you have the ſign, and degree of the ſign.

N. B. You may further obſerve, that the Calendar uſed throughout Europe is the Calendar for New Style, viz. New Style is always known from the other, becauſe it has the Saints Days, and ſeveral other things, wrote on the Horizon.

EXAMPLE.

I would know the Sun's place in the Ecliptic on May 21, New Style; March 21, June 21, September 22, and December 21.

I look for theſe days of the months in order as they ſtand in the new Calendar, (viz. for New Style before deſcribed) and right againſt the day of the month in the innermoſt Circle on the Horizon, I find the Sun's place among the ſigns, as follows:

Thus right againſt May 21 I find 1 deg. of Gemini: and alſo on March 21 I find he enters Aries: on June 21 he enters Cancer: on September 22 he enters Libra: and on December 21 he enters Capricorn.

PROBLEM VIII.

The Sun's Place given, to find the Day of the Month.

This is only the reverſe of the former Problem: for having the Sun's place given, ſeek it in the Circle among the ſigns; then againſt that degree in the Calendar New Style you have the day of the month required.

EXAMPLE.

I would know what time of the year the Sun is in 1 deg. of Gemini: as alſo when he enters Aries, Cancer, Libra, and Capricorn? Proceed according to the rule, and you will find the day to be May the 21ſt, June the 21ſt, September the 22d, and December the 21ſt, as in the laſt.

PROBLEM IX.

The Latitude and Day of the Month given, to find the Sun's Place in the Ecliptic, and rectify the Globes for uſe.

Rule. Find the Sun's place on the Horizon by Problem the Seventh; and having noted what degree he is in, look upon the Ecliptic on the Globe, and find the ſame ſign and degree as you did on the Horizon; then bring this degree of the Ecliptic very carefully to the graduate edge of the brazen Meridian, and holding the Globe ſteady, turn the Index exactly to the upper twelve (which repreſents twelve at noon); and thus is the Globe rectified for that day, and the degree of the Ecliptic that lies under the Equator repreſents the Sun's place at noon, or twelve o'clock that day.

☞ The Aſtronomer's day is reckoned from, or begins at, twelve o'clock; and if you fix the Quadrant of Altitude to the Latitude in the Zenith, the Globe will be completely rectified.

PROBLEM X.

To tell the Declination of the Sun on any Day of the Year.

Rule. Having found the Sun's place in the Ecliptic for the given day, bring it to the brazen Meridian, and obſerve what degree of the Meridian it lies under; and whether it be on the North or on the South-ſide of the Equator, for that is the declination required, which is called North or South declination accordingly. Thus, on April the 21ſt, the Sun has 11 deg. 30 min. North declination; and on May the 21ſt, he has 20 deg. 30 min. declination; but on October the 27th, he has 12 deg. 30 min. South declination.

PROBLEM XI.

The Latitude and Day of the Month given to tell the Sun's Meridian Altitude, viz. his Height at Noon.

Rule. Bring the Sun's place to the Meridian, and obſerve what degree of the Meridian the Sun's place is under; for thoſe degrees on the Meridian that are intercepted, or lie between the South Verge of the Horizon and the Degree, which is over the Sun's place on the Meridian, (counted on the Meridian) is the Sun's Meridian Altitude required.

Thus I find his Meridian Altitude at London, May the 21ſt, to be 59 deg. but on November the 5th, he has but 23 deg. 30 min. Altitude.

PROBLEM XII.

The Latitude and Day of the Month given, to tell the Sun's Altitude at any Time.

Example. On May the 21ſt, at nine in the morning, and at five in the afternoon, at London, I would know the Sun's altitude, or height?

Rule. Rectify the Globe for the Latitude, and bring the Sun's place (1 deg. Gemini) to the Meridian, and the Index to the upper twelve on the Dial-plate; then ſcrew the Quadrant of altitude on the Zenith, (viz. the left edge of the Nut muſt be fixed on the Meridian, at 51 deg. 30 min. then turn the Globe till the Index points to the hour, viz. nine in the morning: this done, fix the Globe by thruſting a quill between it and the Horizon: laſtly, turn the Quadrant about till the graduated or figured edge touch the Sun's place, (viz. 1 deg. Gemini) and the degrees on the Quadrant, counted from the Horizon upwards on the Quadrant, is his height at that time, viz. 43 deg. 30 min. Then turn the Globe till the Index points at five in the afternoon; and alſo turn the Quadrant on the Weſt-ſide (without unſcrewing it) till it touches the Sun's place, and you have about 24 deg. on the Quadrant, his altitude at that time.

N. B. At North Cape, (viz. North Latitude, 72 deg. at nine in the morning) May the 21ſt, he will be but about 32 deg. high.

PROBLEM XIII.

The Latitude given, to tell the Riſing and Setting of the Sun, and Length of the Day and Night, at any Time of the Year in any Place.

Rule. Rectify the Globe, (viz. elevate it for the Latitude; bring the Sun's place to the Meridian, and Index to the upper twelve); then turn it till the Sun's place comes even with, or lies right againſt the inner Verge, on the Eaſt-ſide of the Horizon, then the Index will ſhew you the time of the Sun's riſing; turn it to the Weſt-ſide, or Verge of the Horizon, and the Index will ſhew you the ſetting. Or thus; having got the hour the ſun riſes, count how many it wants of twelve, for ſo many hours will it ſet after. Thus, if the Index points to four in the morning at riſing, it will of courſe be at eight at night, &c.

Proceed thus, and you will find the Sun, on May the 26th, at London, to riſe about four in the morning, and ſets at eight at night. Now double what he wants of twelve at riſing, viz. eight hours, and it gives the length of that day at London, viz. ſixteen hours.

PROBLEM XIV.

To tell the Sun's right Aſcenſion.

Bring the Sun's place to the brazen Meridian, and note what degree of the Equator is cut by the Meridian, for that is his right Aſcenſion required.

I would know the Sun's right Aſcenſion on March the 21ſt, June the 21ſt, September the 22d, and December the 21ſt?

I find the Sun's place for theſe different days, and bring it to the Meridian; I find the Meridian cuts the Equator in (0), in (90), in (180), and in (270 deg.) his right Aſcenſion requires.

Note. When the Sun enters Aries, March the 21ſt, he has no right Aſcenſion, becauſe it is counted from, or begins at Aries; therefore, on March the 20th, he muſt have his greateſt right Aſcenſion, viz. 359 deg.

PROBLEM

PROBLEM XV.

To find the Sun's oblique Aſcenſion and Deſcenſion at any Time, and in any Latitude.

Rule. Rectify the Globe for the Latitude, and bring the Sun's place down to the eaſtern verge of the Horizon; then obſerve what degree the Horizon cuts the Equator in, for that is the oblique Aſcenſion required.

Thus, on March the 21ſt, June the 21ſt, September the 22d, and December the 21ſt, viz. when the Sun enters Aries, Cancer, Libra, and Capricorn, you will find his oblique Aſcenſion at London to be (0), (56), (180), and (304).

And on the ſame days his oblique Deſcenſion will be (0), (123), (180), and (237 and a half.)

PROBLEM XVI.

The Latitude and Day of the Month given, to tell the Sun's aſcenſional Difference, viz. how much he riſes, or ſets, before and after Six; and conſequently to tell the Length of the Days, ſuppoſe there were no Index to the Globe.

Rule. By the laſt Problem find the Sun's right, and oblique aſcenſion; then ſubſtract the oblique from the right aſcenſion, or the contrary, and the remainder is the aſcenſional difference required; which divide by fifteen, the degrees of the Equator that paſs through the Meridian of one hour, (or ſeven and a half for half an hour) gives the anſwer in time, that the Sun riſes and ſets before and after ſix.

Thus, on May the 26th, I find the Sun 6 deg. of Gemini, and his right aſcenſion is 64 deg. and, on the ſame day, his oblique aſcenſion is 34 deg. now 34 deg. from 64 deg. there remains 30 deg. his aſcenſional difference; which divide by 15 gives two hours, the time that he riſes before, or ſets after ſix.

PROBLEM XVII.

The Latitude and Day of the Month given, to tell the Sun's Amplitude, viz. his Diſtance from the Eaſt and Weſt Points of the Compaſs he riſes and ſets upon.

Rule. The Globe being rectified, bring the Sun's place to the eaſtern verge of the Horizon, (which ſhews his riſing) then the degree upon the innermoſt Circle of the Horizon, counted from the true Eaſt Point to the place where the Sun's place lies againſt on the Horizon, ſhews you the Sun's amplitude.

Proceed according to the rule, you will find the Sun's amplitude at London (May the 21ſt) at riſing, to be about 34 deg. from the Eaſt to the North, and at ſetting 34 deg. from the Weſt to the North; and the Point he riſes upon is North-Eaſt by Eaſt, and he ſets North-Weſt by Weſt; but on November the 5th he has about 25 deg. and a half amplitude from the Eaſt to the South, and at ſetting 25 deg. and a half from the Weſt to the South. The Point he riſes upon is Eaſt-South-Eaſt, and the Point he ſets upon is Weſt-South-Weſt.

PROBLEM XVIII.

The Latitude and Day given, to tell the Sun's Azimuth, viz. his Diſtance from the Eaſt and Weſt, or from the North and South Points, at any Time.

Rule. Rectify the Globe in general, then turn the Globe till the Index points to the given hour: this being done, turn the Quadrant till it touches the Sun's place for the given day; and then the Quadrant will cut the Horizon in the Azimuth required, from the Eaſt or Weſt Points, or from the North or South Points; for you may reckon from either, only then name it properly, and accordingly.

Thus, on Auguſt the 17th, at nine in the morning, the Sun will have about 30 deg. Azimuth from the Eaſt to the South, or which is the ſame, 60 deg. from South to the Eaſt; for 60 deg. and 30 deg. make 90 deg. the whole quarter from Eaſt to South.

PROBLEM XIX.

The Latitude, Day, and Hour given, to tell the Sun's Almicanter.

DEFINITION.

Almicanters are Circles of Altitude, that run parallel to the Horizon, whoſe Poles are the Zenith and Nadir; ſo that you may imagine as many Circles of Altitude, viz. Almicanters, as you pleaſe.

Rule. The Almicanter is found the ſame as the Altitude of the Sun at any time, therefore I refer you back to Problem 13.

PROBLEM XX.

The Latitude and Length of the Day given, to tell what other Day of the Year will be of the ſame Length.

Rule. Having found the Sun's place for the given day, bring it to the Meridian, and obſerve well its declination; then turn the Globe till ſome other degree of the Ecliptic comes under the ſame degree of declination under the Meridian; this being done, ſee what day of the month anſwers to the Sun's place then under the Meridian, for that is the day required; which you may eaſily prove. Thus you will find July the 13th, and Auguſt the 20th, of the ſame length as May the 26th, and April the 17th.

PROBLEM XXI.

The Latitude and Day given, to tell the Beginning, Ending, and (conſequently) the Length, or Continuance of Twilight.

DEFINITION.

Twilight is that faint light which begins immediately after the Sun ſets in the evening, till he is 18 deg. below the Horizon; and it begins in the morning, when the Sun comes within 18 deg. of the Horizon on the Eaſt-ſide, and ends when he riſes. Therefore it is plain, that Twilight is not only longer when days encreaſe in length, but it is alſo much ſtronger, as will be ſeen by the work of the Problem.

OBSERVATION.

Note. You were told that Twilight begins and ends when the Sun is 18 deg. below the Horizon; and as the Quadrant of Altitude reaches no lower than the Horizon, therefore the rule is this:

Rectify the Globe, and bring the oppoſite degree of the Sun's place to the Quadrant of Altitude, ſo that it touches juſt 18 deg. on the Quadrant (then it is plain that the Sun's real place will be depreſſed 18 deg. below the Horizon); then look at the Index, for that will point (if among the morning hours) to the beginning, or (if among the evening hours) ending of Twilight.

Proceed then according to the rule, and you will find that on March the 21ſt, and September the 22d, Twilight begins about four in the morning, and ends about eight at night.

The Sun on theſe days you know riſes and ſets at ſix. Add, therefore, the length of morning and evening Twilight to twelve hours, (the length of the day then) and it gives ſixteen hours; this, ſubſtracted from twenty-four hours, leaves eight hours the length of the real, or dark night.

So alſo on April the 24th, Twilight begins about half paſt two, ends about half paſt nine, which is in all ſeven hours. But on December the 20th it begins at ſix, and ends at ſix, which is in all but three hours and forty minutes.

PROBLEM XXII.

The Hour given where you are to tell what Hour it is in any other Part of the World.

Rule. Bring the given place to the Meridian, and ſet the Index at the given hour; then turn the Globe till the other place, or places, come under the Meridian, and the Index will point to the real time in the place required.

Example. When it is two o'clock in the afternoon at London, I would know the time at Jeruſalem, and at Port-Royal, in Jamaica?

Proceed according to the rule, and you will find that when it is two in the afternoon at London, it is twenty-five minutes paſt four at Jeruſalem; and but fifty-two minutes paſt eight in the morning at Port Royal.

Or thus, by Problem the Sixth, Jeruſalem is 36 deg. 15 min. Eaſt Longitude of London; I divide, therefore, 36 deg. 15 min. by fifteen, and the Quotient is two hours, and the remainder is ſix, which is ſix times, or twenty-four minutes, and the odd fifteen minutes, or miles, in one minute; ſo that the difference is two hours twenty-five minutes; and as Jeruſalem is Eaſt of London, it has its hour before us; therefore it is twenty-five minutes after four in the afternoon. And thus for other places.

PROBLEM XXIII.

The Day of the Month given, to tell thoſe Inhabitants that will have the Sun in their Zenith (or over their Heads) on that Day.

OBSERVATION.

This cannot happen to any other inhabitants but thoſe in the Torrid Zones; that is, to all ſuch as have not above 23 deg. and a half of Latitude, either North or South.

Rule. Bring the Sun's place to the Meridian, and obſerve exactly his declination for that day; then turn the Globe any way, and obſerve what places paſs under that degree of declination on the Meridian; for all ſuch will have the Sun right over their heads, ſome time or other on that day.

I would know what inhabitants, or places, will have the Sun in their Zenith on May the 21ſt?

Proceed as directed by the rule, you will find St. Jago, in Hiſpaniola; St. Jago, in Cuba; Campeachy, and many other places, will paſs under that degree of declination, viz. (20 deg. North) and will have the Sun in their Zenith that day.

Alſo, on April the 16th, the inhabitants of Porto-Bello, the Oroonoko-Iſlands, Bay of Siam, Iſle of Ceylon, and the Philippine-Iſlands, will have the Sun in, or near their Zenith, on that day.

PROBLEM XXIV.

The Day and Hour given in any Place to tell thoſe Inhabitants, or that Place, to which the Sun is then vertical, viz. in the Zenith.

Rule. Bring the given place to the brazen Meridian, and turn the Index to the given hour; this done, turn the Globe till the Index points to the upper 12, or noon; then look under the degree of declination on the Globe of that day, for that is the very ſpot, or place, to which the Sun is then vertical.

Example. On May the 13th, at eight minutes paſt five in the afternoon at London, I would know what place has the Sun in their Zenith? Anſwer, Port-Royal, in Jamaica.

Thus alſo you will find, when it is thirty-three minutes paſt ſix in the morning at London, on April the 12th, and Auguſt the 28th, the inhabitants of Candy, in the Iſland of Ceylon, will have the Sun then nearly in their Zenith.

Of the MAGNET, *or* LOADSTONE.

WE ſhall not enquire when the Loadſtone was firſt known; our preſent buſineſs being only to give the Natural Hiſtory of it. Firſt then, we will obſerve its various properties which experience has made known; and, in the next place, propoſe the opinions of philoſophers, concerning its internal nature and diſpoſition.

The Loadſtone is found in iron-mines, and is much of a colour and weight with iron. However, it is not to be melted and hammered out like iron, but flies to pieces under the hammer, and turns to a Calx in the fire; which ſhews, that its parts exceed thoſe of iron for hardneſs, rigidneſs, and an intricate combination one with another. This is worth obſerving, becauſe it will be of uſe in the following diſcourſe:

Its known properties are theſe: Firſt, when it moves freely, and without any obſtacle, it points North and South, ſo as that part of it which ſtands to one Pole never turns to the other. The way to give it a free motion, is to ſwim it in the water upon a piece of wood.

Philoſophers have obſerved, that the Loadſtone does not always point full North and South; but ſometimes inclines to the Eaſt or Weſt, without any rule.

Two Loadſtones, placed at a certain diſtance from each other, do mutually approach or recede, according to their various poſitions. Their parts which ſtand North being oppoſed, go off to a diſtance from each other; but the South-end of the one draws to the North-end of the other; and ſo *vice verſâ*. Theſe parts of the Loadſtones we call their Poles; and for a reaſon which will appear hereafter, we ſhall call that the South-Pole which turns to the North, and that the North-Pole which points to the South.

Two Loadſtones will hold up one another in the air by turns, if the North-Pole of the one be put to the South-Pole of the other; and *vice verſâ*. Sometimes a lighter Loadſtone will hold up a heavier, when the heavier will not hold up a lighter.

It is obſervable, that all Loadſtones are not equally briſk and nimble in turning to the Poles of the World; nor is their attracting virtue all alike.

Though a Loadſtone generally has two Poles pointing North and South, as we ſaid before; yet there are ſome irregular ones, which ſeem to have more Poles.

As one Loadſtone holds up another, ſo it does iron of greater or leſs weight than itſelf.

If iron-duſt be ſtrewed upon a Loadſtone, the particles will diſpoſe themſelves directly between the Poles, and then by degrees incline to an orbicular figure, ſo as to lie parallel with the axis of the Loadſtone, unleſs it be one of the irregular ſorts before mentioned.

The Loadſtone imparts its virtue to iron ſo effectually, that iron, touched with a Loadſtone, appears to have all the properties aforeſaid, though not in an equal degree. The great uſe of this communication is experienced in the Mariner's Needle, by the help whereof they readily find the North and South, and all other parts of the world.

It is obſervable, that on this ſide the Equator, the North-Point of the Needle is more depreſſed than that which ſtands to the South; on the further ſide the North-Point is elevated, and the South depreſſed; but under the line it keeps no ſituation, nor is of any uſe.

As the Loadſtone communicates its virtue to iron; ſo when it is ſet in iron, it attracts a greater weight of it than it does by itſelf.

Loadſtones are ſpoiled if they lie long near one another, with the North or South-Pole of the one oppoſed to the ſame Pole of the other; or if they are thoroughly heated in the fire, which likewiſe ſpoils the magnetic virtue in iron; and this virtue is much impaired in iron by its ruſt, to which the Loadſtone is not ſo liable.

Laſtly, iron placed at length North and South, and continuing ſo for a long time without alteration, has often acquired a magnetic virtue; as the old croſſes upon churches are found to do.

Of the SEA.

AFTER fountains and rivers, it is now proper to view the common receptacle of them all, the Sea, which is that vaſt quantity of ſalt-water extending from North to South, and from Weſt to Eaſt, ſurrounding the dry land on every ſide, into which all ſtreams diſcharge themſelves, and out of which mighty gulphs and bays are formed, the greateſt of which is the Mediterranean. The whole is, in one word, called the Ocean, but variouſly diſtinguiſhed and named, from the ſeveral countries by whoſe coaſts it runs. In it there are theſe three properties chiefly conſidered by Naturaliſts: Firſt, its inſeparable ſaltneſs; Secondly, its conſtant equality of bulk, notwithſtanding the inceſſant flowing of all rivers into it; and Thirdly, the tide, or flowing and ebbing of its waters twice every day: all which properties we ſhall conſider.

The ſaltneſs of the Sea-water ſeems to proceed from the ſame cauſe as that of ſeveral fountains, by the boiling of which water ſalt is produced: for ſince the bottom of the Sea is of ſuch vaſt extent, it is reaſonable to think that there are large mines of ſalt in many places of it, which being diluted, ſpread throughout the Sea. And there is ſomething even in the river-water, which helps to increaſe this ſaltneſs; for the rivers carry down with them an incredible multitude of ſaline particles, which they waſh off their banks as they run along. Theſe particles are not indeed ſo conſiderable as to ſalt their particular ſtreams; but when they all meet together, and ſettle in one bottom, they may well be allowed to change the taſte of the water ſufficiently.

Hence we may likewiſe be ſatisfied why the ſaltneſs of the Sea is neither augmented nor diminiſhed, at leaſt not in a ſenſible manner. It is not augmented by the influx of ſalt particles. 1. Becauſe a world of ſaline particles are continually thrown off upon the ſhore, where they putrify, and come no more into the water. 2. Becauſe people make ſalt upon the Sea-coaſt for common uſes. 3. Water can be impregnated with ſalt only to a certain degree, at which it ſtands and rejects the overplus. 4. In the laſt place, the ſaltneſs of the Sea is not diminiſhed, becauſe as much is imported or diluted from its own mines, as is got out of it.

To help us in finding out the reaſon why the water of the Sea is not augmented, let us ſee whether there be not a way for its daily diminution, as well as increaſe. It is ſufficiently plain that there is a vaſt quantity of vapours in the air, from the abundance of ſnow and rain, which are formed of condenſed vapours: but how to eſtimate the quantity of the evaporations of water by ſome certain rule, is the material point; which the learned Dr. Halley has happily attempted in the following manner:

He took a pan of water about four inches deep, and about eight inches diameter, ſalted to the ſame degree as is the common Sea-water, by the ſolution of about a fortieth part of ſalt, in which he placed a thermometer, and by means of a pan of coals he brought the water to the ſame degree of heat, which is obſerved to be that of our air in the hotteſt ſummer, the thermometer nicely ſhewing it. This done, he affixed the pan of water, with the thermometer in it, to one end of the beam of a pair of ſcales, and exactly counterpoiſed it with weights in the other ſcale; and by the application or removal of the pan of coals, he found it very eaſy to maintain the water in the ſame degree of heat preciſely. Doing this, he found the weight of the water ſenſibly to decreaſe; and, at the end of two hours, he obſerved that there wanted near half an ounce troy, or 233 grains of water, which, in that time, had gone off in vapour, though he could hardly perceive it ſmoke, and the water not ſenſibly warm. This quantity, in ſo ſhort a time, ſeemed very conſiderable, being little leſs than ſix ounces in 24 hours, from ſo ſmall a ſurface as a circle of eight inches diameter.

To reduce this experiment to an exact Calculus, and determine the thickneſs of the ſkin of water that had ſo evaporated, he aſſumes the experiment alledged by Dr. Bernard to have been made in the Oxford Society, that the cube foot Engliſh of water weighs exactly 76 pounds troy; this divided by 1728, the number of inches in a cube foot, will give 253 one-eighth grains, or half ounce 13 one-third grains for the weight of a cube inch of water: wherefore the weight of 233 grains is about 35 parts of 38 of a cube inch of water, and ſhows that the thickneſs of the water evaporated was the 53d part of an inch; but we will ſuppoſe it only the 50th part, for the facility of calculation.

If, therefore, water as warm as the air in ſummer, exhales the thickneſs of a 50th part of an inch in two hours from its whole ſurface, in 12 hours it will exhale the one-tenth of an inch; which quantity will be found abundantly ſufficient to ſerve for all the rains, ſprings, and dews; and account for the Caſpian Sea being always at a ſtand, neither waſting nor overflowing; as likewiſe for the current ſaid to ſet always in at the Straits of Gibraltar, though thoſe Mediterranean Seas receive ſo many, and ſuch conſiderable rivers.

To eſtimate the quantity of water ariſing in vapours out of the Sea, he thinks he ought to conſider it only for the time the ſun is up, for that the dews all night return as much, if not more vapours than are exhaled; and in ſummer the days being longer than 12 hours, this exceſs is balanced by the weaker action of the ſun, eſpecially when riſing before the water be warmed: ſo that if we allow one-tenth of an inch of the ſurface of the Sea to be raiſed every day in vapour, it may not be an improbable conjecture.

Upon this ſuppoſition, every 10 ſquare inches of the ſurface of the water yields in vapour daily a cube inch of water; and each ſquare foot half a wine pint; every ſpace of four feet ſquare, a gallon; a mile ſquare, 6914 tons; a ſquare degree, ſuppoſe of 69 Engliſh miles, will evaporate 33 millions of tons.

And if the Mediterranean be eſtimated at 40 degrees long, and four broad, allowances being made for the inequalities, there will be 160 ſquare degrees of Sea; and, conſequently, the whole Mediterranean muſt loſe in vapour in a ſummer's day, at leaſt 5280 millions of tons. And this quantity of vapour, though very great, is as little as can be concluded from the experiment produced. And yet there remains another cauſe, which cannot be reduced to rule, namely, the Winds, whereby the ſurface of the water is ſkimmed off ſometimes faſter than by the heat of the ſun.

Of WINDS.

IT is well known that Wind is nothing elſe but the ſtream of the air, together with ſuch vapours as the air carries along with it. But there are a great many properties of Winds, the reaſons and grounds of which are not eaſily diſcovered. However, we will firſt conſider the Winds in general, as they are conſtant or variable. Secondly, we will particularly examine their various appearances; and Laſtly, ſay ſomething of their origin.

The Winds may be divided into conſtant and variable: the former are always, at certain times of the year, and in certain parts of the world; but the latter vary ſo much, that they cannot be reduced to any rule. Now ſince it is eaſier to find out the cauſe of one regular effect, than of many irregular, let us, in the firſt place, treat of conſtant winds. And here we muſt take notice, that the Winds are conſtant and periodical only in the open ſeas. Now the univerſal Ocean may moſt properly be divided into three parts. 1. The Atlantic and Ethiopic Ocean. 2. The Indian Ocean. 3. The great South-Sea, or Pacific Ocean; and though theſe ſeas do all communicate by the ſouth, yet as to our preſent purpoſe of the Periodical Winds, they are ſufficiently ſeparated by the interpoſition of great tracts of land; the firſt lying between Africa and America; the ſecond between Africa and India; and the laſt between China, Japan, and the coaſt of America.

In the Atlantic and Ethiopic Seas between the Tropics, there is a general eaſterly Wind all the year, excepting that it is ſubject to vary and deflect ſome few points towards the north or ſouth, according to the poſition of the place. The obſervations which have been made of theſe deflections are as follow: that near the coaſt of Africa, as ſoon as you paſs the Canary Iſles, you are ſure to meet a freſh gale of north-eaſt Wind, about the latitude of 28 degrees north, which ſeldom comes to the eaſtward of eaſt-north-eaſt, or paſſes the north-north-eaſt. This wind accompanies thoſe bound to the ſouthward, to the latitude of ten north, and about 100 leagues from the Guinea Coaſt, where, till the fourth degree of north latitude, they fall into calms and tornadoes.

Thoſe who are bound to the Caribbe Iſles find, as they approach the American ſide, that the aforeſaid north-eaſt wind becomes ſtill more and more eaſterly, ſo as ſometimes to be eaſt, ſometimes eaſt by ſouth, but yet moſt commonly to the northward of the eaſt, a point or two, not more. It is likewiſe obſerved, that the ſtrength of theſe Winds gradually decreaſes as you ſail weſtward.

The limits of the conſtant and variable Winds in this ocean are farther extended on the American ſide than the African: for whereas you meet not with this certain Wind till you have paſſed the latitude of 28 degrees on this ſide; on the American ſide it commonly holds to 30, 31, or 32 degrees of latitude; and this is verified likewiſe to the ſouthward of the Equator: for near the Cape of Good Hope the limits of the Trade Winds are three or four degrees nearer the line, than on the coaſt of Braſil.

From the latitude of four degrees north, to the aforeſaid limits on the ſouth of the Equator, the Winds are perpetually between the ſouth and eaſt, and moſt commonly between the ſouth-eaſt and eaſt; obſerving always this rule, that on the African ſide they are more ſoutherly, on the Braſilian more eaſterly, ſo as to become almoſt due eaſt, the little deflection they have being ſtill to the ſouth. In this part of the ocean the Wind has been nicely obſerved, for a full year together, to keep conſtantly about the ſouth-eaſt, the moſt uſual point ſouth-eaſt by eaſt. When it is eaſterly it generally blows hard, with gloomy, dark, and ſometimes rainy weather.

The ſeaſon of the year has ſome ſmall effect on theſe conſtant winds; for when the ſun is to the north of the Equator, the ſouth-eaſt Winds, eſpecially between Braſil and the coaſt of Guinea, vary a point or two to the ſouth, and the north-eaſt become more eaſterly; and, on the contrary, when the ſun is towards the Tropic of Capricorn, the ſouth-eaſterly Winds become more eaſterly, and the north-eaſterly Winds, on this ſide the line, vere more northward.

As there is no rule without ſome exception, ſo there is in this ocean a tract of ſea, wherein the ſoutherly and ſouth-weſt Winds are perpetual, and that is all along the coaſt of Guinea, for above 500 leagues together, from Sierra Leona to the Iſle of St. Thomas; for the ſouth-eaſt Trade Wind having paſſed the line, and approaching the coaſt of Guinea within 80 or 100 leagues, inclines towards the ſhore, and becomes ſouth-ſouth-eaſt; and by degrees, as you come nearer, it veres about to ſouth, ſouth-ſouth-weſt, and in with the land ſouth-weſt, and ſometimes weſt-ſouth-weſt, as is ſeen in the map of the Trade Winds.

To the northward of the line, between four and ten degrees of latitude, and between the Meridians of Cape Verd, and of the eaſternmoſt iſlands that bear that name, there is a tract of ſea, wherein it were improper to ſay there is any Trade Wind, or yet any variable; for it ſeems condemned to perpetual calms, attended with terrible thunder and lightning, and rains ſo frequent, that our navigators from thence call this part of the ſea *The Rains:* the little Winds that are, conſiſt only of ſome ſudden uncertain guſts, of very little continuance, and leſs extent.

All who uſe the Weſt-India trade, even thoſe bound to Virginia, count it their beſt courſe to get as ſoon as they can to the ſouthward, that they may be ſure of a fair freſh gale to run before it to the weſtward; and for the ſame reaſon, thoſe homeward bound from America endeavour to gain the latitude of 30 degrees as ſoon as poſſible, where they firſt find the Winds to be variable, though the moſt ordinary Winds in the north part of the Atlantic Ocean come from between the ſouth and weſt.

What is here ſaid is to be underſtood of the Sea Winds at ſome diſtance from land; for upon and near ſhore, the land and ſea-breezes are almoſt every where ſenſible; and the great variety which happens in their periods, force, and direction, from the ſituation of the mountains, vallies, and woods, and from the various texture of the ſoil, more or leſs capable of retaining and reflecting heat, and of exhaling or condenſing vapours, is ſuch, that it were endleſs to endeavour to account for them.

In the Indian Ocean the Winds are partly general, as in the Ethiopic Ocean partly periodical; that is, half the year they blow one way, and the other half near upon the oppoſite points; and theſe points, and times of ſhifting, are different in different parts of this Ocean; the limits of each tract of ſea, ſubject to the ſame change, or monſoon, (as the natives call it) are certainly very hard to determine; but the diligence I have uſed (ſays Dr. Halley) to be rightly informed, and the care I have taken therein, has, in a great meaſure, ſurmounted that difficulty; and I am perſuaded, that the following particulars may be relied on:

That between the latitudes of 10 and 30 degrees ſouth, between Madagaſcar and New-Holland, the general Trade Wind about the ſouth-eaſt by eaſt is found to blow all the year long, to all intents and purpoſes, after the ſame manner as in the ſame latitudes in the Ethiopic Ocean.

The aforeſaid ſouth-eaſt Winds extend to within two degrees of the Equator, during the months of June, July, and to November; at which time, between the ſouth latitude of three and 10 degrees, being near the Meridian of the north-end of Madagaſcar, and between two and 12 ſouth latitude, being near Sumatra and Java, the contrary winds from the north-weſt, or between the north and weſt, ſet in and blow for half the year; that is, from the beginning of December till May; and this monſoon is obſerved as far as the Molucca Iſles.

To the northward of three degrees ſouth latitude, over the whole Arabian or Indian Sea, and Gulph of Bengal, from Sumatra to the coaſt of Africa, there is another monſoon blowing from October to April upon the north-eaſt points; but in the other half year, from April to October, upon the oppoſite points of ſouth-weſt and weſt-ſouth-weſt, and that with rather more force than the other, accompanied with dark rainy weather; whereas the north-eaſt blows clear. And the Winds are not ſo conſtant, either in ſtrength or point, in the Gulph of Bengal, as they are in the Indian Sea, where a certain and ſteady gale ſcarce ever fails. It is alſo remarkable, that the ſouth-weſt Winds in theſe ſeas are generally more ſoutherly on the African ſide, and more weſterly on the Indian.

To the eaſtward of Sumatra and Malacca, to the northward of the line, and along the coaſt of Camboya and China, the monſoons blow north and ſouth; that is to ſay, the north-eaſt Winds are much northerly, and the ſouth-weſt much ſoutherly. This conſtitution reaches to the eaſtward of the Philippine Iſles, and as far north as Japan; the northern monſoon ſetting in here in October or November, and the ſouthern in May, blowing all the ſummer months. The points of the compaſs, from whence the Wind comes in theſe parts of the world, are not ſo fixed as in thoſe lately deſcribed; for the ſoutherly will often paſs a point or two to the eaſtward of the ſouth, and the northerly as much to the weſtward of the north, which ſeems occaſioned by the great quantity of land which is interſperſed in theſe ſeas.

In the ſame Meridians, but ſouthward of the Equator, being that tract lying between Sumatra and Java to the weſt, and New-Guinea to the eaſt, the ſame northerly monſoons are obſerved; but with this difference, that the inclination of the northerly is towards the north-weſt, and of the ſoutherly towards the ſouth-eaſt.

Theſe contrary Winds do not ſhift all at once, but in ſome places the time of the change is attended with calms, in others with variable Winds; and it is particularly remarkable, that the end of the weſterly monſoon, on the coaſt of Coromandel, and the two laſt months of the ſoutherly monſoon in the ſeas of China, are very ſubject to be tempeſtuous: the violence of theſe ſtorms is ſuch, that they ſeem to be of the nature of the Weſt-Indian hurricanes, and render the navigation of theſe parts very unſafe about that time of the year. Theſe tempeſts are by our ſeamen uſually termed, *The breaking up of the Monſoons.*

By reaſon of the ſhifting of theſe Winds, all thoſe that ſail in theſe ſeas are obliged to obſerve the ſeaſons proper for their voyages; and by ſo doing, they fail not of a fair Wind, and ſpeedy paſſage; but if they chance to outſtay their time till the contrary monſoon ſets in, as it frequently happens, they are forced to give over the hopes of accompliſhing their intended voyage, and put into ſome other harbour, there to remain till the Winds come favourable.

The third Ocean, called the Great Pacific, whoſe extent is equal to that of the other two, (it being from the weſt coaſt of America to the Philippine Iſlands, not leſs than 150 degrees of longitude) is that which is leaſt known to all nations. The chief navigation is by the Spaniards, who go yearly from New-Spain to the Manillas by one beaten track; ſo that we cannot be particular here, as in the other two. What the Spaniſh authors ſay of the Winds they find in their courſes, and what is confirmed by the old accounts of Drake and Cavendiſh, and ſince by Schooten, is, that there is a great conformity between the Winds of this ſea, and thoſe of the Atlantic and Ethiopic; that to the northward of the Equator the predominant Wind is between the eaſt and north-eaſt, and to the ſouthward thereof there is a conſtant ſteady gale between the eaſt and ſouth-eaſt, and that on both ſides the line with ſo much conſtancy, that they ſcarce ever need to attend the ſails; and ſo much ſtrength, that it is rare to fail of croſſing this vaſt Ocean in 10 weeks time, which is about 150 Britiſh miles a day.

This is to be underſtood of the Pacific Sea at a great diſtance from land; for about the ſhores are various Winds; and when the ſouth-eaſt or ſouth-weſt blows, this ſea is rough and dangerous, for the leaſt Wind raiſes it very high; but when the Wind ceaſes, though it blowed very ſtrong juſt before, there is an immediate calm, as if there had been no Wind for a long time; whereas, on the contrary, the Atlantic Sea rolls for ſeveral days after the Wind is laid, and is generally ſmooth on the coaſt, and tempeſtuous out on the main.

The limits alſo of theſe general Winds are much the ſame as in the Atlantic Sea, that is, about the thirtieth degree of latitude on both ſides; for the Spaniards, home-bound from Manilla, always take the advantage of the ſouth monſoon, blowing there in the ſummer months, and run up to the north of that latitude as high as Japan, before they meet with variable Winds to ſhape their courſe eaſtward. Alſo Schooten and others, who have gone by the Magellan Straits, have found the limits of the ſouth-eaſt Winds much about the ſame latitude to the ſouthward: and a farther analogy between the Winds of this Ocean and the Ethiopic, appears in that upon the coaſt of Peru; they are always much ſoutherly, as they are near the ſhores of Angola.

As for the Variable Winds, they are felt moſt by land, and in ſuch parts of the ſea as are without the limits of the conſtant Winds to the north and ſouth; that is, in the colder parts of the Ocean, and all over its outmoſt bays, the principal of which are the Mediterranean and Baltic: ſome are common to all countries; others are more peculiar to ſome particular parts. Of this latter ſort the moſt famous are the hurricanes, which chiefly infeſt the Caribbees, but are not anniverſary, nor equally frequent. Their fury is ſo great, that they throw down all before them, tear up trees, overturn houſes, toſs ſhips prodigiouſly, and blow about things of vaſt weight. They are not even, but blow in guſts, which ſuddenly come and go; neither do they extend very wide, but are ſometimes confined to a narrow compaſs, and at other times take a larger ſcope. As for their duration it is but for a few days, and ſometimes only a few hours. They are more common in America than any where, though Europe and Aſia are not altogether without them.

It may be obſerved of all Winds, whether conſtant or variable, that ſome are drying, others are moiſt; ſome gather clouds, others diſperſe them; ſome are warm, others cold. But their influence is not one and the ſame in all places; for ſuch Winds as are cold and dry in one country, are warm and wet in another.

Theſe are the principal obſervations concerning Winds; for to examine every thing belonging to this ſubject would be the work of a large volume, as no reaſons can be given for ſeveral things, before the truth of them is better aſcertained. Wherefore we ſhall, at preſent, confine ourſelves to account for the cauſes of conſtant Winds.

Wind is moſt properly defined to be the ſtream, or current of the air; and where ſuch a current is perpetual, and fixed in its courſe, it is neceſſary that it proceeds from a permanent, unintermitting cauſe. Wherefore ſome have been inclined to propoſe the diurnal rotation of the earth upon the axis, by which, as the Globe turns eaſt, the looſe and fluid particles of the air, being ſo exceeding light, are left behind; ſo that in reſpect of the earth's ſurface, they move weſtward, and become a conſtant eaſterly Wind. This opinion ſeems confirmed, for that theſe Winds are found only near the Equinoctial, in thoſe parallels of latitude where the diurnal motion is ſwifteſt. And we ſhould readily aſſent to it, if the conſtant calms in the Atlantic Sea near the Equator, the weſterly Winds near the coaſt of Guinea, and the periodical weſterly monſoons under the Equator in the Indian Seas, did not declare the inſufficiency of that hypotheſis. Beſides, the air being kept to the earth by the principle of gravity, would require the ſame degree of velocity that the ſurface of the earth moves with, as well in reſpect of the diurnal rotation, as of the annual about the ſun, which is 30 times ſwifter.

It remains therefore to find ſome other cauſe, capable of producing a like conſtant effect, agreeable to the known properties of the elements of air and water, and the laws of the motion of fluid bodies. Such a one is, we conceive, the action of the ſun-beams upon the air and water, as he paſſes every day over the Oceans, conſidered together with the nature of the ſoil, and ſituation of the adjoining continents: therefore Firſt, according to the laws of ſtatics, the air which is leſs rarified, or expanded by heat, and conſequently more ponderous, muſt have a motion towards thoſe parts thereof, which are more rarified and leſs ponderous, to bring it to an equilibrium: and Secondly, the preſence of the ſun continually ſhifting to the weſtward, that part toward which the air tends, by reaſon of the rarefaction made by his great meridian heat, is with him carried weſtward, and conſequently the tendency of the whole body of the lower air is that way. Thus a general eaſterly wind is formed, which being impreſſed upon all the air of a vaſt Ocean, the parts impel one another, and ſo keep moving till the next return of the ſun, whereby ſo much of the motion as was loſt is again reſtored; and thus the weſterly wind is made perpetual.

From the ſame principle it follows, that the eaſterly Wind ſhould, on the north ſide of the Equator, be to the northward of the eaſt, and in ſouth latitudes, to the ſouthward thereof; for near the line the air is much more rarified than at a greater diſtance from it, becauſe of the ſun being twice in a year vertical, and at no time diſtant above 23 degrees and a half; at which diſtance the heat, being as the ſine of the angle of incidence, is but little ſhort of that of the perpendicular ray. Whereas under the Tropics, though the ſun continues long vertical, yet he is as long 47 degrees off; which is a kind of winter, wherein the air ſo cools, as that the ſummer heat cannot warm it to the ſame degree with that under the Equator: wherefore the air to the northward and ſouthward being leſs rarified than that in the middle, it follows, that from both ſides it ought to tend toward the Equator: this motion, compounded with the former eaſterly Wind, anſwers all the phœnomena of the general Trade Winds; which, if the whole were ſea, would undoubtedly blow all round the world, as they are found to do in the Atlantic and Ethiopic Oceans.

But ſeeing that ſo great continents do interpoſe and break the continuity of the Oceans, regard muſt be had to the nature of the ſoil, and the poſition of the high mountains, which may be ſuppoſed the two principal cauſes of the ſeveral variations of the winds from the former general rule: for if a country lying near the ſun proves to be flat, ſandy, low land, ſuch as the deſerts of Libya are uſually reported to be, the heat occaſioned by the reflexion of the ſun-beams, and the retention thereof in the ſand, is incredible to thoſe who have not felt it, whereby the air being exceedingly rarified, it is neceſſary that the cooler and more denſe air ſhould run thitherwards to reſtore the equilibrium: this is moſt likely to be the cauſe, why near the coaſt of Guinea the Wind always ſets in upon the land, blowing weſterly inſtead of eaſterly.

There is ſufficient reaſon to believe that the inland parts of Africa are prodigious hot, ſince the northern borders thereof were ſo intemperate, as to give the antients cauſe to conclude, that all beyond the Tropic was uninhabitable by exceſs of heat. From the ſame cauſe it happens, that there are ſuch conſtant calms in that part of the Ocean, called the Rains; for this tract being placed in the middle, between the weſterly Winds blowing on the coaſt of Guinea, and the eaſterly Trade Winds blowing to the weſt thereof, the tendency of the air here is indifferent to either, and ſo ſtands in equilibrio between both; and the weight of the incumbent atmoſphere being diminiſhed by the continual contrary Winds blowing from hence, is the reaſon that the air here holds not the copious vapour it receives, but lets it fall into frequent rains.

But as the cool and denſe air, by reaſon of its greater gravity, preſſes upon the hot and rarified, it is demonſtrative, that this latter muſt aſcend in a continued ſtream as faſt as it rarifies; and that being aſcended, it muſt diſperſe itſelf to preſerve the equilibrium, that is, the upper air muſt move by a contrary current from thoſe parts where the greateſt heat is: ſo, by a kind of circulation, the north-eaſt Trade Wind below will be attended with a ſouth-weſterly above, and the ſouth-eaſterly with a north-weſt Wind above: that this is more than a bare conjecture, the almoſt inſtantaneous change of the Wind to the oppoſite point, which is frequently found in paſſing the limits of the Trade Winds, ſeems to aſſure us; but that which above all confirms this hypotheſis, is the phœnomenon of the monſoons, by this means moſt eaſily ſolved, and without it hardly explicable.

If the cauſes of tempeſts and hurricanes be demanded, they are hardly to be accounted for in all particulars. However, it may in the firſt place be noted, that the ratio of all liquids is much the ſame, and therefore an extraordinary motion may be excited in the air, by the ſame way as it is in the water. Now if water falls from a high place, or if there be a confluence of ſeveral ſtreams together, this gives it a violent motion, and cauſes many whirlings and eddies in it: this is apparent in the torrents falling down from rocks, and the confluences of rivers. If, therefore, ſomething analogous to this may happen in the air, there muſt needs be furious tempeſts of Wind raiſed in it. And ſuch a thing may happen, if an extraordinary quantity of vapours be driven by the Wind upon a certain place, which they cannot eaſily get over by reaſon of mountains, or contrary Winds, that oppoſe them. For example, ſuppoſe a Wind from ſome point between north and eaſt carries a vaſt collection of vapours out of Africa to the Caribbees, this Wind lights upon the continent of America; now it is poſſible that not only the mountains and woods of Panama may reſiſt the current of this Wind, and croud the vapours together; but a contrary Wind, from a point between ſouth and weſt, may blow at the ſame time on the weſtern ſhore of America, which ſhall force the vapours back again. When ſuch a rencounter happens, there muſt be a wild uproar in the air about the Caribbee Iſles, and in all that tract between South and North-America; and the vapours in this circular motion muſt be furious on all ſides, juſt as it is in water. For we ſee at the confluence of two rivers, if their currents be rapid at the place where they fall in, they cauſe violent eddies, which whirl about things that are caſt into them, ſwallowing them for a time, and then throwing them up again.

This ſhews us the reaſon why heavy bodies are often toſſed in the air by the whirling of hurricanes, and then daſhed to the ground again. For the air being in a circular motion, is with great fury toſſed backwards and forwards between the ground and the clouds. And as the waters of the rolling ſea do not run to the ſhores in an even ſtream, but in ſuch waves as daſh by fits and turns, ſo the courſe of a violent Wind is broken and diſtinct blaſts.

To come now to the common phœnomena of Winds, the dry ones are ſuch as carry few vapours along with them, and therefore draw off the moiſt particles from bodies over which they paſs. Thus in Holland the north and eaſt Winds, with the intermediate points, are drying, becauſe the cold northern ſea yields but few vapours, in compariſon of thoſe which come from warmer parts of the Ocean: and from thence towards the eaſt are vaſt tracts of land, where the heat at Midſummer is but very ſmall. But the other Winds, eſpecially the weſterly, are moiſt, becauſe they iſſue from warm and vaporous parts. The Weſtern Ocean ſeldom fails to ſend us rainy Winds; however, this property varies according to the various ſituation of countries.

Such Winds gather clouds as blow from the quarters where the vapours ariſe, which, in conjunction with the vapours of our own region, fill the air. On the other ſide, thoſe Winds make fair weather, which bring little vapour along with them, and bear away that which hangs over us.

Winds are warm or cold, as the countries are from whence they blow; and, therefore, when a briſk Wind blows from a cold quarter, it allays the heat of ſummer, which is very tireſome in ſtill weather. Thus a quick blaſt of a pair of bellows will put out a flame, which a gentle blowing increaſes; for the quick blaſt drives all the flame to one ſide, where it is ſtifled by the force of the incumbent air, except it meet with more fuel on that ſide; but a gentle Wind augments the motion of the flame every way, and makes it ſeize on more parts of the fuel.

Now, becauſe all the heat or cold of Wind proceeds from the heat or cold of the country whence it blows, therefore the ſame Winds are hot or cold every where. Beyond the line they are juſt the reverſe of what they are with us; for their cold Winds are from the ſouth, as ours are from the north; and as our ſouth Winds are warm, for no other reaſon but becauſe they bring us an air heated by the ſun, for the very ſame reaſon the north Winds are warm to our Antipodes.

From what has been ſaid it is ſufficiently manifeſt, that the ſun is the principal cauſe of Wind, and motion the cauſe of Vapours. But if we except thoſe conſtant and periodical Winds which blow in ſome ſeas, the limits of the reſt cannot be determined, nor can we ſay when they will begin, or when they will end. For inſtance, we cannot give a reaſon why an eaſt Wind ſhall generally blow one ſummer, and a weſt Wind another. Poſſibly it might be diſcovered, if for ſeveral years together a nice obſervation was made of the Winds, and their ſhiftings in ſeveral countries; for that which ſeems inconſtant and irregular to us, might perhaps be found to follow certain courſes; at leaſt we ſhould know how far a raiſed Wind would continue its blaſt: but, till ſuch experiments are made, we muſt be ſatisfied with what knowledge we have.

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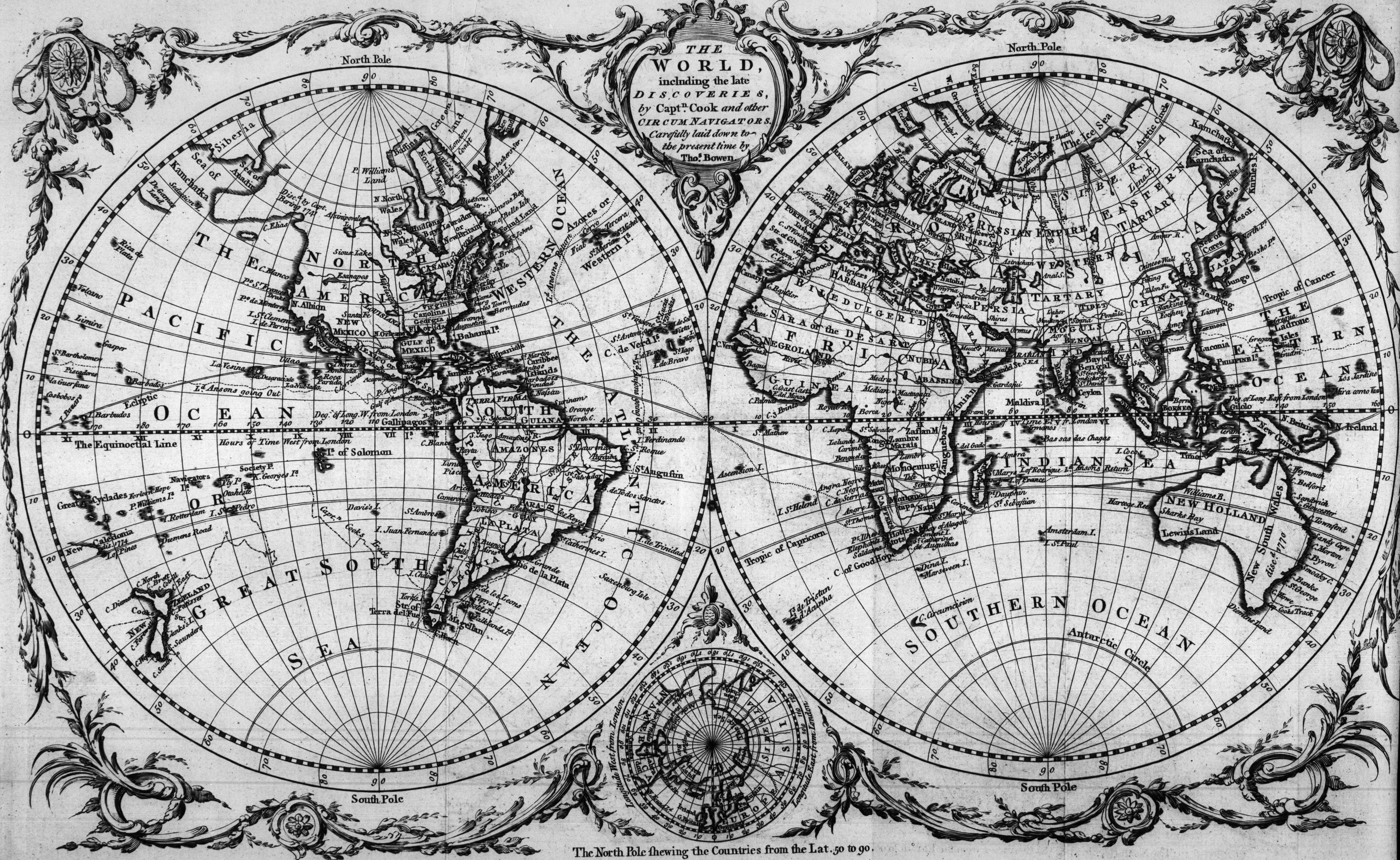
A NEW


THE WORLD, including the late DISCOVERIES, by Captn. Cook and other CIRCUM NAVIGATORS. Carefully laid down to the present time by Thos. Bowen.

North Pole
South Pole
North Pole
South Pole
THE NORTH AMERICA
THE PACIFIC OCEAN
GREAT SOUTH SEA
SOUTH AMERICA
THE WESTERN OCEAN
THE ATLANTIC OCEAN
The Equinoctial Line
Ecliptic
Hours of Time West from London
Deg. of Long. W. from London
GULF of MEXICO
Caribbee Islands
Azores or Western Is.
NEW MEXICO
CANADA
Hudsons Bay
Siberia
Kamchatka
AMAZONES
LA PLATA
GUIANA
TERRA FIRMA
Terra del Fuego
Str. of Magellan
NEW ZEALAND
New Caledonia
EUROPE
AFRICA
ASIA
RUSSIAN EMPIRE
SIBERIA
EASTERN TARTARY
WESTERN TARTARY
PERSIA
ARABIA
CHINA
INDIA
BARBARY
BILEDULGERID
SARA or the DESART
NEGROLAND
GUINEA
NUBIA
ABASSINIA
The Ice Sea
Arctic Circle
Sea of Kamchatka
JAPAN
THE EASTERN OCEAN
INDIAN SEA
NEW HOLLAND
New South Wales
New Guinea
C. of Good Hope
SOUTHERN OCEAN
Antarctic Circle
Tropic of Cancer
Tropic of Capricorn
Longitude West from London
Longitude East from London

The North Pole ſhewing the Countries from the Lat. 50 to 90.

A NEW AND COMPLETE
SYSTEM
OF
GEOGRAPHY.

BOOK I.

ASIA.

THIS grand diviſion of the globe, which in the extent of its territories exceeds Europe and Africa, and which was formerly governed by the Aſſyrians, the Medes, the Perſians, and the Greeks, comprehends four vaſt empires, viz. the Chineſe, Japaneſe, Mogul, and Perſian, beſides the countries poſſeſſed by the Turks and Ruſſians. Upon theſe four empires depend in general the numerous leſſer ſovereignties and kingdoms of the Aſiatic regions.

The continent of Aſia is ſituated between 25 and 180 degrees of eaſt longitude, and between the equator and 80 degrees of north latitude. From the Dardanels on the weſt, to the eaſtern ſhore of Tartary, it is in length 4740 miles; and from the moſt ſouthern part of Malacca to the moſt northern cape of Nova Zembla, it is 4380 miles broad. The Frozen Ocean bounds it on the north; it is on the weſt ſeparated from Africa by the Red Sea, and from Europe by the Levant, the Archipelago, the Helleſpont, the ſea of Marmora, the Boſphorus, the Black Sea, the river Don, and a line leading from it to the river Tobol, and from thence to another river, called the Oby, which diſcharges itſelf into the Frozen Ocean. The Pacific Ocean bounds this vaſt continent on the eaſt, and ſeparates it from America; and on the ſouth it is bounded by the Indian Ocean.

The principal regions which divide this country are, Ruſſian, Chineſe, and Independant Tartary; China, Japan, the peninſula of India beyond the Ganges, containing Cochin-China, Tonquin, Pegu, and Siam; the peninſula on this ſide the Ganges, containing the Decan, Golconda, Biſnagar, and Malabar; Indoſtan, or the Mogul's Empire; Perſia; Aſiatic Turkey, divided into eaſtern and weſtern.

Aſia, as we have obſerved above, is not only more extenſive than Europe and Africa, but is ſuperior to them in its fine ſerene air, and rich fertile ſoil. Every convenience, and every luxury of life, are here unboundedly enjoyed. Here are citrons, olives, oranges, lemons, melons, pine-apples, tamarinds, and other delicious fruits; with wine, oil, and honey; ſilk, cotton, and corn; rich metals, and precious ſtones; gums, ſpices, ſugars, and the moſt fragrant and balſamic herbs. With theſe various bleſſings of nature, how could a people in the early ages fail to be opulent and powerful! yet ſuch is the inſtability of human enjoyments, this moſt charming ſcene became a picture of horror and devaſtation.

Upon the decline of the Indian and Chineſe empires, and after a great part of Aſia had ſubmitted to the arms of Rome, the Saracens, or ſucceſſors of Mahomet, in the middle ages, founded a ſtill more extenſive empire in Aſia, Africa, and Europe, than even that of the Romans when in their plenitude of power. The Turks, the avowed foes of freedom and the liberal arts, poſſeſſed themſelves of the center regions of Aſia, laying waſte a moſt delightful country, and converting its fruitfulleſt ſpots into barren wilderneſſes. The other parts of the Aſiatic territories continue in much the ſame ſituation as formerly.

The preſent mode of government in Aſia, is abſolute monarchy; and as to religion, we cannot ſay that Chriſtianity is by any means eſtabliſhed there; however, they have a toleration of ſects in many parts, but theſe are much perſecuted by the Turks. The Arabians, Turks, and Perſians, profeſs Mahometaniſm, as do the natives of part of India and part of Tartary; nearly all the reſt are overwhelmed with heatheniſm, and idolatry. Many popiſh miſſionaries, at the hazard of their lives, have viſited the remoter parts of Aſia, endeavouring to convert the idolaters, but to no kind of effect. The moſt conſiderable of them are thoſe who pay adoration to Brama and Foe; there are alſo the worſhippers of Confucius, and others who worſhip the fire. Theſe laſt, who do reverence to the ſymbol of fire, are of a very ancient ſect; they acknowledge only one ſupreme ruler of the univerſe; and as this the only true God is the eſſence of purity and perfection, they adore him under the emblem of fire, becauſe fire they eſteem the moſt clear and pure ſymbol of the all-wiſe and all-juſt Deity.

There are Jews to be met with in every part of Aſia; and indeed theſe people inhabited the remoter regions of

India ſome centuries before the diſcovery thereof by the Portugueſe.

As to the languages ſpoken in Aſia, almoſt every country or iſland hath a tongue of its own; the principal, however, are, the Turkiſh, modern Greek, Chineſe, Japaneſe, Ruſſian, Tartarian, Perſian, Indoſtan, Malayan, and Arabic.

The iſlands of Aſia, (Cyprus excepted, which is in the Levant) lie in the Pacific Ocean, and the Indian Seas; the principal of which are, 1. The Japaneſe iſles, forming the great empire of Japan. 2. The Ladrones. 3. Formoſa. 4. The Philippines. 5. The Molucca or Clove iſles, and the Banda or Nutmeg iſles. 6. Amboyna, Celebes, Gilolo, &c. which ſurround the Molucca and Banda iſles. 7. The Sunda iſles, viz. Borneo, Sumatra, Java, Bally, Lambo, Banca, &c. 8. The Andaman and Nicobar iſles. 9. Ceylon. 10. The Maldivia iſles. 11. The Kurile iſles, and thoſe in the ſea of Kamſchatka. 12. Bombay.

We ſhall begin with a deſcription of the fineſt country in the world, viz. the rich and flouriſhing empire of China.

CHAP. I.

EMPIRE of CHINA.

SECT. I.

Its Situation, Names, Diviſions, and Extent; its Climate, Soil, and Produce; its Rivers, Lakes, and Canals: a general View of the Empire, in a Deſcription of the Boundaries and Situations of the fifteen Provinces of which it is compoſed.

THE extenſive and opulent empire of China, which is ſituated on the eaſtern borders of Aſia, is bounded by Chineſe Tartary on the north; by the Pacific ocean, which divides it from North America, on the eaſt; by the Chineſean ſea and the kingdom of Tonquin on the ſouth; and on the weſt by Tibit, from which it is ſeparated by mountains and deſarts. It is included between 20 and 42 degrees of north latitude, and between 98 and 123 degrees of eaſt longitude, from London: it is upwards of 1440 miles in length, and in breadth about 1260.

China is called by the natives Tchong-koué; by the people of Indoſtan it is named Catay; the Italians call it Cina; the Germans, Tſchina; the Engliſh and Spaniards, China; and the French call it Chine. Whether the names given to it in Europe are derived from the firſt emperor, Tſin, or whether they are derived from a Chineſe word, ſignifying the centre, from an idea the Chineſe entertained, that their country was ſituated in the centre of the globe, it is difficult to determine.

According to the authors of the Univerſal Hiſtory, this empire is divided into fifteen provinces, (excluſive of Lyau-tong, which is ſituated without the great wall, though under the ſame dominion;) each of which, in point of extenſiveneſs, of populouſneſs, produce, and opulence, might paſs for ſo many kingdoms. Beſides theſe, which are the proper bounds of the empire, a great part of Tartary is ſubject to the emperor, as are the iſlands of Tſon-ming, Hai-nan, and part of Formoſa; with others leſs conſiderable.

As China extends about twenty degrees from north to ſouth, the conſtitution of the air, the nature of the ſeaſons, the maturity and kinds of fruits, with other effects depending on the influences of the material heavens, vary in different parts of it. The air, in the centre of the empire, is temperate, healthful, and ſerene; in the ſouth, which lies under the tropic of Cancer, it is in ſummer intenſely hot; and the north is very cold, owing to the height of the neighbouring mountains, which are in general covered with ſnow, and which greatly affect the air.

This country differs very much alſo with reſpect to the ſurface of its ground, and qualities of its ſoil: ſome provinces abound chiefly in dry, ſtony, uneven land, very ill adapted to the purpoſes of huſbandry; though a few fertile ſpots may be found in them, even the fineſt and moſt fruitful provinces are in ſome parts ſterile.

Agriculture is eſteemed an honourable employment in China; and the emperor himſelf, one day in the year, puts his hand to the plough to open a furrow: this ceremony, which is attended with a great deal of pomp and ſolemnity, is kept up in conformity to antient cuſtom; for the Chineſe pretend, that their firſt emperors uſed perſonally to exerciſe themſelves in agriculture.

China produces chiefly the four following ſorts of grain: rice, wheat, oats, and millet; alſo peaſe, beans, pulſe, ſhrubs, medicinal plants, and a profuſion of the richeſt fruits; inſomuch that nature ſeems to have endowed this country with a larger ſhare of her bleſſings than any other.

It is principally in the culture of the hills that the inhabitants are moſt ſkilful and induſtrious; for theſe they cultivate from bottom to top, after having cut them into a kind of flat terraſs walks, in the manner of ſtairs, and flanked them on the ſides with a wall of looſe ſtones to keep them compact; they likewiſe form reſervoirs to preſerve both the rain and ſpring water; and in dry ſeaſons they ſupply theſe with water from the rivers, by means of engines conſtructed for the purpoſe; and indeed theſe hydraulic machines are in common uſe with the farmers.

The mountains produce foſſils and minerals of every kind in great abundance; and in certain mines there is found a metal which the natives call pe-tong, or white copper, and on which ſeveral experiments have been made, to try if it owed its whiteneſs to any mixture; but it was found that it did not, and that all mixtures, ſilver excepted, diminiſhed its beauty. It hath all the whiteneſs of ſilver, and if it was not more brittle, and conſequently leſs malleable, there would ſcarcely be a poſſibility of diſtinguiſhing it from that valuable metal.

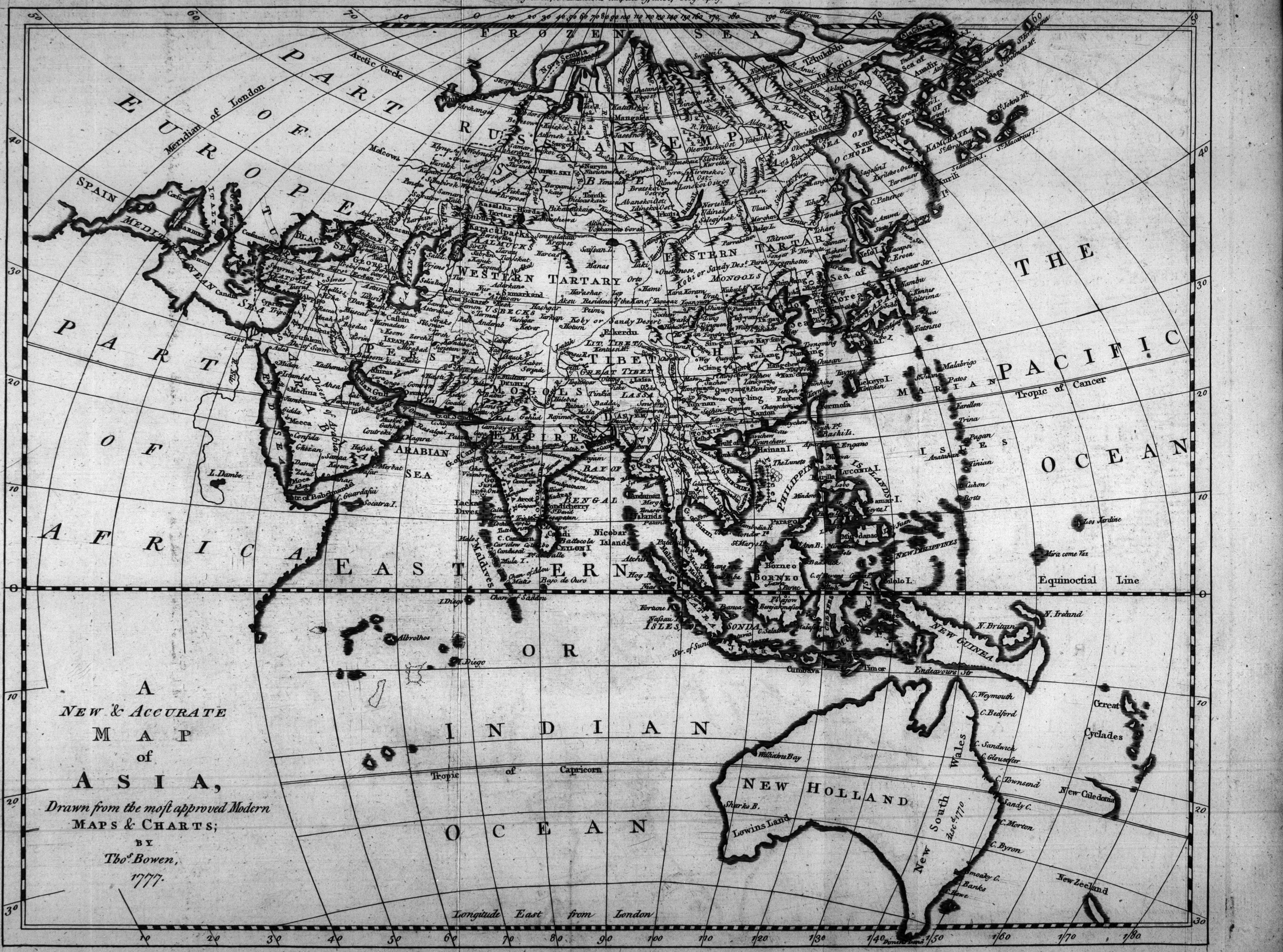
Here are great quantities of pit-coal, which, as firewood is pretty ſcarce, is uſed on moſt occaſions: but of all the mines that abound here, thoſe of the ſtone-coal are the moſt common and uſeful, as they ſupply the greateſt part of fuel both for town and country.

Loadſtones are found in almoſt every province; and of theſe the inhabitants make great uſe in pharmacy.

In the weſtern parts of China there are ſeveral ſalt-mines, which are of infinite utility to ſuch provinces as are at a remote diſtance from the ſea: here are not only found ſalt-pits, but in many places whole acres of a greyiſh earth, from which are extracted prodigious quantities of ſalt.

rp research publications

Engraved for Middletons Complete System of Geography


FROZEN SEA
PART OF EUROPE
Arctic Circle
Meridian of London
SPAIN
ITALY
MEDITERRANEAN SEA
BLACK SEA
RUSSIAN EMPIRE
Moscow
Archangel
Nova Zembla
Tobolski
Kamchatka
Sea of Ochotsk
WESTERN TARTARY
EASTERN TARTARY
Kobi or Sandy Desert
MONGOLS
TIBET
GREAT TIBET
CHINA
Korea
PERSIA
ARABIA
Desert of Arabia
Medina
Mecca
MOGOLS EMPIRE
ARABIAN SEA
BAY OF BENGAL
Ceylon I.
Maldives
PART OF AFRICA
L. Dambe
Socatra I.
Borneo
PHILIPPINE ISLANDS
New Philippines
Formosa
Hainan I.
MARIAN ISLES
Tropic of Cancer
THE PACIFIC OCEAN
Equinoctial Line
New Guinea
N. Britain
N. Ireland
Timor
Endeavours Str.
EASTERN OR INDIAN OCEAN
Tropic of Capricorn
NEW HOLLAND
New South Wales Disc'd 1770
Great Cyclades
New Caledonia
New Zeeland
Longitude East from London

A

New & Accurate

MAP

of

ASIA,

Drawn from the most approved Modern

MAPS & CHARTS;

BY

Thos. Bowen,

1777.

There are ſeveral navigable rivers in China; the moſt conſiderable is the Kiam, which riſes in the province of Yun-nan, croſſes three other provinces, and taking a winding courſe of 1200 miles, loſes itſelf in the eaſtern ocean. This river is not only very broad, but alſo of a remarkable depth, inſomuch, that it is a common ſaying amongſt the Chineſe, "The ſea hath no banks, and the Kiam no bottom:" and they pretend that in ſome places it abſolutely has no bottom.

Another is called the Yellow River, which riſes at the extremity of the mountains which bound the province of Se-tchuen in the weſt; from thence it throws itſelf into Tartary, where flowing for ſome time on the outſide of the great wall, it re-enters China between Chan-ſi and Chen-ſi provinces; it then waſhes Ho-nan, runs acroſs one part of Nan-king, and, after having flowed about 600 leagues, empties into the eaſtern ocean: it has the name of the Yellow River, becauſe the earth it carries away with it, (particularly when there are heavy rains,) gives it a yellow colour.

There are great numbers of other rivers, leſs famous, though far more commodious for commerce: there are, beſides, ſeveral lakes, ſome very extenſive, and producing a variety of fiſh. In ſhort, it is computed, that China contains no leſs than one thouſand four hundred and ſeventy-two rivers and lakes.

Canals are cut through moſt of the provinces, which have a clear ſmooth water gliding between two banks built with flat coarſe marble; over which, at proper diſtances, are bridges, conſiſting for the moſt part of ſeveral arches, and the central one high enough for barks to paſs under without lowering their maſts: theſe are in different places ſluiced out into leſſer canals, which are ſubdivided into ſtill ſmaller ſtreams, terminating at ſome great town or village, or elſe diſcharging into ſome lake that waters the adjacent country: and theſe fine ſtreams, flowing through fruitful plains, render the face of the country beautiful beyond deſcription. And, indeed, China far ſurpaſſes all other countries, whether conſidered in the fertility of its provinces, in the multitude of its inhabitants, cities and great towns; in the wiſdom of its morals; the excellency of its laws, or the induſtry and politeneſs that are conſpicuous throughout all the provinces: which are,

I. *Pe-tche-li*, the moſt northern part of the empire, ſituated on the frontiers of Tartary: it is about one hundred and forty leagues in length, and hath a moſt temperate, ſerene air; notwithſtanding, however, this mildneſs of climate, the rivers are generally frozen over for near four months in the year, viz. from the latter end of November till the middle of March. This province contains about one hundred and forty cities, and abounds with every kind of grain except rice.

II. *Chang-tong*, which is bounded on the north and weſt by Pe-tche-li, and by the ſea on the eaſt; it contains about one hundred and twenty cities or large walled towns. Here the ſoil produces every kind of grain, as well as of fruits; and the rivers and ſea coaſts abound with fiſh. But what moſt diſtinguiſhes this province, is the wild ſilk-worm, which produces a valuable white ſilk, the threads of which the worm (reſembling a caterpillar) faſtens to buſhes and ſhrubs.

III. *Chan-ſi*. This province is bounded on the north by Tartary, and borders to the eaſt upon Pe-tche-li. It contains one hundred large towns, and produces every ſort of grain except rice. The mountains here, which are numerous, are for the moſt part cultivated, and cut into terraces up to their very ſummits. Here are mines yielding a plenty of coal, iron, and other minerals.

IV. The province of *Chen-ſi*, bounded by Chineſe Tartary on the north and weſt, and on the eaſt by Quang-ſi, contains one hundred and fourteen large towns, and yields great quantities of wheat and millet, though but little rice. Here are ſuppoſed to be very rich gold mines; but theſe are neglected by government, from motives of policy: too great a conflux of opulence might endanger the public weal, by rendering the people inattentive to agriculture. Individuals, however, are allowed to look for the grains of gold in the ſands of rivers and brooks, which yield them a ſufficient ſupply.

V. *Ho-nan* is the moſt delightful province in all China, and is ſituated near the centre of the empire, to the ſouth of Chan-ſi and Pe-tche-li. It contains upwards of an hundred large towns, is very fertile, and appears one entire garden, except to the weſtern part, where there is a range of mountains covered with foreſts.

VI. *Kiang-nan* is the richeſt and moſt flouriſhing province in the whole empire: it borders upon Ho-nan to the weſt, and the ſea to the eaſt: it contains upwards of an hundred large towns, of which Nan-king is the capital, and pays thirty-two millions of taels annually to the revenue, which, according to P. Du Halde, amount to one hundred and ſixty millions of French livres.

VII. *Hou-quang* is ſituated near the centre of the empire, as well as Ho-nan, to which, on the north ſide, it is adjacent. This province, which is nearly as extenſive as the whole kingdom of France, abounds with every kind of grain; and produces alſo a plenty of fruits, fowl and cattle. It contains one hundred and twenty-nine fortified towns; and its capital, Voutchang, is as large and populous as Paris.

VIII. The province of *Se-tchuen* is as extenſive as Spain and Portugal; it has ninety-eight large towns, and is bounded on the north by Chen-ſi, on the weſt by occidental Tartary, and on the eaſt by Hou quang. It produces great quantities of ſilk, tin, iron, lapis lazuli, lead, cinnabar, vitriol and allum, ſugar-canes, cloves, nutmegs, muſk, and the very beſt rhubarb in all China.

IX. *Tche-kiang* is famous for its fine and beautiful ſilks: it is one of the ſmalleſt provinces in China, but in its commerce excels moſt of them. It is bounded on the north and weſt by Kiang-nan, and on the eaſt by the ſea; it has eighty-eight walled towns, and a conſiderable number of others.

X. *Kiang-ſi* is celebrated for its manufactures of ſtuffs and porcelain-ware, and produces grain of every ſort, particularly rice; its inhabitants, however, are ſo numerous, that there is ſcarce a ſufficiency to ſupply their wants. It is bounded by Kiang-nan and Ho-nan to the north, Hou-quang to the weſt, and a part of Tche-kiang to the eaſt; it has eighty-four conſiderable towns, and abounds with gold and ſilver mines, as well as thoſe of tin and iron.

XI. *Fo-kien* is a ſmall province, and contains only ſixty-nine towns; its foreign commerce, however, greatly enriches it: it is ſituated between Tche-kiang and Kiang-ſi, and it lying open to the ſea in almoſt every other extremity, has great advantage with reſpect to its trade with the Philippine iſlands, as well as with Japan, Java, Siam, Cambaya, and other countries; and its mountains, which are covered with foreſts, furniſh wood proper for ſhip-building. This province produces, in great plenty, all ſorts of grain, as well as ſilk, cotton, iron, tin, and quickſilver. The fineſt rock-cryſtal is got here; and the artificers who live near the mountains where it is produced, are ſkilful in cutting, engraving upon it, and making it into ſeals, buttons, the figures of animals, and ſuch devices. The mountains of this province alſo produce porphyry, and quarries of fine marble of various ſorts, which, if properly poliſhed, would equal the beſt to be found in Europe; little uſe of it, however, is made in the public buildings of the Chineſe.

XII. *Quang-tong*, which is divided into ten diſtricts, equals, either in extent or fertility, the fine country of Italy; and, like Italy, it reſembles a boot; at the lower end of which there is an iſland called Hai-nan, of an oval figure. It is ſituated at the ſouthern extemity of the empire, and is bounded by Fo-kien on the north-eaſt, Kiang-ſi on the north, and on the weſt by Quang-ſi. It contains more than ninety great towns, the moſt conſiderable and wealthy of which is Canton, as called by the Europeans, but which the natives call Quang-tcheou. Beſides every kind of grain, this province produces bananas, ananas, and other rich fruits; alſo ſilk, cotton, pearls, gold, precious ſtones, ſugar, quickſilver, copper, tin, iron, ſteel, ſalt-petre, ebony, eagle-wood, and ſeveral kinds of ſweet-ſcented wood. The ſoil here is ſaid to be ſo fertile, as to yield two crops of grain in a year.

XIII. and XIV. *Quang-ſi* and *Koei-tcheou* join each other, and are ſituated to the ſouth; they are by no means equal to any of the provinces of China either in opulence or extent: Quang-ſi is mountainous and barren, except in the eaſtern and ſouthern parts, which produce a good deal of rice. Koei-tcheou is ſo poor and ſterile, that a great part of its inhabitants ſubſiſt in general at the charge of the public.

XV. *Yun-nan* is a very fertile province, producing every neceſſary of life; which is in a great meaſure owing to its rivers and lakes, with which it abounds. It is, to the north and the eaſt of its frontiers, bounded by Se-tchuen, Koei-tcheou and Quang-ſi, and to the ſouth and the weſt by the kingdoms of Tong-king, Pégu, Ava, and Tibet. It has ſeventy-ſix large towns, and produces amber, muſk, frankincenſe, precious ſtones, and other valuable articles.

The above will ſerve to convey a grand idea of the extent and riches of this vaſt and flouriſhing empire: We ſhall therefore now proceed to an accurate and comprehenſive deſcription of every curioſity, whether natural or artificial, worthy the attention of our readers.

SECT. II.

Trees, Fruits, flowering and other Shrubs, and medicinal Plants, and roots.

IN China are ſeen moſt of the kinds of fruit-trees that we have in Europe; the fruit, however, in general, is not equal in goodneſs to ours; for the Chineſe know not how to graft or cultivate their trees in the manner we do. Oranges are very common in China; they have trees of this fruit of ſeveral kinds, bearing in general very plentifully: one in particular, of a ſmall ſize and thin ſmooth rind, hath a moſt rich flavour; and the province of Fo-kien produces a larger kind that is equally delicious, the rind of which is of a bright red, and ſmooth: but the Canton oranges are ſtill ſuperior to thoſe of Fo-kien in point of ſize, and are extremely pleaſant to the taſte; they are of a yellow colour, and are eſteemed medicinal: there are others of them of a quick ſharpiſh taſte. Lemons and citrons grow in the ſouthern provinces in the greateſt plenty; but of theſe the inhabitants make no other uſe than piling them up, by way of ſhew, in their vaſes of porcelain, merely to gratify the eye. There are two ſorts of melons in China, the one ſmall, and the other large; the meat of the former is of a yellow colour, and that of the latter white and red: this latter melon is what they call in Italy and other countries the water melon.

The Chineſe have a moſt delicious fruit, which they call Li-tchi; it is about the ſize of a date; the ſtone is long, hard, and covered with a ſoft, moiſt pulp, of a moſt rich flavour; over the whole is a thin but rough ſkin; and it reſembles an egg in ſhape. This fruit, however, when dried, loſes much of its flavour, and becomes black and wrinkled like a prune.

There is the mango, with a yellow coat, of a ſharp taſte and exquiſite ſmell; the long-yen, with a white coat; and the ya-ta, reſembling a pine-apple. Theſe are delicate fruits, little known in Europe. The tſe-tſe is another fine fruit; it grows in almoſt every part of China, and is of ſeveral kinds: thoſe in the ſouthern provinces taſte much like ſugar, and diſſolve in the mouth; their rind is clear, ſmooth, tranſparent, and of a beautiful red when ripe. Some are of the ſhape of an egg, but in general bigger. This fruit, when dried, is covered with a ſugared mealy coat, like our figs.

The largeſt fruit in China, and perhaps in the world, is the po-lo-mie: ſome of theſe weigh not leſs than an hundred pounds. This fruit, however, is not confined to the ſoil of China; for it grows in India, Luconia, and other parts. It contains a great quantity of nuts of a deep yellow, and the kernel hath a moſt pleaſant taſte when roaſted: the Indians dreſs it in the milk of the cocoa-nut, and make a very excellent diſh of it. The po-lo-mie does not hang on its branches like other fruit, for theſe could not ſupport it; it grows out immediately from the tree's trunk.

Theſe ſeveral kinds of fruit grow naturally in China, and almoſt without any aſſiſtance from art; for the Chineſe, as hath been already obſerved, are ſtrangers to the art of grafting.

One of the moſt remarkable of their trees is that which produces peaſe; for the ſhape, colour and taſte are very much like thoſe of the European pea. In Quang-ſi there are trees, which, inſtead of pith, have a ſoft pulp, of which pretty good flour is made. The double tree is a very remarkable one, being partly cypreſs and partly juniper; the trunk, which is about a foot and a half in circumference, puts forth its branches very near the ground; and as theſe branches are very thick, they give the tree the appearance of a buſh: its leaves and branches, which are half cypreſs and half juniper, grow as follow: thoſe of the cypreſs grow towards the top of the tree, and are broader as well as thicker than the others; and what is ſtill more ſingular, the cypreſs leaves are ſometimes ſeen growing at the end of a tuft of juniper, and ſometimes a tuft of juniper at the end of a branch of cypreſs. The juniper leaves are long, ſtrait, pointed, and ranged in regular rows, reſembling plumes of different rays, and chiefly on the lower branches. This tree bears a ſmall round berry, ſcarce larger than that of a juniper, which ſuſpends by long ſtalks from its branches, and contains two reddiſh ſeeds, in the form of a heart, of a very hard ſubſtance: the wood is of a reddiſh colour, and of much the nature of juniper, and contains ſome turpentine.

Among other trees peculiar to China, there is a kind of pepper-tree, the fruit of which is a ſort of berry about the ſize of a pea, and is of a greyiſh colour, with ſmall red ſtreaks. When the berries are ripe, they open of themſelves, and ſhew a little black ſtone, which hath ſo powerful a ſmell, that it even affects the brain: upon which account the gatherers of theſe berries are under a neceſſity of plucking them only at intervals. After the berries are dried in the ſun, the ſtones are thrown away, and the rind is only made uſe of; which, though not ſo agreeable as the pepper from India, is good in ſauces.

There are two ſorts of Varniſh Trees, the one called Tſi-chu, and the other Tong-chu. The Tſi-chu produces the ſubſtance of that beautiful Chineſe varniſh ſo much admired by the Europeans; a ſecret the farther removed out of the reach of imitation, as it is a production of nature, and no compoſition of art. It is of a ſmall ſize, with a whitiſh bark, and a leaf like that of the wild cherry-tree: the gum, which diſtills drop by drop, is of a reddiſh colour. In order to extract it, inciſions are made, one above another, round the tree up to the top; the firſt round of inciſions begins about ſeven inches from the ground: in each inciſion a ſhell is ſtuck for the reception of the gum, which oozes through the wound. Though the varniſh is not equal to that produced in Japan, it is held in the very higheſt eſtimation: it takes all colours alike, and, if properly managed, neither loſes it luſtre by the changes of the air, nor the age of the wood to which it is applied. The Varniſh-Tree diſtils only in the night, and the gum is always extracted in the hotteſt ſeaſon of the year. The Chineſe are well ſatisfied, if the produce of a thouſand trees in one night amounts to twenty pounds weight of varniſh. The tree rarely riſes above fifteen feet high, and its common circumference is two and a half. The gum is a ſtrong poiſon; ſo that thoſe who collect it are forced to make uſe of ſeveral preſervatives againſt its malignancy.

The other tree, or Tong-chu, very nearly reſembles our walnut-tree, and bears a kind of nut, from which they preſs a thick oil by boiling it with litharge. It is uſed frequently to varniſh the cielings, pillars, or floors of the houſes of the great.

The Kou-chu, reſembling the European fig-tree, is a very remarkable tree; it yielding a milk, which the Chineſe uſe as ſize in gilding with leaf gold. And the tallow-tree, which is as high as a large cherry-tree, is equally remarkable: its branches are crooked, and its leaves, which are in the form of an heart, have a moſt lively red: the fruit is incloſed within a rind divided into three ſegments, which open when it is ripe, and diſcover three white kernels. This mixture of white and red hath a very beautiful appearance; and the kernels have all the qualities of tallow; they have the conſiſtence,

ſiſtence, the colours, and the ſmell of it. They are made into candles, mixing only a little oil in melting to render them more pliant: but theſe candles do not give ſo clear a light as ours, which probably may be owing to the wick; for inſtead of cotton, of which they have great plenty, they uſe a ſmall ſtick of a dry light wood, wrapped round with the inner part of a ruſh. The figure of theſe candles, as they burn them, is that of an inverted cone; they burn with a yellowiſh flame, ſending forth a thicker ſmoak as well as ſtronger ſmell than ours do.

But amongſt the curious productions of China, let us not omit to make mention of the Pe-la-chu, or White-wax tree, which in the proper ſeaſons is covered with ſwarms of inſects, that lay on its branches thin films or threads of wax, ſmaller and finer than thoſe produced by bees, though far ſuperior in whiteneſs and luſtre. The tree is not ſo high as the tallow-tree, and differs from it in the ſhape of its leaves, which are longer than they are broad.

As to the garden-flowers of the Chineſe, they are very inferior to the European, except their pionies, which have a beautiful colour and agreeable ſmell: but with regard to flowering ſhrubs, China ſurpaſſes Europe: theſe would be a moſt charming ornament to gardens, were they diſpoſed of with judgement: ſome of theſe bear flowers of the moſt lively freſh colour, others different kinds of tulips, lilies, and jeſſamins; and in ſome of the ſouthern provinces there are even large trees thus elegantly and glorioſly adorned. Of this ſort is the Quey-wha, which ſometimes riſes to the height of the talleſt oaks; its flowers are ſmall, of various colours, and breathe a moſt fragrant ſmell; the leaves are like thoſe of the laurel. This tree bloſſoms four times in the year, at leaſt ſome ſorts of them do, for there are various kinds; and their beautiful flowers exhibit a moſt delightful picture. There is alſo the Tchak-oa, a fine ever green, of four kinds, that bear flowers, all of which reſemble the Spaniſh laurel: when the ſtalks of its leaves join the branches, buds of the ſize, form and colour of a hazel nut, ſhoot forth, covered with a kind of delicate white hair; and theſe buds, opening in December, produce double flowers like ſmall roſes, joined immediately to the branches without any ſtalks. The trees of the ſecond ſort are very high, and flowers red and large, which, mixed with the green leaves, have a moſt pleaſing aſpect. The flowers of the two other kinds are ſmall and whitiſh, and the middle of them is filled with ſmall ligaments, and have each a flat yellow top as in common roſes, with a round piſtil in the centre.

Beſides the banana-tree, the betel, the mango, the cotton, the caſſia-fiſtula, and other trees, they have almoſt every kind of tree that Europe furniſhes; but that moſt in eſteem is the nan-mon, which is of ſo hard a nature, that the Chineſe ſay whatever is formed of it will laſt to eternity: the gates, pillars and beams of the ancient palaces of the emperors are of this wood. But in point of beauty the Tſet-am is inferior to none: it is of a dark red, and full of fine veins, which appear as if painted: it is proper for cabinets, and the very fineſt ſort of joiners work.

For ſtrength, firmneſs, and durability, the iron wood produced in China is equal to any: the tree hath a ſlender trunk, and grows as high as an oak; its wood is ſo heavy, that it ſinks if put into water. The anchors of ſhips of war are made of this wood; and the officers of the emperor vainly boaſt, that theſe anchors of wood are better than real iron ones.

We ſhall now treat of the cane commonly called a bamboo, which is of the moſt extenſive utility; the ſtem of it is hollow, (except at the knots that ſeparate the joints) and equals, in both thickneſs and height, the trunk of a common ſized tree; the pith of it, when young, has an exquiſite taſte, and the bud is a very fine fruit. This ſort of cane is found in marſhy grounds, and its ſhoots, in proceſs of time, become hard enough to ſupport a conſiderable weight; wherefore in ſome places it is made uſe of in building, as well as for pipes to convey water, and ſeveral other purpoſes. As it will admit of being ſeparated into ſplinters, the Chineſe makes baſkets and other things of it; and after all, when it gets rotten, and breaks, the natives boil it in water, till it becomes reduced to a ſort of paſte, that ſerves to make paper of different kinds. But of all the different ſorts of wood uſed in China for building with, the Nan-mu is in higheſt eſtimation, and is generally uſed in making columns, window-frames, doors, and joiſts for ſuperb edifices.

In the province of Quang-tong there is a reed of a very peculiar nature; the ſtem of it is not thicker than one's finger; it creeps upon the ground, and puts forth ſhoots of a conſiderable length, divided into fibres or ſtrings, of which is made all ſorts of cordage: the ſtem is cut alſo into threads, and thereof made baſkets, ſeats, the pannels of ſedan chairs, and thoſe fine mats ſo much admired in England and other parts.

As the Chineſe drink tea for their common liquor, it is now neceſſary to ſpeak of the Tea-tree, which is of the ſhrub kind. This ſhrub we will diſtinguiſh into two principal ſorts; the firſt, called Song-co-tcha, is the ſame which we call green tea: it grows in common from five to ſix feet, and ſometimes conſiderably higher; its root is like that of a peach-tree, and its flower reſembles that of the wild white roſe; ſeveral ſtems, each about an inch thick, riſe and entwine from the root to the height of the tree, where they ſeparate into different collections, and form a buſhy head like a myrtle. Although the aſſemblage of ſtems which compoſe the trunk of the tree have a dry and withered appearance, they notwithſtanding yield branches and leaves of a very beautiful green, which latter are generally from one to two inches long, and are indented at the edges. This ſhrub, which is an evergreen, flowers from October to January: it is uſually planted in rows, and is kept pruned to prevent its growing too high: in ſome provinces where it is ſuffered to grow to its full height, it will reach to ten or twelve feet; therefore when the branches are young and tender, the people cauſe them to hang downward, that the leaves may be gathered with the greater facility: it muſt be planted anew every four or five years, elſe the leaf becomes thick, hard, and rough. Another kind of tea-ſhrub, called Vou-y, or bohea, is produced in Fo-kien, and takes its name from a famous mountain; and the only difference between the tea that grows here and the former is, that its leaves are rounder and ſhorter, inclining to a black colour, and yielding a tincture of a deeper yellow. As it hath an agreeable taſte, and the decoction will not hurt the moſt weak ſtomach, it is uſed throughout China. Of this kind there are three ſorts; the firſt is the tender leaf when ſcarcely opened, which is eſteemed the beſt, and called imperial tea, it being chiefly deſtined for the emperor and his family; and this is gathered about the beginning of March. The ſecond conſiſts of leaves ſtronger and more plentiful, and which are eſteemed a very good ſort, though not of ſo fine a flavour as the former: theſe are gathered in April. The third and laſt gathering is in May, when the leaves are at the largeſt. There are ſeveral other kinds of tea, little different from the two principal, except what is owing to the quality of the ſoil in which the ſhrubs are planted. The method of cultivating the ſhrub, which is moſt commonly planted at the feet of mountains, and lying open to the ſouth, is as follows: holes being made of about four or five inches in depth, they drop eight or ten ſeeds into each; the reaſon why they ſow ſeveral grains together is, becauſe of four or five dropt in a hole, they often miſs of a ſingle ſhoot: the want of knowing this may be one reaſon why Europeans have not ſucceeded in their attempts to raiſe this ſhrub. As the plant comes on, it is neceſſary to dung it well once in twelve months at leaſt: at the age of three years it bears, in plenty, good leaves; and, at the age of ſeven, riſes five or ſix feet in height, though yielding fewer branches and leaves; wherefore they lop the tree cloſe to its ſtem, which occaſions freſh ſhoots and leaves to come forth from it the next year. They do not, in gathering-time, pluck the leaves by handfuls, but a ſingle leaf at a time; and however tedious this method may ſeem, a dextrous gatherer will, in the courſe of a day, pluck not leſs than ten or a dozen pounds.

It has been already obſerved, that the Chineſe make uſe of tea as their common liquor: it may not therefore be unneceſſary to mention how long it is kept before the natives uſe it; they at leaſt keep it a whole year; for if it were drank when new, it would greatly endanger the head and nerves. It is apprehended, that there is no plant in the habitable world, which, taken in the ſame quantity with tea, either in decoction or infuſion, that is ſo light upon the ſtomach, or more effectually revives and enlivens the ſpirits of a Chineſe; and it would in all human probability have the ſame effect upon an European, did it not loſe, in its long paſſage, a conſiderable part of its volatile and medicinal virtues.

Amongſt the various other ſhrubs which grow in China, thoſe in the lakes are remarkable for their beautiful flowers; and the waters, thus elegantly decorated, form a moſt agreeable and pleaſing ſpectacle. Theſe flowers are alſo preſerved in little ponds, or in veſſels filled with mud and water in the gardens of the great. The Lien-hoa, whoſe long leaves ſwim upon the ſurface of the water, and communicate with the root by long ſtrings, greatly reſembles a tulip; its colour is either violet or white, or part white and part red, and has a moſt grateful ſmell: it riſes to a conſiderable height above the water's ſurface, and bears fruit as big as a walnut, the kernel of which is white and of an agreeable taſte. The root of this ſhrub is very ſalubrious, and much eaten.

But of all the ſhrubs growing in this country, the cotton ſhrub is looked upon as the moſt uſeful. As ſoon as the harveſt is got in, the peaſants ſow cotton in the fields, and raking the earth over the ſeeds, there ſoon ſprings up a ſhrub about two feet high, the flowers of which are in general yellow, but ſometimes red: a ſmall button, about as big as a nut, and opening in three places, ſucceeds the flower, and, on the fortieth day after the flower's appearance, diſcovers three or four wrappings of white cotton: this being faſtened to the bottom pod, contains ſeed for the year enſuing. As all the fibres of the cotton are faſtened ſtrongly to the ſeeds they incloſe, the people ſeparate them with an engine. The cotton is afterwards carded, ſpun, woven, and converted into callico.

It muſt be naturally ſuppoſed, that in ſo extenſive a country medicinal plants and roots muſt be numerous. Amongſt theſe is the fou-ling, or China root, the admirable virtues of which are well known in Europe. Rhubarb grows plentifully in ſeveral parts, the leaves of which are long, broad, and rough to the touch; the flowers reſemble tufts in the ſhape of a bell, but are jagged at the edge; and the root, while freſh, is whitiſh within; but when dried, it aſſumes the colour it has when brought to us. The tiho-ang is the root of a very beautiful plant, and is much uſed as a gradual reſtorative of decayed ſtrength. The ſant-ſi is a moſt valuable medicine, and hath a variety of virtues. But of all the medical plants, none are held in ſuch general eſtimation as the gin-ſeng; though this cannot be ſtiled a natural production of the country, being chiefly imported from Chineſe Tartary. Among the many excellent virtues of this plant, it is efficacious in fortifying the ſtomach and purifying the blood; the ſtem of it is covered with a rough ſhaggy tunicle, whilſt the other parts are ſmooth and round: it is of a deep red colour, except towards the bottom of the ſtem, where it appears rather white: it grows to the height of about eighteen inches, and puts forth its branches towards the top, bearing ſmall oblong leaves, of a woolly ſubſtance, and at the edges indented: the upper part of the leaf is of a dark green, and the under part of a light and lucid green. The root of this plant is reported to reſemble the hands, feet, and even the viſage of a man.

There are many plantations of tobacco in all parts of China, and the natives are much given to ſmoaking.

SECT. III.

Quadrupeds, Birds, Inſects, Reptiles, and Fiſhes; method of ſtocking Ponds for Fiſh; Ways of catching thoſe Aquatics: curious Method of catching the Wild-duck.

MOST of the animals known in Europe are to be found in China, which abounds with rich paſture-grounds. One of the moſt remarkable animals is a kind of camel, not higher than a common horſe; it has two bunches on its back, covered with long hair, forming a kind of ſaddle: its legs are pretty well porportioned, and not ſo long as thoſe of common camels; and its neck, which is thicker and ſhorter, is covered with a thick hair. Some of theſe animals are of a dun colour, and others are inclining to red, and of an aſh colour in ſome places.

The tyger, buffalo, rhinoceros, and wild boar, are all natives of China; but the lion is not found here; nor are elephants common in this country. Stags and hares are to be ſeen in great abundance.

The Chineſe tyger exceeds moſt others both in ſize and fierceneſs; and in the winter, the inhabitants of ſuch villages as are not well fenced are forced to retire into their houſes before the duſk of the evening, and faſten well their doors, to ſecure themſelves againſt this devouring creature.

The hiang-tchang-tſe, or muſk roe-buck, is an extraordinary animal: it is a ſpecies of deer, without horns, and hath dark hair. The bladder or bag that grows beneath its belly, exhibits, when opened, grains of muſk ſticking to the inner coats of the bag. The fleſh of ſerpents is ſaid to be the common food of this animal; and though theſe ſerpents are of an enormous ſize, the roe-buck eaſily deſtroys them; for they are ſo overpowered and ſtupified with the ſcent of the muſk, as to become motionleſs.

In the province of Chang-tong there is a ſpecies of bears, which ſome ſay walk upon their hind legs, and have a face ſomewhat reſembling the human, with a beard like that of a goat: they are reported to climb up trees, and to feed upon the fruit.

In Yun-nan province there is an animal not leſs curious, though leſs frightful than the foregoing; this is a particular kind of ſtag, no larger than a common dog, and which is kept in the gardens of the gentry.

The horſes here are very fleet, but ſmall. The black hogs, which are very numerous, are fine food, and much eaten by the natives; who are fond alſo of the fleſh of dogs and wild horſes, which are dreſſed in a variety of ways.

Of the feathered tribe, the Golden Pheaſant claims our firſt notice, whether we conſider the beauty of its plumes, or the delicacy of its fleſh as food, which far ſurpaſſes that of the European pheaſant. A lively ſhining red, joined with the fineſt yellow, paint the feathers of the cock pheaſant, with a beautiful gradation and variety of ſhades; a yellow tuft, bright as burniſhed gold, forms its creſt, whilſt a diverſity of other colours adorns the plumage of its back, wings, and tail.

The hait-ſing is alſo a very beautiful bird: it only inhabits the province of Chen-ſi, and ſome parts of Tartary. It is equal in beauty, and ſuperior in ſize, to the fineſt falcon; whence it may be juſtly ſtiled the king of the birds of prey in China and Tartary.

There are in China parrots of all ſorts; likewiſe wild and tame peacocks, fowls of every kind, and moſt of the birds to be met with in Great Britain; together with bats of a prodigious ſize.

Among the inſects, the ſilk-worms hold the firſt rank, whether their number or their utility be conſidered: there is the greateſt plenty of them in the ſouthern provinces.

In the province of Quang-tong there is a kind of butterfly of an uncommon ſize as well as beauty; it is particularly admired for the variety of its colours; and is eaſily taken, being altogether motionleſs in the day-time. In the evening it begins to flutter about like our bat, and is nearly as big. The fineſt and beautifulleſt of theſe inſects are ſent to court, for the imperial family.

The fields of China, particularly in dry ſummers ſucceeding wet ones, ſwarm with locuſts; they ſometimes appear in ſuch multitudes as even to darken the ſkies, and commit the moſt dreadful devaſtations on land bearing grain.

What is moſt worthy of notice in the reptile kind is a ſort of lizards, called by ſome Wall-dragons, becauſe they are found creeping upon walls, they are by others called Guard-ladies, from their having, as pretended, the amazing virtue of both proving and preſerving female chaſtity.

There are all kinds of fiſh in the different rivers, lakes, and canals, beſides thoſe from the ſea-coaſts. In a river in the province of Hou-quang, great numbers of different-ſized tortoiſes are taken. The armour-fiſh is much eſteemed; it is ſo called, from its being caſed in a coat of hard ſcales, placed one over another, like tiles on the roof of a houſe; it weighs about forty pounds, and is white and delicate within. One of the beſt kinds of fiſh is that reſembling a ſea-beam, which weighs about ſix pounds. The meal-fiſh is very delicate food: The black circles of the eyes of this fiſh are ſurrounded with two circles reſembling rings of bright ſilver. They are found in ſuch ſhoals, that a ſingle drag of a net will ſecure not leſs than four hundred weight. The yellow-fiſh, found in the river Yang-tſe-ki-ang, and which are to be caught only at certain ſeaſons, are fine food, and of an extraordinary ſize; ſome of them weigh not leſs than ſeven or eight hundred pounds.

Perſons of diſtinction keep in their courts, houſes, or gardens, the Kin-yu, or gold fiſh, which are in length from three to eight inches, and extremely beautiful. The male, from the middle of its body to its head, is of a bright red, and from thence downwards of a glittering gold colour. They are put into deep veſſels, at the bottom of which is placed an oblong vaſe, bottom upwards, and pierced full of holes, to ſhelter the fiſh from the extreme heat of the ſun, or any thing elſe that may be offenſive to them, they being ſo delicately tender in their nature, that unleſs great care is taken of them, they will be ſubject to many accidents.

The method the Chineſe uſe to ſtock their ponds with fiſh, is as follows: In May they place mats and hurdles acroſs the river Yang-tſe-ki-ang, leaving room only for the paſſage of boats: theſe hurdles ſtop the ſpawn, which, with the water, they convey into proper veſſels.

The Chineſe not only make uſe of lines and nets for fiſhing, as we do, but practiſe alſo methods of a ſingular invention. In ſome of their provinces they train up a ſpecies of birds of the cormorant kind to this exerciſe, which being taught to follow the fiſhermen to their boats, as obediently as ſo many dogs, begin their work at day-break, in the following manner: at a ſignal given by ſtriking the water with an oar, the birds take their flight, and diſperſing over the river, watch their prey, and ſuddenly diving, ſeize the fiſh by the middle, and then riſing, carry it to the boat. The fiſherman takes up the bird, and holding its head downward, paſſes his hand along its neck, to make it diſcharge the fiſh; for the fiſh is prevented from entering the gullet by a ring put on the lower part of the neck. When a fiſh happens to be too large for a ſingle bird, two birds join together, both in the attack and the conveyance of it; one takes the head, the other the tail, and thus fly away with it to the boat.

In ſome other parts the fiſhermen make uſe of long narrow boats, to each ſide of which they fix a plank that is as long as the boat, and about two feet broad. Theſe planks are painted white, and overlaid with a a ſhining varniſh, and reach ſloping down to the water's ſurface. The fiſhermen go out in theſe boats in the night-time, when the moon ſhines bright, which heightens the ſplendor of the varniſh, ſo that the fiſh, playing about the boats, and miſtaking the brightneſs of the plank for that of their element, leap into the boats and are ſecured.

In ſome places they ſhoot fiſh with ſmall arrows, faſtened to the bow with pack-thread, which ſerves both to ſave the arrow, and alſo to draw in the fiſh when ſhot. They ſometimes catch fiſh by diving; and in places where there are great numbers in the mud, men ſtand up to their waiſts in water, and pierce them with a kind of barbed trident.

Wild-duck hunting is a very common practice amongſt the Chineſe: they ſcoop a calibaſh, or large gourd, and fit it to their heads, leaving proper apertures for ſight and reſpiration; they then go naked into the water up to their chins, that nothing may appear above water but the calibaſh, which the duck being accuſtomed to ſee floating, ſoon approaches, and pecking at it, the duck-hunter ſeizes him by the feet and ſecures him.

SECT. IV.

Origin of the Chineſe Empire; Perſons of the Natives, their Dreſſes, Manners, Cuſtoms, and National Prejudices.

THE founder of the Chineſe Empire, according to both Aſiatic and European hiſtorians, was Fo-hi, who is recorded in the annals of China to have reigned about three thouſand years before Chriſt, or ſix hundred before the deluge, according to the vulgar ſcripture chronology. The Chineſe annals inform us too, that Fo-hi being the firſt who civilized the natives, they, for this reaſon, elected him their king: hence we diſcover that the country could not at this period be thin of inhabitants, and conſequently that the origin of this people muſt be ſtill more ancient than the reign of Fo-hi: indeed ſome Chineſe hiſtorians have aſſerted, that their countrymen were ſettled here even ſeveral thouſand years before Fo-hi held the imperial ſceptre. Such have been the ambitious and extravagant pretenſions of theſe men to the honours of antiquity. Agreeably, however, to the regular hiſtory of China, in which the literati ſeem unanimouſly to concur, that country hath had its kings upwards of two thouſand years. It is not improbable that ſome of the great grand-children of Noah diſperſed themſelves through the Aſiatic regions; and reached in proceſs of time the moſt weſterly parts of China. Indeed Dr. Shackford, a warm advocate for the antiquity of the Chineſe, aſſerts that they are the immediate deſcendants of Noah: he ſuppoſes the ark was left by the waters of the deluge upon a ridge of mountains, bordering on the frontiers of China; and that Noah and his ſons ſettled and took up their reſidence here. He further thinks that Noah and Fo-hi were one and the ſame perſon.

The moſt general opinion is, that this country was firſt peopled within a century or two after the deluge, at the time of the diſperſion which followed the confuſion of tongues, when a ſcattered Babylonian colony founded the empire of China, and elected Fo-hi their prince, on account of the great abilities and virtues which diſtinguiſhed him.

Whoever or whatever inſtituted this empire, certain it is, that the people in thoſe early ages applied themſelves chiefly to agriculture, and the education of their children; they were judicious, frugal, and induſtrious: the governors or head people were wiſe, prudent, penetrating, and in their public deciſions equitable. Theſe governors or princes gained the hearts of the people by their patriotic and virtuous public conduct; their whole happineſs centered in the welfare and felicity of their ſubjects. Thus the Chineſe required ſuch reputation, that they were admired and revered by all the countries round them; and hence they vainly gave it out, that they were placed by heaven in the middle of the globe to adminiſter laws to the reſt of mankind.

As to the perſons of the natives, a woman in this country is deemed handſome who is ſomewhat under the common ſize, has little eyes, large ears hanging low, a ſhort noſe, red lips, black hair, florid complexion, and a middle ſized mouth: and ſuch men are admired by the women, who have broad faces, high foreheads, flat noſes, wide noſtrils, thick legs, and round ſhoulders.

In the ſouthern parts of the empire, where the ſun hath great influence, the natives are of an olive colour; but in the northen parts they have as good complexions as any Europeans: the young people in particular, are comely, graceful, and handſome.

The women of this country are remarkable for the ſmallneſs of their feet, which, in the ſtate of infancy, are cramped and bound up ſo hard, that they never grow to the ſize preſcribed by nature; but whatever pain infants endure by this, they never complain what they have ſuffered when they grow up; they rather pride themſelves in this violence offered to nature, and affect always to ſhew their feet as they walk, or rather as they hobble and totter along the ſtreets.

It is common for a young woman in China, of about twenty years of age, to have feet no bigger than thoſe of a ſucking child with us.

Some attribute this pernicious and abominable cuſtom to an act of policy among the ancient Chineſe, who are ſaid to have invented it to keep their wives from gadding abroad: though it is affirmed by others, that it was firſt brought into vogue by the empreſs Ta-kia, who having remarkably ſmall feet, affected the wearing of bandages, in order to make them ſtill leſs; thus ſeeking to cover a real deformity with the pretence of a beauty.

The men ſhave their heads, except in one part of the crown, where a lock of hair is ſuffered to grow, which they braid and twiſt. This cuſtom they have obſerved ever ſince the edict iſſued by the Tartarian emperors in the laſt century, for the Chineſe to cut off their hair. In the ſummer they wear a ſmall cap, made of cane or rattan: the cap, which is in the form of a funnel, only covers the top of the head, it is lined with ſattin, and at the top of it is a tuft of bright red cow-hair, ſpreading over it to the very edges. But the doctors and other learned men wear a paſte-board cap, which is both lined and covered with ſattin, and is embelliſhed with a very gaudy tuft of rich red ſilk.

In the winter ſeaſon a very warm cap is worn; it is bordered with ſable or ermine, and covered with red ſilk falling round it to the edges; this makes a very fine appearance, and flutters in the air as the wearer of it walks along: the border of ermine is broad and very handſome; and when a mandarin appears full dreſſed, he adorns his cap with a diamond or ſome other valuable ſtone.

The other parts of the dreſs of the men differs in form but little from that of the women; their veſt or under garment reaches almoſt to the ground, and over it they wear another ſomething ſhorter, with large ſleeves and without a collar: they tie round them a ſilk ſaſh, with the ends hanging down to their knees; and in this ſaſh they have a convenience for putting ſeveral ſmall things, ſuch as a purſe, a knife, an ivory fork, &c. they wear large drawers, buſkins, and a kind of ſlippers without heels. As the whole body-dreſs of a Chineſe is wide, and fits loſe upon him, he can form no idea of what an European ſtiles a genteel ſhape.

Their ſhirts are made of different ſorts of cloth, and are very wide, but ſhort. In ſummer they go with their necks quite bare, but cover them in the winter with ſattin, ſable, or fox ſkin; and in this ſeaſon they line their veſts with ſheep-ſkins. Perſons of diſtinction line them entirely with ermine, or fine fox-ſkin with an ermine border; and, when they make a viſit of any conſequence, wear a long ſilk gown over the veſt: this gown is in general blue, and over it is either a black or elſe violet-coloured cloak reaching to their knees. They appear alſo in their buſkins, with a ſcymeter by their ſide, and a fan in their hand.

There are ſome perſons of a particular rank in life who muſt never preſume to go abroad without their buſkins: even though they walk on foot, or are carried in a ſedan, ſtill they are conſtrained to wear them. When on a formal viſit, if the perſons they go to ſee happen not to have their buſkins on, no words are exchanged or ceremony paſſes till they have put them on. Theſe buſkins are made of ſilk, and the hoſe under them of a pink ſtuff lined with cotton.

The Chineſe, who affect a very grave aſpect, ſuffer their beards to grow after they have lived to the age of about thirty, having a particular veneration for a long beard: the beard however is never very thick; for the young men in general pluck it out with nippers, till they arrive at that period, when they think it neceſſary to nouriſh and promote the growth of it, as an honourable mark of their riper years.

The doctors and other literati, eſpecially if they have a reſpectable anceſtry to boaſt, ſuffer the nail of their little fingers to grow very long, which they ſcrape and poliſh with great care; this being a diſtinguiſhing mark of a gentleman, and ſhews they have never been uſed to any laborious or mechanical employment.

The ladies of China, who are as vain as thoſe of any country, wear for their upper garment a robe reaching to their heels, with large ſleeves, and a collar of white ſattin round their necks; underneath this robe they wear another with tight ſleeves, and of the ſame length: they wear likewiſe ſilk drawers, reaching half way down their legs; and, below theſe, ſhort ſtockings made of the ſame: their ſlippers are peaked, with ſquare heels, turned up at the toes, and embroidered with gold, ſilver, or ſilk.

The robes of youthful ladies are of blue, or green, or any other colour; but thoſe worn by ladies advanced in years, are either violet or black.

A Chineſe lady, though kept in the moſt recluſe manner, will ſpend three or four hours in a morning in ſetting off her head-dreſs, which conſiſts of a great many curls or ringlets, interſperſed with ſmall tufts of gold and ſilver flowers, and is ſometimes crowned with the figure of a bird gilt with ſilver, its extended wings embracing the lady's temples, its ſpreading tail forming a plume on the middle of her head, and its neck, which is curiouſly jointed, moving with the gentleſt motion of the head. Ladies of high rank have ſeveral of theſe birds united and formed in a kind of crown, with which they make a grand appearance. Many ladies wear a paſteboard cap covered with ſilk, the fore part riſing above the forehead in a point, decorated with the richeſt ornaments, ſuch as diamonds or pearls: the upper part of their heads they embelliſh with natural or artificial flowers, mixed with ſmall bodkins ſtuck with jewels. But women in years, eſpecially the wives of tradeſmen, wrap only a piece of ſilk round their heads.

The ſubjects of China are not allowed to wear all colours indiſcriminately: for inſtance, none muſt wear yellow robes and girdles but the emperor and the royal family.

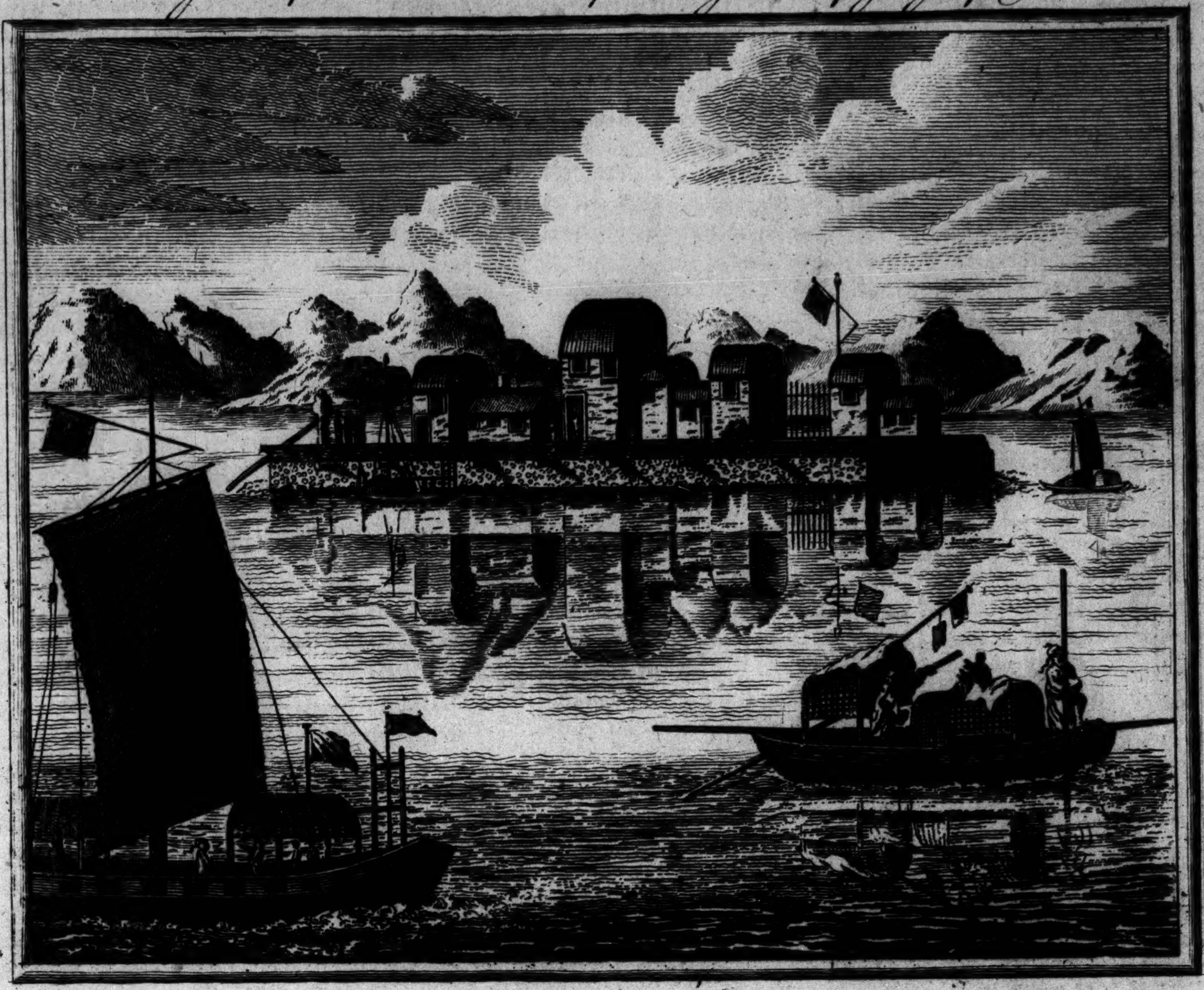
There is a ſtrange cuſtom prevails among the Chineſe women, which is that of chewing betel continually, which greatly blackens their teeth.

The diſpoſition of the Chineſe is in general affable, mild, and obliging; there are no people who equal them in courteſy and good-breeding: they do not, however, conſider ceremony merely as an exchange of compliments and civilities, but as the cement of ſociety, and the great preſerver of decorum and ſubordination among men: accordingly they have a great number of treatiſes on this ſubject, laying down inſtructions on the moſt minute particulars of behaviour, as touching the manner of ſaluting, viſiting, making preſents, writing letters, entertaining at table, &c. and theſe cuſtoms have ſo far acquired the force of law, that none are permitted to diſpenſe with them: even among the very loweſt claſs of people there is a degree of ceremony obſerved; and there is never to be ſeen that rude behaviour practiſed by the vulgar of other countries. The Chineſe are, however, mercenary, cowardly, treacherous, and vindictive. In ſome parts of China they will ſell or mortgage their eſtates in the ſupport of a law ſuit, in order to ruin an adverſary. Intereſt is the maſter-ſpring of all their actions; they will cheat one another as much as poſſible; and as to ſtrangers, theſe they always endeavour to defraud, and boaſt of it. The lower ſort of people have innumerable ſchemes and tricks to adulterate or diſguiſe what they offer to ſale. If a ſtranger purchaſes ſingly and of himſelf, he is ſure to be cheated; and there is no way of preventing it, except by employing an honeſt native (if any can be found) who is well acquainted with all the tricks practiſed by his countrymen. It is dangerous to lend them any thing without ſureties; for there is no relying upon a ſingle word they ſay. Some of them have been known to borrow ſmall ſums of money, with the promiſe of returning it with an high intereſt, which they very punctually performed; but afterwards requeſting the loan of a freſh and larger ſum, with this have gone off, and have never after been heard of.

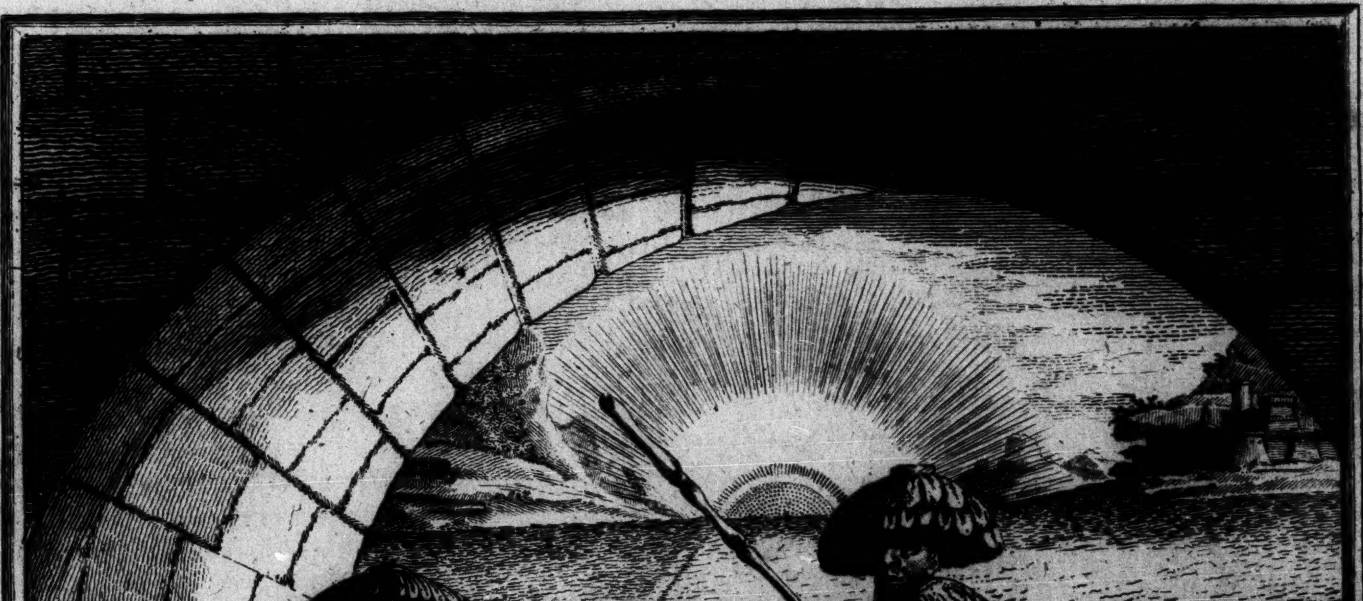
Among their ſeveral tricks, there have been inſtances of their opening the breaſts of fowls, taking out the ſubſtance, filling up the ſkin, and then ſo dexterouſly cloſing it, as to obviate all diſcovery or ſuſpicion till it comes to be eaten.

Amongſt ſuch a diſhoneſt ſet of people, it muſt na-

Engraved for Middleton's Complete System of Geography.



A CHINESE FLOATING TOWN.



Chinese **BATSIANGS**, *or Boats, covered with Mats, the Rowers of which are clad in Cocoa Leaves.*

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turally be concluded, that there are great numbers of ſuch as we may ſtile profeſſed thieves: they will break through the thickeſt walls, and burn down doors or gates with an engine that fires the wood without creating any flame. They penetrate, unſeen, into the moſt private places, and will ſtrip rooms without leaving the leaſt appearance of a footſtep or other mark.

There are, however, many reſpectable characters among the higher claſſes: we ſhall therefore now treat, minutely, of the particular modes of ceremony uſed by thoſe in genteel life. When they meet one another, they croſs their hands before their breaſts, and at the ſame time gently bowing their heads, cry "Proſperity to thee." When an individual meets a perſon to whom he owes very great reſpect, he croſſes his hands, raiſes them up, and then lowers them almoſt to the ground, crying at the ſame time "Happineſs." When two friends meet after a very long abſence, they both kneel down, and then proſtrate themſelves; after this they riſe up, and repeat the ſame ceremony two or three times.

Previous to a viſit made to any perſon of quality, a billet is always preſented to the porter, ſetting forth the name and rank of life of the viſitant; and if he be of equal rank with the perſon whom he viſits, he is received at the hall-door by the latter, two of his domeſtics holding before him a large fan, which is removed upon the viſitant entering the hall: it is then the ceremony begins, with many bendings of the knee, and bowings of the body, on both ſides; complimenting each other with their reſpectful titles, and taking the right and left ſide of each other by turns. Theſe ceremonies over, the gueſt is conducted to a chair, and when ſeated declares the occaſion of his viſit. After a ſhort converſation tea is brought; and when that is over, they make their reverences to each other, and take leave with much bowing on both ſides.

Upon the birth-day of a conſiderable mandarin, people of the firſt quality aſſemble, and proceed in bodies to his palace, taking ſweetmeats and other preſents with them. Upon entering the hall, they ſtand in rows, and make a moſt profound reverence: one of them then taking a cup of liquor, preſents it to the mandarin, ſaying "Behold the liquor which gives joy:" another with ſweetmeats ſays, "Behold the ſugars of long life:" and then others of the company repeat the ſame ceremonies.

A mandarin who has rendered himſelf particularly eminent by his public ſervices, hath ſtill greater honour ſhewn him. Doctors and others of the literati cauſe a garment of various colours to be made for him, and on his birth-day carry it to his palace, accompanied with muſic. When they enter the hall of his palace, they preſent him with this fine garment, and requeſt he will put it on: but the mandarin excuſes himſelf, by alledging that he is by no means worthy of ſo great an honour, till perſuaded by repeated ſolicitations, he at length ſuffers them to take off his upper garment, and clothe him with that which they have brought along with them: the garment is afterwards put carefully by as a mark of great honour and diſtinction.

When a mandarin of inferior rank meets his ſuperior, he inſtantly ſtops his ſedan, and makes a moſt profound reverence; and if two of equal rank meet, they ſalute each other in their ſedans, by croſſing their hands, and raiſing them to their heads, which they repeat till they are entirely out of each other's ſight.

When a man of quality gives an entertainment, there are as many tables introduced as there are gueſts invited, unleſs the great number of viſitants render it neceſſary to place two at a table: theſe tables ſtand in a line on each ſide of the great hall, which is adorned with pictures, flower-pots, and china-ware; the tables being placed directly oppoſite to each other, the gueſts face one another as they ſit; there are neither table-cloths nor napkins, but the fore part of each table is embelliſhed with embroidered ſilk, and the whole of it handſomely japanned. On the tables are large diſhes of meat ready carved, piled pyramidically, with flowers and citrons at the top of the table.

Previous to the company being ſeated, the maſter of the feaſt ſalutes them ſeparately by croſſing of his hands and bowing; he then calls for a cup of liquor brewed from rice and wheat, and holding it up, makes a low bow to his chief gueſt, and walks out of the hall, followed by all his company; when in the court, he turns his face towards the ſouth, and lifting his eyes to heaven, pours the liquor upon the ground, to ſhew that all his poſſeſſions flow from the Lord who reigns above. He and his company then return to the hall, and every one takes his ſeat as the maſter of the feaſt appoints. The entertainment begins with preſenting to each of his gueſts a cup filled with the above-mentioned liquor, which they take with both their hands, and lifting it up to their mouths, invite each other with a motion with the head to drink firſt: this ceremony concludes with their drinking altogether at the ſame time. Liquor is ſerved two or three times, and in the interim diſhes of meat are brought on the tables; for thoſe before-mentioned, piled in pyramids, are merely for ornament. The meat, which is in diſhes, is cut into pieces before it is brought to table: they have neither forks nor ſpoons, but eat with little ivory ſticks. The maſter of the feaſt, on his knee, inviting the company to eat, they accordingly put ſome of the meat on their plates; and at every freſh diſh they are requeſted with equal ceremony to eat, and at the ſame time, they are obliged to drink, though only juſt as much as is agreeable to them. After ſeveral diſhes have been ſerved, baſons of ſoup are brought, attended with very ſmall loaves, which they break and put into the ſoup: then tea is brought, and afterwards fruit; but before the fruit is ſerved, the lord of the houſe takes his gueſts into the garden, or ſome other place: In the mean while the ſervants are employed, ſome in carrying water for the gueſts to waſh their hands, others in clearing the tables, and others of them in preparing the deſert, which conſiſts of the richeſt fruits, ſweetmeats, &c.

During theſe feaſts it is very common for players to introduce themſelves, who, bowing ſeveral times to the very ground, preſent the principal gueſt at the entertainment with a book, in which are written, in golden letters, the titles of ſeveral plays; but the head gueſt refers the choice to a ſecond, the ſecond to a third, the third to a fourth, and ſo on; but all refuſing, he at length chooſes a play that he imagines will beſt pleaſe the company. The ladies are ſeated in another apartment, where, through a ſilk netting they ſee the performance without being themſelves ſeen. Between the acts the company are entertained with muſic, both vocal and inſtrumental: of the latter kind are baſons made of copper, drums which they beat with flat ſticks, and flutes of different ſorts. About the middle of the play one of the actors quits the ſtage, or rather floor covered with a carpet, and collects money of the company: and at all theſe ceremonious feaſts, the ſervants of the houſe make a collection likewiſe for the maſter's uſe, to reimburſe him in part for the expences of the entertainment.

Theſe entertainments ſometimes continue till midnight, when the reſpective gueſts depart with great ceremony, and their ſervants walk before their ſedans, carrying large lanthorns of oiled paper. The following morning, cards are ſent from every gueſt, acknowledging in the politeſt terms the favours they received the preceding evening.

In converſation, the Chineſe always uſe the moſt ſubmiſſive and reſpectful terms, and generally ſpeak in the third perſon; thus, inſtead of ſaying, "I am ſenſible of the favour you have conferred on me," they ſay, "the favour which the Lord has vouchſafed to the meaneſt of his ſervants gives him great joy:" and again, inſtead of ſaying, "I take the freedom to preſent you with this curioſity," they ſay, "The ſervant takes the freedom to offer to his Lord this poor preſent:" and the anſwer is, "Every thing that comes from the hands of ſuch a good ſervant is of ineſtimable value."

The power of fathers over their children in this country is abſolute, no age nor office exempting them from this juriſdiction; nor is the power of the mother leſs. Hence the reſpect ſhewn by children to their parents. They ſpeak little, and generally ſtand in their preſence: on their birth-day and other occaſions they ſalute them on their knees, and with their foreheads touch the very ground. This duty of filial reſpect is held in ſuch high honour, that an emperor once having baniſhed his own mother for ſome improper gallantries, was compelled by his ſubjects to recall her from exile, and to reſtore her to the rank of empreſs, from which he had degraded her.

If a father cites his ſon to appear before a mandarin, his own teſtimony is allowed ſufficient for the conviction of the accuſed, without any corroborating circumſtances.

If a ſon attempts the life of his father or mother, his body is cut into pieces and burnt: if he leaves any houſe or dwelling-place behind him, it is raſed to the ground, and a monument erected in the place to perpetuate his infamy: even the houſe or houſes adjoining to it are alſo levelled with the earth.

Next to the duty of filial obedience, there is nothing held more ſacred in China than that of the ſubject to his prince: in ſhort, theſe two important duties being conſidered as having ſo near a relation with each other as to admit hardly of any diſtinction, rebellion is puniſhed with the ſame degree of ſeverity, and in the ſame manner, as parricide. It is cuſtomary for the Chineſe to give their magiſtrates the title of father, and it is the pride of the emperor to be ſtiled the great father or guardian of his people. This noble and laudable prejudice is grafted in the hearts of the Chineſe, and is become one of the grand pillars of their conſtitution.

No people on earth are prouder of their pretended grandeur than the Chineſe: even the meaneſt amongſt them have a contempt for other countries; and before they were viſited by the European miſſionaries, they looked upon themſelves ſo ſuperior to the reſt of mankind, that they treated all other nations as barbarians. They had conceived the moſt extravagant ideas of their own country, as to its extent; for ſuppoſing the globe to be in the form of a ſquare, they imagined they poſſeſſed all the centre, and other nations only the four corners. It was with aſtoniſhment they found that beyond the ſeas, there were nations ſkilled in all the ſciences, and even in many arts, to which they were themſelves entire ſtrangers. When P. Chavagnac ſhewed them a map of the globe, they deſired him to explain it to them; for they were totally ignorant of the delineation of it. "This, ſays the father, is Europe, this Africa, and here is Aſia: in Aſia you ſee Perſia, the Indies, and Tartary." "But where is China?" ſaid they. "Here it is," replied the prieſt, "don't you ſee it? 'tis in this little corner of the map." Upon which, overwhelmed with amazement, and looking at each other, they ſaid "it was little indeed." But they were ſtill more ſurpriſed when ſome European artiſts ſhewed them clocks, watches, and mathematical inſtruments; and they then acknowledged that the Europeans were not that barbarous people they had always thought them.

But though the Chineſe have been undeceived in their moſt flagrant errors, they have even at this time their ſtrong and violent prejudices; there is not any nation more vain and intoxicated with the conceited preference due to their own country, or their ſuperiority over others; they will not allow any thing to be excellent that is not of their own produce. Though they might reap improvement from our artificers, yet they think it beneath them to imitate the Europeans in any thing; nor have we yet been able to prevail upon them to change the aukward ſtructure of their veſſels, though they have models continually before them.

SECT. V.

Marriages of the Chineſe; *their Gaming, and cruel Cuſtom with regard to Infants; their funeral Ceremonies; their public Feſtivals; their proficiency in Agriculture.*

IT is an eſtabliſhed maxim amongſt the Chineſe, that a king ſhould poſſeſs the ſame tenderneſs for his ſubjects, as a father does, or at leaſt ought to do, for his children, and that the father of a family ſhould in his own houſe exerciſe the authority of a king.

In the ſame manner as intriguing is carried on in other countries, courtſhip is conducted in China: there are certain women fixed upon for the buſineſs of procuring huſbands for maidens; for as the latter are kept confined in their apartments, and the young men who are to be their huſbands are not allowed to ſee them till the day of marriage, they are under a neceſſity of relying entirely upon thoſe women, or confidants. The young people are never ſuffered to treat upon the ſubject of their nuptials; the parents ſettle every thing themſelves; and though in other countries it is the cuſtom for women to bring portions to their huſbands, here huſbands pay a ſum of money to the parents of the bride, which is generally laid out in cloaths, &c. for her: then follow certain ceremonies, the chief of which conſiſt in the relations on both ſides ſending to demand the name of the intended bridegroom and bride, and in making them preſents. The relations of the bride, who determine the day of the nuptials, frequently conſult the calendar for a fortunate day: mean while the man ſends his intended bride ſome jewels, pendants, and the like. At leaſt this is the cuſtom with wealthy people.

No ſooner are the articles of marriage ſettled, than the parents of each repair ſeparately to a private chapel, when taking the ſacred table-book, there depoſited, containing the names of the family to the fourth generation, and making a profound obeiſance to it, the father of the family burns incenſe, and invokes the ſouls of his anceſtors, which, according to the ſuperſtitious belief of theſe people, hover continually about this ſacred book. He now imparts to his family the intended nuptials, reading the articles propoſed and agreed upon, which are on a ſheet of paper in letters of gold; after which he throws the paper into a pan of burning incenſe; and when it is conſumed, he takes leave of his anceſtors, and puts aſide the ſacred table book.

When the wedding-day arrives, the bride is put into a ſedan magnificently adorned, and her baggage of cloaths, ornaments, and trinkets, are carried after her in cheſts, by the domeſtic ſervants, and other perſons hired on purpoſe, who alſo carry lighted flambeaux in their hands, though it be noon-day: the grand ſedan is preceded by muſic, and followed by the relations and friends of the bride. The neareſt of kin carries in his hand the key of the ſedan (for the windows of it are grated up and locked) and gives it to the bridegroom as ſoon as the proceſſion reaches his houſe, who waits at his own door, dreſſed, in order to receive her: and as this is the firſt interview between him and the young lady, it is eaſy to conceive with what eager curioſity he unlocks the door of the ſedan. Some, diſſatisfied with their lot, immediately ſhut the door again, and ſend the poor girl back with her relations; rather chuſing to loſe the money they have given, than be united with a perſon they do not like; this, however, is rarely the caſe.

As ſoon as the bride ſteps out of her chair, the bridegroom preſents his hand to her, and leads her into a hall, where a table is brought for them in particular, the reſt of the company ſitting at other tables, the men in one apartment of the hall, and the ladies in another; but before the bride and bridegroom ſit down, they make four reverences to Tien, a ſuppoſed ſpirit preſiding in heaven; they alſo waſh their hands with their backs to each other, ſo that one faces the north and the other the ſouth; after which the bride makes four reverences to the bridegroom, and he returns two to her. When ſeated at table, they pour wine on the ground before they begin to eat, and ſet apart ſome of the proviſions for their houſhold gods. The moment each of them taſtes of the victuals on table, the bridegroom riſes up and invites his lady to drink: upon which ſhe riſes alſo, and returns him the compliment; then two cups of wine are brought, of which they drink part, and pour the reſidue into another cup, out of which they both afterwards drink alternately; and this laſt part of the ceremonial ratifies their nuptials. The bride then goes among the ladies, and ſpends the day with them, while the bridegroom treats his friends in a ſeparate apartment; and at night the couple repair to bed.

According to the Chineſe law, no man, except the emperor, can marry more than one wife; he however has the privilege of taking as many concubines into his houſe as he pleaſes; but theſe muſt be obedient to the wife, and treat her as their miſtreſs; though their children are not deemed baſtards, but ſhare the father's eſtate or fortune in common with thoſe of the lawful wife, who permits them to ſtile her mother, and uſes them as ſhe does her own children. The emperor has three wives; and the number of his concubines is eſtimated at about three thouſand, who are called Con-ngu, or ladies of the palace.

If a wife elopes from her huſband, ſhe is ſentenced to be whipped, and the huſband may diſpoſe of her as a ſlave; if ſhe marries another man, the firſt huſband can cauſe her to be ſtrangled. If a man quits his wife and family, the wife, after an abſence of three years, has the privilege of preſenting a petition to a mandarin, laying open her ſituation; and the mandarin, in ſuch caſe, can authoriſe her to take another huſband; ſhe, however, would be very ſeverely puniſhed, were ſhe to marry without this previous mode of application. In certain caſes a man may put away his wife: thus for inſtance, divorcing a wife is allowed of, not only for adultery, but for a bad temper, a clamorous tongue, diſobedience, theft, barrenneſs, or indeed for any contagious diſorder: but though the law on theſe occaſions authoriſe a divorce, it is ſeldom put in force amongſt perſons of condition; there are indeed examples of it among the lower orders of people. Some of the men are ſo cruelly jealous, that they will ſcarce ſuffer their wives to ſpeak in private, even to any of their near relations of the male kind.

Though gaming is ſtrictly forbid in China, the natives play till they ſometimes loſe their houſes, eſtates, and even their children and wives: and there is one moſt ſhocking cuſtom here; when a man has more children than he thinks he can well provide for, the midwife receives orders to drown the next infant, or throw it into the ſtreets. When the miſſionaries were in China, viſiting ſome of the populous cities, they ſent their catechiſts out every morning, to baptize the infants as they lay expiring in the ſtreets.

As to the funeral ceremonies of theſe people, a great perſonage is always buried with a peculiar ſolemnity and pomp: they firſt waſh the corps, and after embalming it, dreſs it in the richeſt robes, and then expoſe it to view in a raiſed alcove, before which the wives, children, relations and friends proſtrate themſelves; near the coffin ſtands an image of the deceaſed, or elſe ſome carved work, with his name in large characters, and ſurrounded with flowers, perfumes, and flambeaux. The coffin is made of precious wood, varniſhed and gilt: and here it is neceſſary to remark, that the Chineſe like to have their coffins made in their life-time; even the pooreſt among them will find means to be at this expence.

Before the corpſe is put into the coffin, a quantity of lime is ſtrewed at the bottom of it; and when it is cloſed up, they throw a white pall over it, and place it on a kind of altar in an apartment hung with white, where ſometimes it remains many months, and incenſe is from time to time burnt upon the altar.

The ſons of ſome of the great men, to ſhew their regard for the memory of their deceaſed fathers, will keep their bodies in their houſes unburied even two or three years; and this ſacred filial veneration proceeds from the extenſive and abſolute authority which the father had exerciſed over the ſon; for the father is not only maſter of his ſon's eſtate, but alſo of his concubines and children, who, whenever they offend him, he may ſell and enſlave. The ſon, therefore, from a motive of policy, if not altogether from affection, may perhaps pay this peculiar tribute of eſteem; for he may have a ſon of his own, and then the example is well judged.

On the day appointed for interment, the relations and friends of the deceaſed all meet at the houſe, and attend the corpſe to its burial-place. The proceſſion begins with a great number of perſons carrying little paſteboard figures, repreſenting ſlaves, tygers, eunuchs, camels, horſes, &c. then follow a number of people, walking two and two, ſome bearing an altar, ſome playing doleful airs on muſical inſtruments, and others tinkling little bells, or carrying perfume-pans, or pans of burning coals: in ſome parts of the proceſſion the picture of the deceaſed perſon is held up, under which are written in golden letters his name and titles. At length comes the coffin under a grand canopy, made of violet coloured ſilk, with tufts of white ſilk at four corners of a litter that bears it. The litter is borne by forty or fifty men; and the ſons of the deceaſed walk with wands in their hands, with their bodies bending forward, as if ready to drop to the earth with their load of ſorrow. Then come the ſiſters of the young gentlemen, and the wife and concubines of the deceaſed; but theſe are in ſedans; and though they are not ſeen, they are ſufficiently heard, for they cauſe the air to reſound with their lamentations.

The burial-place is always out of the town in a ſort of grotto built on purpoſe; for they are prohibited from interring their dead within the walls of cities or towns. The grotto conſiſts generally of three rooms, each with a door, and a roof raiſed ſloping back at the four corners. Theſe grottos or ſepulchres are built, if poſſible, upon eminencies; or elſe on terraſſes raiſed on purpoſe, and are ſurrounded with little groves of pines or cypreſs.

Upon the arrival of the proceſſion at the ſepulchre, the coffin is placed in a vault, and perfumes are burnt; the figures of paſteboard are alſo burnt, and libations and meat-offerings made to the deceaſed; for theſe people have an idea, that the ſpirits in the other world receive the offerings thus made, and that the different repreſentations of the paſteboard figures become realized for their uſe and emolument.

The mourning of the Chineſe is white, which is worn three years for a parent; wives mourn three years for their huſbands, but huſbands only one year for their wives. Children, mourning for their parents, wear coarſe white cloth the firſt year, a better ſort the ſecond year, and the third year white ſilk if they pleaſe. The firſt hundred days are ſpent in ſolitude, lamentation, and abſtinence: and during the whole period of their mourning they are forced to reſtrain from feaſting or holding any public employment: even a mandarin, on ſuch occaſion, quits all public buſineſs.

Theſe people are ſo bigotted to a ſuperſtitious veneration for the dead, that they deſpiſe foreigners for abandoning the ſepulchres of their anceſtors, and expoſing themſelves to the hazard of dying in a remote country, without having relations with them to pay them the laſt tribute of affection.

As to public feſtivals or rejoicings in China, the two principal are celebrated, one in the beginning and the other about the middle of January. The former is kept in viſiting, feaſting, making preſents, &c. That of the middle of the month is called the feaſt of the lanterns, when every family, both of city and country, on the ſea-coaſt, or on the rivers, light up large painted lanterns ſtuck full of wax candles or ſmall lamps, repreſenting cavalcades, ſhips under ſail, armies engaging, horſes galloping, ſpectres, mimics, and other objects; theſe repreſentations or pictures are ſet in motion by perſons concealed, by means of ſtrings or pullies that at a diſtance cannot be perceived.

According to P. le Comta, theſe lanterns conſiſt in general of ſix panes or ſides, each making an oblong ſquare four feet high, and one and a half broad; they are made of wood very neatly varniſhed and gilded; on each ſquare is ſpread a fine tranſparent ſilk, painted with flowers, ſhrubs, rocks, and other objects, which are executed with ſo much judgement, and in ſuch a diverſity of colours, that they exhibit a moſt curious and ſtriking appearance. Sculptured figures form the crown of the work, from whence ſuſpend ſilken ſtreamers of various colours, contrived to fall on the ſides of the lantern ſo as not to intercept any of the light, nor to hide the painting; for the candles or lamps within ſide are very numerous, and diffuſe a moſt agreeable ſplendor. Some of theſe lanterns meaſure twenty-five or thirty feet in diameter, and contain illuminated dragons from ſixteen to twenty or more feet long.

Some Chineſe doctors have aſſerted, that this feaſt of the lanterns originated from the hanging up lanterns in the ruins of the palace of Ki emperor of China. This prince had extraordinary talents; he was courageous, learned, polite, and affable, and had withal ſuch extraordinary ſtrength, that he could ſeparate bars of iron with his hands; he however grew ſhamefully diſſipated and effeminate, and ſpent prodigious ſums of money in ridiculouſly erecting a tower, adorned with gems, to the memory of one of his concubines. Theſe and other exceſſes alarming his courtiers, they moſt humbly remonſtrated to him on his miſconduct; for which he cauſed them to be put to death. One day, however, reflecting on the ſhortneſs of the period of man's life, and addreſſing himſelf to his queen, of whom he was paſſionately fond, he ſaid to her, "There is nothing in this life that could ſo highly, ſo completely delight me, as the capability of rendering thee eternally happy; but, alas, in a ſhort, far too ſhort a time, our pleaſures muſt end, and we be for ever ſeparated. The dreadful thought, that my whole imperial power cannot give thee a longer life than even my meaneſt vaſſals hope to enjoy, ſtrikes daggers to my ſoul, and makes me wretched amidſt all the ſplendors of my reign. Why have not I power to make thee live for ever? why cannot I immortalize my queen? while there are ſtars in heaven which never ceaſe to ſhine, muſt thou be ſnatched away by death? muſt all thy beauty and delicacy be laid low in the earth?"

"Live then, my liege," replied the queen,—"live as if thou wert never to die. Forget that life is ſhort: loſe all thought of it. What are the ſun, the moon, and other planets to thee, or to me? we have no need of them to meaſure the duration of life. Erect and enlighten an heaven of thine own! raiſe a ſtately palace, and ſhut it for ever from the ſun! let not a ſingle beam ever dart into it! not a glimmering of nature's light let there be ever ſeen in it! no; hang up magnificent lanterns that ſhall outſhine the ſun, and every ſtar in heaven!—We will revel in this new creation of our own!—we will forget the ſucceſſion of day and night!—we ſhall have one eternal day!—Be thou ever paſſionate and conſtant to thy queen!—her happineſs will then be unchangeable, and will appear to thine eyes as laſting to eternity."

The emperor built the palace, and adorning it as the queen adviſed, both of them lived the ſhameful life they had propoſed; when the populace, enraged at their ſovereign, conſpired againſt him, by inviting a neighbouring prince to depoſe him. The emperor, however, aware of the conſpiracy, came forth from his illuminated palace, and headed an army, to oppoſe the deſigns of his adverſary; but ſoon finding himſelf abandoned by his people, he took to flight, and wandered from province to province, under continual apprehenſions of being diſcovered and taken into captivity. In the mean time the magnificent palace was pulled to the ground, and lanterns were hung up in every part of the city to perpetuate the event.

Others, however, have given it out that this grand anniverſary feſtival has its origin from the following circumſtance: A certain mandarin, in former times, who was greatly careſſed by his people, having an only daughter drowned by falling into a river, he looked for her a whole night by the light of lanterns, all the inhabitants of the diſtrict following him with lanterns and torches to aſſiſt in ſearching for the lady. The particular affection which the people had for their mandarin, or elſe the ſingularity of the adventure, ſet them to work with their lanterns the ſame night of the year following; and this cuſtom gradually ſpreading, occaſioned in time a public feſtival throughout the empire.

Another feſtival is that at which the emperor himſelf always attends. Every ſpring, after the example of his anceſtors, this prince goes in great pomp and ſolemnity into a field, and ploughs up a few ridges of land, by the way of encouraging and animating his peaſants in the buſineſs of agriculture; and the mandarins go through this ſame ceremony in their reſpective provinces.

As ſoon as the emperor is in the field, he makes an offering to the god Chang-ti, and implores him to proſper the fruits of the earth. When this is done, his Imperial Highneſs, with the princes and great men of his court, proceed towards the plough; ſome of the grandees carrying a rich cheſt containing the grain to be ſown, while profound ſilence is obſerved. The emperor laying hold of the plough, and uſing it for ſome little time, reſigns it to one of the princes, who alſo ploughs, as do others after them. As ſoon as ſeveral places have been ploughed, the emperor ſows the grain, conſiſting of rice, wheat, millet, beans, &c. and the next day the proper huſbandmen finiſh the field, whom the emperor honours with a preſent of four pieces of dyed cotton for apparel. And as a further encouragement to agriculture, the farmer who moſt diſtinguiſhes himſelf in cultivation, is conſtituted a mandarin of the eighth order, and accordingly wears the habit of a mandarin; he has alſo the privilege of paying a viſit to the mandarin of a city, and to ſit down in his preſence; and when he dies, great honour is paid to his obſequies.

There is another feſtival, the chief ceremony of which conſiſts in carrying about the country a monſtrous cow with gilded horns: this cow is formed of clay; and behind it walks a little child, with one foot bare, beating the cow with a rod, as if to make her go on. This feſtival is celebrated by country people and labourers, who carry or drag after them their ſeveral implements of huſbandry. A company of comedians attend them, playing all kinds of antics. Thus they proceed to the palace of the mandarin or governor of the diſtrict, where they break the cow in pieces, and take out of her belly a great number of little cows formed alſo of clay, which they diſtribute to the multitude; and the ceremony concludes with a ſpeech in praiſe of agriculture, pronounced by the mandarin himſelf. Some of theſe cows, which are conſidered as emblems of labour and induſtry, are ſo large and heavy, that forty men can ſcarce ſupport them.

As to the proficiency of the Chineſe in agriculture, they beſtow great pains in manuring their lands, and collect together the hair of hogs, or any other kind of hair they think will manure and ſtrengthen the ground. Barbers are careful to preſerve human hair, which they ſell to the farmers.

The cultivation of rice is the principal object of the huſbandmen: they at firſt ſow their grain indiſcriminately; but as ſoon as it has riſen to the height of about a foot, they root it up, and plant it in proper order. But before this, they ſmooth the earth, with a wooden machine, and give the fields a moſt agreeable aſpect.

SECT. VI.

Their Porcelain and Silk Manufactures; Account of the Silk-Worm; Chineſe Method of making Paper; their Preparation of Ink; their Method and Proceſs in Printing.

THE Portugueſe were the firſt who imported porcelain into Europe: they give it the name of Porcellana, or bowl. The Chineſe call it Tſe-ki.

This ware is made of the Pe-tun-tſe and Kao-lin, the former of which is a fine white earth, and the latter an earthy kind of ſtone with bright particles like thoſe of ſilver. After they have waſhed and purged the ſtone from its ſandy and foul matter, they break it into pieces with hammers in mortars, and with ſtone peſtles reduce it to a fine powder. Theſe peſtles, which are capped with iron, are worked perpetually, either by man's labour, or by means of water, in the ſame manner as the hammers of paper-mills. The powder is put into a veſſel, and briſkly ſtirred about; when, after it has reſted a few minutes, a thick cream riſes on the ſurface, which they take off and pour it into a ſecond veſſel of water; this cream is not leſs than four or five inches thick. The groſs part of the powder that remains in the firſt veſſel they take out and pound afreſh. With regard to what is put into the ſecond veſſel, they wait till it has formed a kind of paſte at the bottom; and when the water is clear, they pour it gently off, and caſt the paſte into large moulds, in which it is dried. It is remarkable that neither the Pe-tun-tſe nor Kao-lin are to be got in the neighbourhood of King-te-tching; they are obliged to fetch them from the province of Chan-ſi, twenty or thirty leagues off, where the inhabitants know not how to uſe them: of theſe are made cups and vaſes of various kinds, ſizes, and colours; ſome red, ſome yellow, ſome grey, ſome blue, and others white, but none of a perfectly black ground: red and ſky-blue are the moſt common colours. They uſe all colours in painting their china ware; ſome quite red with ſmall ſpots, others entirely blue, others ſtreaked or chequed with ſquares, like moſaic work, which is reckoned among the moſt beautiful. Some of their china is mixed with various colours, like jaſper; and ſome is adorned with flowers, landſkips, dragons, and frequently human figures. Theſe figures are often relievo, which is thus effected: they firſt delineate the figure with a pencil, and then pare down the contiguous ground, ſo that it appears raiſed or emboſſed on the ſuperficies. They make every kind of repreſentation in this ſort of ware, as idols, animals, &c. Many of thoſe figures known in Europe by the name of Chineſe baboons are images of the gods they worſhip.

One kind of earth they make uſe of in the compoſition of their china-ware, is a ſort of chalk, of a ſomewhat glutinous and ſoapy nature: it is waſhed well, in order to take off a yellow earth ſticking to its ſurface. It is prepared in the ſame manner as the other; and the moſt valuable and beautiful china is made by properly embodying eight parts of this chalky ſubſtance with two of the other earth; after which the veſſel is turned on a wheel, placed on a round board, which is ſet in motion by another wheel under it, turned by the foot. Large pieces, ſuch as urns, &c. are made at twice, one part being raiſed on the wheel by two or three men, in order to receive its proper form; and the other half, when formed and nearly dry, is incorporated with it by the ſame matter it is made of, moiſtened with water. When the pieces united are dry, the places where they are joined, are ſcraped and poliſhed with a knife, both on the inſide and outſide. Spouts, handles, &c. are fixed by the ſame means. Grotesque figures, buſts, idols, &c. are made in moulds, and then joined together. Flowers and ſuch ornaments are formed on the china by ſtamps and moulds; and relievos, ready prepared, are ſtuck on. When they have the model of a piece of porcelain that is beſpoke, and which they cannot imitate by the wheel only, they uſe a ſort of yellow fat clay, which they knead and apply to the model; and as ſoon as the impreſſion is taken off, they ſeparate the mould from the model in ſeveral pieces, and very gently dry it. When they intend to uſe the model, they place it ſome time before the fire; then they fill it to a proper thickneſs, preſſing it all over with the hand; after which they again place it a ſhort time before the fire, whereby the mould is looſened by the moiſture being dried up that before cemented the one to the other. The ſeveral pieces, thus ſeparately made, are again united in the ſame manner as the large china veſſels; and the figure becoming hard, it is afterwards completed with proper utenſils.

The whole proceſs of painting the porcelain is long and laborious, and employs a great number of hands: it is the buſineſs of one to make the coloured circle near the edge; another traces the flowers, which are painted by a third; a fourth is employed in the formation of birds and other animals; a fifth forms rivers, rocks, &c. and a ſixth is engaged in the figures of men and women. But it is a pity their workmen do not underſtand the art of deſigning a little better; for though they acquit themſelevs tolerably well in drawing flowers, and in ſome other imitations, yet their repreſentations of animals are for the moſt part very aukward figures: this muſt be either the effect of ignorance in the rules of ſymetry and proportion, or muſt proceed from an affectation of the groteſque. P. le Comte ſays, the Chineſe diſgrace their country by the abſurd portraits which they give of themſelves; ſince an European, who never ſaw them, would certainly imagine that they reſemble thoſe apiſh figures which are drawn upon their ſkreens and china-ware.

It has been the opinion of the beſt authors ſkilled in oriental antiquities, that ſilk-worms and ſilk originated in China; from thence they paſſed to the Perſians, from the Perſians to the Greeks, and from the Greeks to the Romans. Certain it is that ſilk is ſo common in China, that none but the meaneſt of the natives appear in any thing elſe. The ſilks moſt eſteemed either for richneſs or beauty, are the nan-king damaſks of various colours, ſattins, taffeties, brocades, gauzes, &c. Theſe, when quite new, have a very fine and handſome appearance; but their beauty ſoon fades. A ſtrong durable ſattin called Touan-tſe is much eſteemed; it is ſometimes plain, and ſometimes figured with repreſentations of birds, trees, flowers, and particularly dragons; for the figure of a dragon is a very favourite repreſentation with the Chineſe, on account of the peculiar veneration they have for the memory of a celebrated dragon, which, agreeable to their fabulous antiquity, inſpired their great legiſlator Fo-hi. Theſe figures are not raiſed upon the ſilk after the European manner; the texture is even throughout, the figures being diſtinguiſhable by difference of colour, and not by their projecting from the ground of the ſilk, after the manner of baſſo relievo: theſe colours conſiſt of the juices of herbs and flowers, which ſo effectually penetrate the ſilk, that the ſtain always remains in it; and ſo admirable is the deception, that the figures appear as if actually projecting from the ground of the ſilk.

The Chineſe, however, are ignorant of the art of wire-drawing, and conſequently have no gold and ſilver thread; to ſupply this defect, they roll their ſilk in thin wire plates, to give it the tinge; and ſometimes, inſtead of gilding the thread, they apply the leaf gold to the ſilk in the piece. This ſplendid finery ſoon tarniſhes, and is worn only by mandarins of the firſt conſequence, and their ladies.

Having thus far treated of the ſilks, we ſhall now ſay ſomething of the ſilk-worm.

The worm, when it leaves its egg, is no bigger than the head of a common pin; it feeds upon the mulberry leaf, and grows to the ſize of a caterpillar, after which it no longer eats, but prepares for its diſſolution: it wraps itſelf in a kind of ſilken ball ſpun from its own bowels, and its head ſeparating from its body, the inſect now no way reſembles its original form; it hath apparently neither life nor motion; however, after remaining in this ſtate ſome time, it awakes to a new being, and appears a different kind of inſect. It reſembles a large moth or butterfly; and in this laſt ſtage the female propagates the ſpecies by laying a prodigious number of eggs, after which ſhe dies. This valuable worm is compoſed of ſeveral elaſtic ſprings; from one extremity to the other it has a kind of little nerve, which we will call the ſpine; this ſpine, placed in the centre of its body, and continued through its whole length, ſuſtains two other nerves or ſtrings; one of theſe is the heart, which is compoſed of many oval veſſels; the other, which is the lungs, is double, and appears to be an aſſemblage of ſeveral rings extending towards the two ſides of the inſect, and between which are certain orifices that correſpond with thoſe diſtributed along the exterior ſides. It is through theſe apertures that the air flows to the lungs, and by its ſpring and expanſion promotes the circulation of the chyle or humour which nouriſhes the inſect.

It is neceſſary to add, that the worm is perfectly black when it firſt comes out of the egg. In a few days it begins to aſſume a whitiſh hue, or aſh grey: after this its coat ſullies, and becomes ragged; at which time the inſect caſts it off, and appears in a new habit. It increaſes in bulk, and becomes more white, though a little inclining to a bluiſh caſt; then diveſting itſelf of its ſkin, it appears in its third habit; when its colour, head, and whole form are ſo metamorphoſed, that it appears quite another inſect. In a few days it becomes changed to a bright yellow; ſo that, from the time of its leaving the egg, it hath diveſted itſelf of three different coverings. It continues feeding a ſhort time longer, and then renouncing all ſociety, wraps itſelf in its little ſilken ball as already mentioned.

The gum, of which this curious inſect makes or ſpins its ſilk, is ſeparated from the other juices which nouriſh the creature: it at firſt ſeems to labour without deſign, and forms only a ſort of flue or down; this is its firſt day's employment: on the ſecond it begins to form the outſide of the cone or ball, in the midſt of the looſe ſilk or flue made the day before; and on the third day it is entirely obſcured. In the ſpace of a week the cone is completed, and the worm changes to a chryſalis, wrapped in its little ſilken tomb, without feet, head, or any diſtinct part. The cone is like a pigeon's egg, and is more pointed at one end than the other. A female ſilk-worm ſometimes lays five hundred eggs.

The Chineſe have two methods of bringing up their ſilk-worms; they either ſuffer them to feed on the mulberry leaf, or keep them in rooms; but the latter method is productive of the fineſt ſilk.

Though there is plenty of wool in China, from their numerous flocks of ſheep, the natives make but little uſe of it; but they work large quantities of cotton into coarſe cloths; theſe are dyed either blue or black, and are worn by the poorer ſort of people.

It was by accident that theſe people firſt became acquainted with the uſe of paper; it was much about the ſame time that its uſes were firſt known in Europe, which was near the beginning of the ſecond century of the Chriſtian æra. Before this diſcovery they uſed to carve their letters on their boards with a ſort of iron bodkin, and their books were formed of ſeveral of theſe leaves of wood folded together. Some of theſe antique tablets are to be ſeen at this time in China, with their characters quite legible.

When they were tired of this troubleſome mode of writing, or rather of carving, they wrote upon pieces of ſilk and linen, cut into different forms, according to the ſize of the book or volume intended; till at length one Tſai-lun, an ingenious mandarin, invented a paper made of the bark of trees. The trees principally choſen for this purpoſe were the bamboo, the cotton, the mulberry, and the elm; but they uſe only the ſecond ſkin of the bark, which is ſoft and white; this is ſteeped in the mud of ſome ſtanding water, then waſhed clean, and ſpread in a dry ditch, where it is covered with lime; and laſtly, to finiſh the bleaching part, it is ſeparated into threads, and dried in the ſun. It is then boiled in a cauldron, and afterwards reduced to a paſte by a machine. Then they take ſome water, in which the branches of the Ko-teng, a ſhrub, hath been ſoaked, in order to make it ſizy, and mix it with the matter the paper is made with. The whole then becoming a clammy liquid, and being poured into large reſervoirs, they with their proper moulds take up the ſurface of the liquor, which in an inſtant almoſt becomes paper. The moulds are long and broad, and the bottom made of threads of bamboo, ſo that there are ſheets ten, twelve, or perhaps thirteen feet in length. They afterwards dip every ſheet of paper into allum water; whence it has the denomination of fan paper; for in the Chineſe language the word fan ſignifies allum. The ink is prevented from ſinking in the paper by the allum, which beſides gives it an agreeable luſtre. The paper is in general full as white, and is finer, and much ſofter than any we have in Europe, but it is more apt to crack, as well as to become damp and worm-eaten; and, if not very carefully preſerved, it is leſs durable. That made from the bamboo is more ſubject to crack than any; though perhaps the dipping it in allum water may in general occaſion this defect. The paper made from the cotton-tree is the moſt delicate, and moſt generally uſed; for it is as durable as any European paper.

The ink uſed in China is the compoſition of a great number of ingredients, and there are ſeveral methods of preparing it. Some of the ingredients which they make uſe of are oil, ſuet, hog's-greeſe, lamp-black, &c. qualified with a mixture of amber, muſk, and other perfumes. When theſe ingredients are all properly mixed together, and formed into a paſte, they are put into neat wooden moulds, made ſo as to form maſſes of different figures; ſome are in the form of a book, and others reſemble animals; though generally they are faſhioned into ſticks of different lengths, marked with Chineſe characters, and often embelliſhed with blue, green, and other coloured flowers. The ſhining black is the moſt eſteemed ink, and is made from the beſt oil.

Ink-making is eſteemed a very reputable employment in China: it is even ranked among the liberal arts, on account, undoubtedly, of its utility to the ſciences. In the city of Hoei-tcheou, famous for the fineſt ink, the ink-makers have ſeveral ſmall apartments lighted up both day and night with lamps.

The Chineſe do not write with a reed like the Arabians, or with a crayon like the Siameſe, or with a pen like the Europeans, but with an hair pencil. They make uſe of a piece of poliſhed marble, hollowed at one end to hold water, wherein they dip their ſtick of ink, and then gently rubbing it, there is in a few moments produced a fluid ink. They do not hold their pencils ſloping as we do our pens, but perpendicular to the paper: they write from top to bottom in columns, and begin their books where ours end; that is, they begin at the right hand ſide of the paper, and proceed to the left, like the Hebrews: but their paper being very thin, it will not bear writing on both ſides of it.

Their method of printing is not at all like ours. They lay claim to the invention of this art at leaſt four hundred years before it was practiſed by the Europeans.

As we have but twenty-four letters, and thoſe are capable of compoſing whole volumes, it is not neceſſary that the compoſitor have more than a quantity of theſe characters ſufficient for one complete body or frame (or form, as ſtiled in a printing-office,) becauſe when a proper number is printed, he diſtributes his types into their reſpective boxes, and with the ſame letters compoſes a freſh form or frame; ſo that a very large book may be printed with a moderate number of characters. But the Chineſe, who do not practiſe this moſt uſeful and admirable method, are under a neceſſity of uſing a prodigious number of characters, as they have properly no letters, but different marks for all the different words in their language. Inſtead of types, they cut their characters on wooden blocks. When an author is about to print his manuſcript, he gets it fairly tranſcribed on fine tranſparent paper; then the engraver glues each leaf upon a ſmooth block, with the face of the type to the wood, and then cuts away the wood, leaving only the types; which is effected with ſuch a degree of nicety, that, when printed off, they ſo exactly reſemble the original, as to render it difficult to diſtinguiſh the print from the hand-writing. This method of doing buſineſs, it muſt be allowed, is ſubject to great inconveniences, on account of the neceſſity of multiplying the number of blocks of wood, and the length of time taken up in engraving; and, as the pages are ſeparately worked off, it muſt be a long time before a volume can be compleated. But then, on the other hand, it is to be conſidered, that the Chineſe engraver works his characters almoſt as faſt as the European printer compoſes his. This could not, however, be ſuppoſed to be done, without conſidering that the Chineſe characters are a ſort of ſhort-hand, ſome of which not only expreſs words, but whole ſentences. Moreover, when the whole copy is engraved, the author can order to be printed only juſt ſuch a number of books as he thinks he ſhall have occaſion for; by which means he conſequently avoids that loſs which European authors and bookſellers ſuſtain from the number of ſuperfluous printed copies.

On ſome occaſions, particularly in the printing a public ordinance, the Chineſe make uſe of moveable characters; and ſometimes, for greater expedition, they ſpread a coat of wax on a wooden frame, and ſo cut the characters with their graving tool.

They have no preſſes as we have in Europe; for their paper would not bear the weight and preſſure of thoſe machines: but when once the blocks are got ready, and the paper prepared, a ſingle man with a bruſh can print a great quantity of ſheets in the courſe of a day; nor is it their cuſtom to wet their ſheets, but they ſpread them dry on frames, and ſo take off the impreſſion. They have a couple of bruſhes, one harder than the other; they dip one a little in the ink, and then rub the ſurface of the block with it, ſo as to wet it neither too much or too little; for were it too wet, the characters would of conſequence be blotted, and if not ſufficiently ſo, no impreſſion could be made. When they have thus properly inked the characters, they lay the ſheet upon the block, and then gently paſs the other bruſh over the paper, preſſing it ſo as to imbibe the ink.

As the Chineſe can only write, ſo can they only print, on one ſide of their paper; for otherwiſe, on account of the thinneſs and tranſparency of the paper, the characters would run one into another, and confuſe the whole. In order to obſcure the blemiſhes occaſioned by the ſinking of the characters on the reverſe of the paper, each ſheet is double, and ſtitched by the binder on that ſide where the leaves open, and not on the folding edge. Their books are in general bound either in ſilk, ſtuff, or in paſteboard. The printing ink is made of lamp-black, well beaten and expoſed to the ſun, and then ſifted through a fine ſieve: afterwards it is tempered with aqua-vitæ, and mixed with water, till it becomes of a proper conſiſtence. To every ten ounces of ink is added about an ounce of glue, which is diſſolved over the fire, and mixed with the lamp-black and aqua-vitæ before it is tempered with the water.

The Chineſe are extremely ingenious in their performances in amber, ivory, coral, ebony, ſhells, &c. and their public buildings are another teſtimony of their elegant taſte: in ſhort, they diſcover great abilities in every art that tends to promote the public welfare.

SECT. VII.

Their Knowledge of the Sciences; ſurpriſing Skill of their Phyſicians: the muſical Inſtruments uſed by the Chineſe; their dramatic Exhibitions.

UPWARDS of three thouſand years paſſed before the Chineſe had any kind of commerce with the polite and learned nations of the globe; and yet they were in poſſeſſion of moſt of the arts and ſciences; great therefore, conſequently, muſt ever have been the genius of theſe people. Since the period of the decline of the Grecian empire, the liberal arts have been tranſmitted but ſlowly to the Italians, French, Engliſh, and other polite countries; but the Chineſe were acquainted with them ſo early, that the ſciences may be deemed natives of their country, they being ſo far from ſtanding indebted to Greece for them, that they are entire ſtrangers to the learned languages, and have not the ſmalleſt hiſtorical traces of the Greeks and Romans. However, on the other hand we muſt conſider what little progreſs the Chineſe have made in theſe arts and ſciences, and to what a degree of perfection the Europeans have carried them during the laſt three centuries.

Few of the Chineſe apply themſelves to any of the ſpeculative ſciences; moral philoſophy hath always been their primary ſtudy, and this they reduce to two principal heads, viz. the reciprocal duties between parents and children, and between prince and people. Between polity and morality they make no diſtinction; the art to govern well, and the art to live well, are with them one and the ſame principle. The ſages of China have produced the moſt excellent moral books, and have ſuited their ſtile and tenets to the moſt ordinary capacities; ſtudying more to inſtruct the uninformed, than to acquire applauſe to themſelves. Learning is there the only path to preferment, and none but the literari are governors of cities and provinces. The libraries of China are numerous, elegantly built, ſuperbly ornamented, and enriched with grand collections. It is by the ſtudy of morality, of hiſtory, and of the laws of their country, that the degree of doctor is obtained, which is ſoon followed by the acquiſition of a government.

No nation whatever hath applied with greater diligence to aſtronomy than the Chineſe: this is one of the moſt ancient of their ſciences. Their Chu-king, a canonical book of great antiquity, ſets forth, that in the reign of the emperor Yu, which was more than two thouſand years before Chriſt, there lived Hi and Ho, two noted aſtronomers, who, however, were in very great diſgrace for not prognoſticating an eclipſe of the ſun which happened in their life-time. In this ſame book mention is made of another eclipſe of the ſun that happened two thouſand one hundred and fifty-five years before the Chriſtian æra; the truth of which ſtands confirmed by the calculation of the jeſuit P. Schaal. Gaubil the jeſuit has obſerved, that from above an hundred and twenty years before the ſame æra, they have given the number and extent of their conſtellations, what ſtars anſwered the ſolſtices and equinoxes, the declination of the ſtars, the diſtance of the tropics and the two poles. He adds, they were acquainted with the motion of the ſun and moon, and alſo of the planets and fixed ſtars, though they did not determine the motion of the latter till four hundred years after Chriſt.

Confucius, who wrote the hiſtory of his country two thouſand years ago, takes notice of thirty-ſix eclipſes of the ſun, all of which, according to the calculations of the jeſuits, have been found to anſwer to the period aſſigned them by that learned hiſtorian, except four, two of which are falſe, and the other two doubtful: and the Chineſe are at this very day poſſeſſed of ſeveral aſtronomical books, which they aſſert were compoſed under the dynaſty of Han, who reigned before the birth of Chriſt; by which it appears that theſe people, for upwards of two thouſand years paſt, have been acquainted with the ſolar year as conſiſting of three hundred and ſixty-five days and ſome hours; the apparent diurnal motions of the ſun and moon from eaſt to weſt; the meridional altitude of the ſun by the ſhadow of gnomons; the right aſcenſion of the ſtars, and the time of their paſſing through the meridian; as likewiſe the revolutions of Saturn, Jupiter, Mars, Venus, and Mercury: and their obſervations, in theſe particulars, have been pretty near the ſame with ours in point of exactneſs; though they have had no tables for the retrogade and ſtationary aſpects of the planets. Ancient, however, as is their aſtronomy, they reaſon on this ſubject, according to Le Comte, as abſurdly as the moſt ignorant: they imagine that the heavens are an enormous dragon, who is the profeſſed enemy to the ſun and moon, and ready at all times to devour them: as ſoon therefore as they perceive an eclipſe, they make a moſt loud noiſe with drums and braſs kettles, till the monſter, affrighted, abandons his prey. Even the principal mandarins fall on their knees, and bow to the ſun, ſtriking the ground with their foreheads, by way of expreſſing their concern for the diſtreſſes of that poor planet; and, at the ſame time, implore the dragon not to deprive the world of ſo glorious a luminary. Thus doth cuſtom prevail over the rational as well as others; and theſe ridiculous ceremonies are practiſed in all parts of the empire; though the learned know that the phœnomenon of eclipſes is the effect of natural cauſes.

At Pe-king there is a tribunal ſet apart for aſtronomical proceedings, conſiſting of numbers of mathematicians, five of whom are appointed to watch the motions of the heavenly bodies night and day, and to report to the emperor any new phœnomenon they obſerve. A ſhort time before an eclipſe, the body of aſtronomers acquaint the emperor with it, mentioning the particular hour of its approach, as well as the degree and duration of it, and an account of it is ſtuck up in different parts of the city, by way of preparing the multitude for the awful appearance.

The aſtronomers compoſe annually a calendar, ſeveral millions of which are printed, and an edict is iſſued from the emperor, prohibiting the printing and publiſhing any other whatever. Their year commences from the conjunction of ſun and moon, or from the neareſt new moon to the fifteenth day of Aquarius, the ſign which the ſun paſſes through in January; and this is deemed by them the beginning of ſpring; the fifteenth degree of Taurus is the point determining the commencement of their ſummers; the fifteenth of Leo their autumn; and the fifteenth of Scorpio, their winter. Their year is divided into twelve lunar months, ſome of them conſiſting of twenty-nine, others of thirty days; and every five years they have an intercalary month to adjuſt the lunations with the ſun's courſe. They reckon by weeks as we do, and in like manner give the name of a planet to each of the ſeven days, and according to the ſame order. Their aſtronomical day begins at midnight, which is divided into twelve equal parts, each anſwering to two of our hours.

The Chineſe know nothing of the uſe of clocks; they have ſolar quadrants and other chronometers. Among other ſimple inventions, in private uſe, for the purpoſe of meaſuring time, they have a little perfumed paſtil of a conic figure, which they burn in the night:

this paſtil is marked, to ſhew the particular time it is made to burn, and hath generally five diviſions, anſwering to the five watches of the night; ſo that they who wiſh to be waked at a particular time, hang a ſmall metal ball by a ſtring to the paſtil, which at the time burns the ſtring, and the weight falling into a copper baſon awakes the perſon ſleeping.

The firſt pieces of clock-work that were ever ſeen in China, were taken thither by P. Ricci, who preſented the emperor with a repeating-watch, and a clock with chimes.

The Chineſe are but ſlender proficients in geometry, being confined to a ſmall number of axioms, and theſe not reduced to any regular ſyſtem.

When the jeſuit miſſionaries viſited theſe people, they gave the emperor, Chang-ki, (that he might have an inſight into optics,) a ſemi-cylindar, with a convex-glaſs in the middle of its axis; which, directed to any particular object, delineated the image within the tube to a very great nicety. The emperor was delighted, and an object glaſs of much greater diameter was afterwards placed in his gardens.

Grimaldi made, in the jeſuits gardens at Pe-king, four human figures upon four walls, each wall near fifty feet high, and the figures as high as the walls. As he had nicely kept to the rules of optics, nothing was ſeen but foreſts, woods, mountains, and objects of this kind; but at a particular point was ſeen the complete figure of a well proportioned man. The emperor beheld theſe figures with the greateſt admiration, and crowds of grandees came every day to ſee them; but what moſt excited their amazement was to obſerve the figures ſo proportioned and regular upon walls that in many places were particularly irregular.

The emperor was preſented with many catoptric inſtruments, and among other things a tube in the form of a priſm, with eight ſides, which, placed parallel with the horizon, exhibited eight different ſcenes in the moſt ſtriking and animated manner.

They preſented him likewiſe with another, containing a polygon glaſs, which collected into one image ſeveral parts of different objects. They alſo exhibited a magic lantern, which highly delighted the emperor and his ladies. And in the gardens of the jeſuits, three paintings upon cloth were ſhewn, repreſenting houſes, roads, viſtas, &c. ſeeming to extend as far as the naked eye could reach, and ſo naturally, that the emperor and his company were at the firſt ſight deceived. In ſtatics a machine was preſented, by the help of which a child lifted with the greateſt eaſe ſeveral thouſand weight. Some pneumatic inſtruments likewiſe greatly excited the curioſity of the ſpectators.

As the ſkill of the Chineſe in natural philoſophy and anatomy is very ſuperficial, it cannot be ſuppoſed they are acquainted much with phyſic; however, they pretend to have applied themſelves cloſely to it even from the eſtabliſhment of their empire: certain it is, they have ſome very excellent practical phyſicians, the greateſt part of whoſe medicines conſiſt of herbs, roots, fruits, ſeeds, &c. which are for the moſt part good ſtomachics and gentle purgatives. By the beating of the pulſe they pretend to know the cauſe of any diſorder, and in what part of the body it lies; and indeed they have diſcovered pretty exactly, by this means, the ſymptoms of complaints. They ſay that the pulſe of a man differs from that of a woman, and that it changes with the ſeaſons of the year. When they attend a ſick perſon, they lay his arm upon a pillow, and then apply their fingers to the artery; at firſt they touch it gently, then a little cloſer, and laſtly preſs it very hard: they take time to examine the beating, and diſtinguiſh the differences according as the motion is more or leſs quick, uniform or irregular; which they obſerve with the moſt attentive exactneſs: according to the variations, they pronounce what part of the body is affected, how long the diſorder will hold, and whether the patient will get the better of it or not. This great knowledge of the Chineſe phyſicians is truly extraordinary. They lay it down as a maxim, that a regular pulſe beats four, or at moſt five times between every breathing or expiration of the air from the lungs; that if a pulſe beats ſix in that time, it is irregular; if eight times, the diſorder is dangerous; if more than eight, mortal. They take with them frequently a cheſt of various drawers, ſeparated into about forty ſmall compartments well ſupplied with roots, ſimples, &c. but ſeldom preſcribe bleeding. Some phyſicians take no cheſt with them, but only preſcribe, and leave the patient to purchaſe of the druggiſts, who are in almoſt every city or town in the empire. There are fairs for the ſales of medicines only, and one province buys of another what it does not itſelf produce.

The Chineſe pretend to be the inventors of muſic, and boaſt of their having once brought it to high perfection. They like our vocal muſic well enough, provided it be performed by a ſingle voice, and repeated in chorus at the end of the period; but as for the contraſt of different voices and inſtruments, this they treat not only as diſcordant, but highly ridiculous; for their concerts have no dependance on a diverſity of tones, or a difference of parts. They have no muſical notes, nor any ſign to denote the variations which conſtitute harmony: they learn the tunes by the ear, and when theſe are played on the inſtruments, or ſung by a good voice, they are not diſagreeable even to an European.

When the fathers Grimaldi and Pereira played upon the harpſichord before the emperor, in 1679, his imperial highneſs was exceedingly delighted, and expreſſed his inclination to learn to play on the inſtrument himſelf; he was accordingly inſtructed; and as he was one day playing a Chineſe air, Pereira took out his pocket-book, and pricking down the tune, played it immediately after him: at which the emperor, amazed, aſked the father how he was capable of learning a tune in ſo ſhort a time, when the very beſt of his own muſicians could not become maſters of one without practiſing it ſeveral times? the miſſionary replied, that the Europeans had learned the art of noting down ſounds upon paper, through the means of certain characters uſed for that purpoſe. The emperor then, to be more fully convinced, ſung ſeveral airs, which Pereira pricked down alſo in his book, and then repeated them with the greateſt accuracy. This was ſo ſatiſfactory and pleaſing to the emperor, that he acknowledged the European muſic to be incomparable, and accordingly inſtituted a muſical academy, making one of his own ſons preſident.

Theſe people have invented ſeveral kinds of muſical inſtruments, ſome made of metal, others of ſtone; one hath ſome reſemblance to our trumpet: they have ſome covered with ſkins, like our drums; they have wind inſtruments of two or three kinds, as flutes, and a ſort of little organ, which yields an agreeable ſound. They have likewiſe many ſorts of ſtringed inſtruments, the ſtrings of which are for the moſt part made of ſilk, few of them of gut; the generality of them conſiſt only of three ſtrings. They have one inſtrument with ſeven ſtrings, which is in great eſteem amongſt them, and not diſagreeable when played by a maſterly hand. There are ſome inſtruments compoſed entirely of wood, the parts of which they clap and rattle together, in the manner, probably, of the Engliſh ſalt-box. One of theſe rattling inſtruments is much played on by the bonzés, who exerciſe it with great dexterity.

As to the dramatic exhibitions in China, they have no public theatres; however, they have companies of comedians in almoſt all the principal towns, who travel about with a portable theatre and ſcenes, and attend the public entertainments given by the grandees. Their performances are commonly interluded with ſongs and ſymphonies between the acts, with which the auditors are highly pleaſed. They generally preſent a liſt of thirty or forty plays, the ſhorteſt of which will take up three hours in performing. There is a tranſlation of a Chineſe tragedy by P. de Premare, taken from a collection ſaid to contain an hundred of their beſt plays. The chief that can be ſaid in favour of the Chineſe drama, is, that it rarely contains any thing offenſive to virtue, morality or decency.

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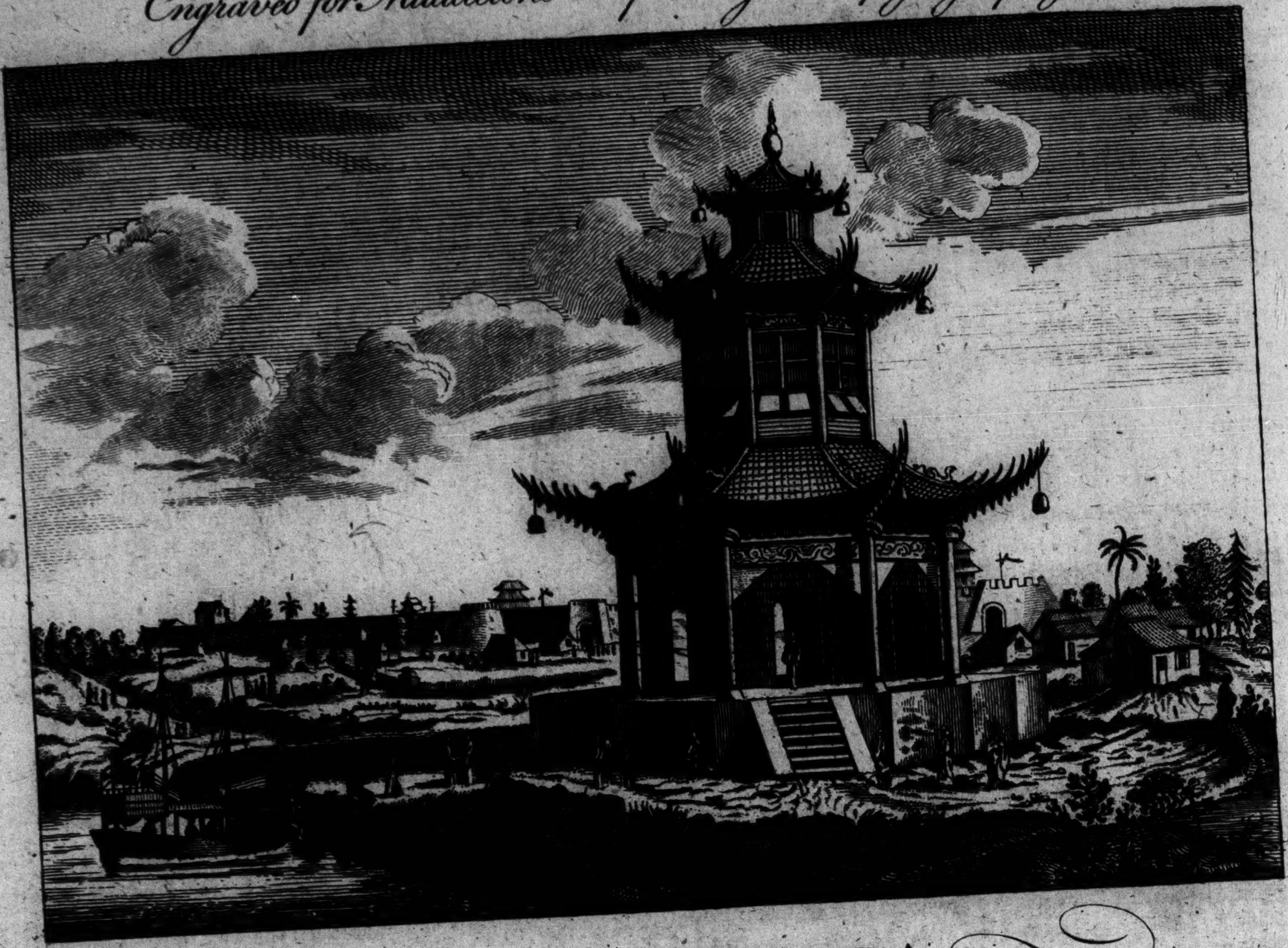
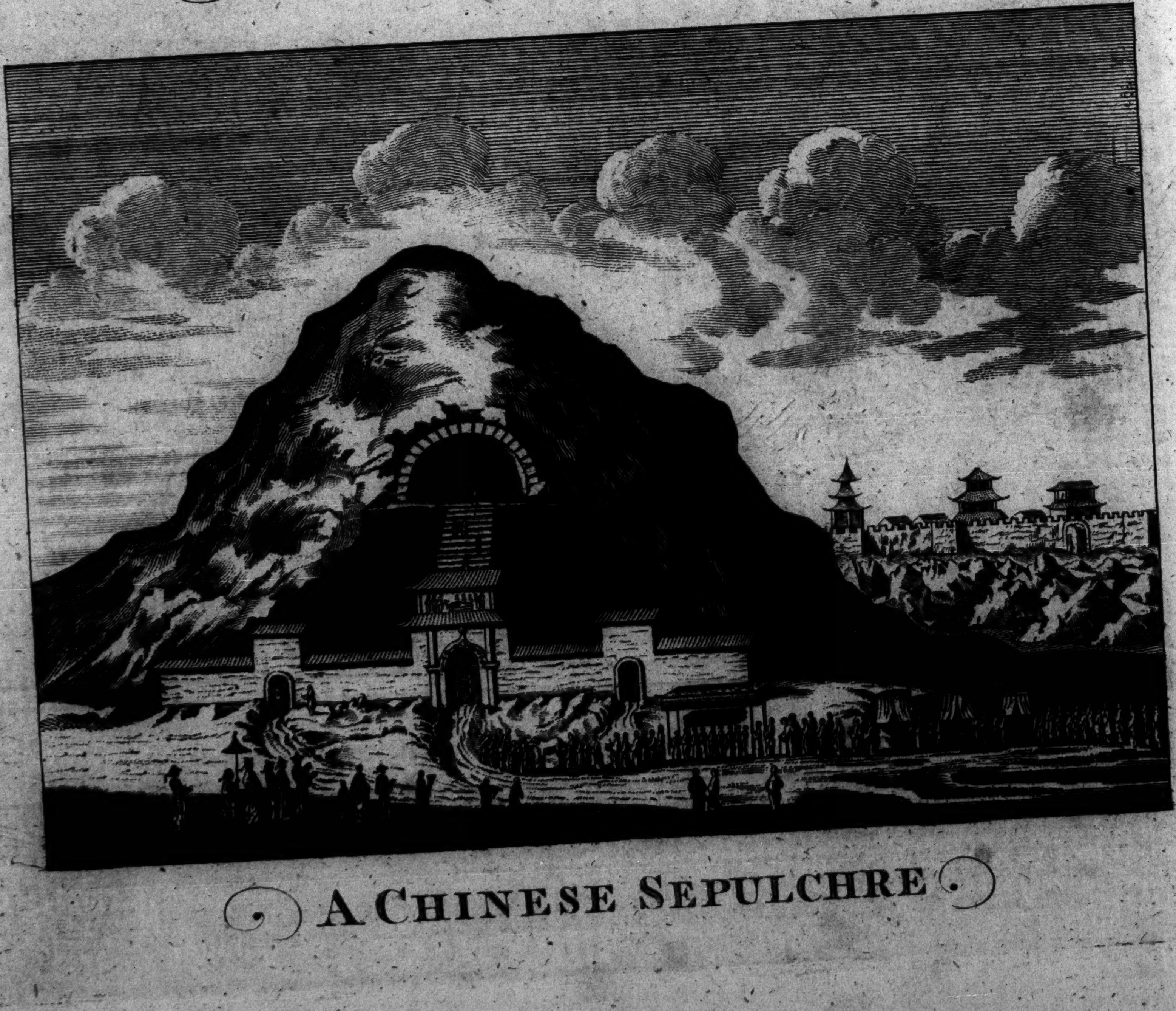
Engraved for Middleton's Complete System of Geography.



A CHINESE PAGODA.



A CHINESE SEPULCHRE.

SECT. VIII.

Their famous Great Wall; their triumphal Arches; their Pagods or Temples; their celebrated Yun-lean, or Royal Canal; their Bridges and their High-roads.

THIS grand piece of maſonry was begun about two thouſand years ago: The Chineſe erected it, by way of defending themſelves againſt the Tartars: it is a maſter-piece of induſtry, genius, and perſeverance, excelling every fortification attempted by the ancients.

It was in the time of the emperors of the fourth dynaſty, according to hiſtorians, that the firſt and laſt ſtone of this famous wall were laid. In order to ſecure the foundation of it on the ſea-coaſt, where it begins, they fenced and fortified it by ſinking ſhips laden with ſtones and iron, and otherwiſe ſtrengthened it by forts and bulwarks.

As China is ſeparated from Tartary by a chain of mountains, this wall, which begins in the province of Chen-ſi, on the ſide of Tartary, is continued over mountains and vallies to the forty-ſecond degree of north latitude, and then reaches ſouthward as far back as to the thirty-ninth: it is principally built of brick, and bound with the ſtrongeſt mortar, inſomuch that though it hath ſtood many centuries, it ſtill continues firm. It is about five hundred leagues in length, including its many turnings and windings, and the intermediate ſpaces ſupplied by the mountains, which in ſeveral places are a natural fortification; and in many others there is a wide ditch only; ſo that of the real wall there are not more than one hundred leagues.

According to hiſtorians, this wall, during the reigns of the Chineſe emperors, was guarded continually by a million of ſoldiers; however, ſince the conqueſt of the Chineſe by the Tartars, they are ſatisfied with only guarding particular parts of it.

Travellers have greatly contradicted each other with regard to the height and thickneſs of this celebrated wall; we can, however, venture to affirm, from the beſt authority, that its greateſt elevation exceeds not thirty feet, and its breadth is about ſufficient for eight men to ſtand a-breaſt upon it.

When people read of the ſtupendous height of this wall, they ſhould conſider that the author is treating of ſuch part or parts of it as are upon ſome high mountain; for it riſes and ſinks with the ſurface of the ground upon which it is built.

Amongſt the moſt famous buildings of the Chineſe are their triumphal arches, called by the natives Pay-leou, and which are in every city or large town in the empire.

When a man has the honour to arrive at the degree of doctor, his relations or friends immediately erect a triumphal arch to him. The moſt celebrated of theſe monuments, however, have been erected in veneration of the memory of great princes and warriors.

Theſe arches have commonly three gates, formed by columns, the baſes of which are without moulding or embelliſhment, neither have they capitals or corniſhes, the frize is high even to an abſurdity, to admit ſpace for inſcriptions, as well as borders of ornaments, conſiſting of birds, flowers, human figures, &c.

Their pagods or temples, erected to their fabulous deities, are very numerous: they conſiſt in general of one tower, terminating in a dome: ſome are built of brick, and others of hard tempered earth.

The celebrated Porcelain Tower ſtands at a ſmall diſtance from Nan-king, and is looked upon as the handſomeſt and grandeſt building in all Aſia.

To convey to our readers a competent idea of the magnificence of this ſtructure, we preſent them with the following deſcription of it, as given by P. le Comte.

'This famous temple, which by the Chineſe is ſtiled the Temple of Gratitude, is built upon a maſſy foundation of a rock, which forms a grand perron encompaſſed by a balluſtrade of rough marble, which is aſcended by a flight of ten or twelve ſteps on every ſide. The hall which ſerves for the body of the temple is an hundred feet in height, riſing upon a baſis of marble one foot thick, which extending beyond the wall, forms a border or raiſed way two feet in breadth all round the tower. The frontiſpiece is ornamented with a gallery and pillars, with a raiſed pediment, covered with green tiles of a very bright varniſh. The cabinet within the temple, and which lies open to the ſight, is painted; it conſiſts of a prodigious number of pieces of timber, differently boxed and let one into another, which is looked upon as no inconſiderable embelliſhment in Chineſe architecture. It muſt be acknowledged, that this labyrinth of beams, couples, girders, &c. has ſomething in it ſtriking and amazing, though in truth it is no better than a regular kind of embarraſſment and confuſion, proceeding from the ill taſte of this nation for architecture, who are entire ſtrangers to that noble ſimplicity ſo juſtly admired in our beſt buildings. The hall receives all its light through the doors, of which there are three towards the eaſt; through theſe you enter into the tower, which makes part of the temple. This tower is an octagon, forty feet wide, incloſed by an outward wall of the ſame figure, at ſix feet and a half diſtance, bearing a roof at a moderate height, which ſeems at a diſtance to project from the body of the tower, and ſerves for the floor of a handſome gallery. The tower conſiſts of nine ſtages or ſtories, each of which is adorned with a corniſh three feet high, and diſtinguiſhed by a corbel projecting juſt beneath the windows, like the gallery below, though not ſo far, as it hath no ſecond wall like that to ſupport it; and they leſſen in proportion to the increaſing height, and narrowing of the tower. The wall of the tower is at leaſt twelve feet thick at the loweſt ſtory, and above eight and a half at the top. It is incruſted with ſquares of porcelain inlaid, but the wet and duſt have very much impaired the beauty of the caſing; however, by what remains, one may judge what it has been. The ſtair-caſe within is narrow, and is difficult of aſcent on account of the height of the ſteps: each ſtory is formed of large beams, croſſing each other horizontally, bearing the floor of a chamber, the cieling of which is embelliſhed with different kinds of painting; and the walls of the upper ſtories are filled with niches adorned with idols in baſſo relievo. The maſonry is all gilt, and has the appearance of marble or wrought ſtone, though I believe it to be nothing more than bricks caſt in moulds, and neatly laid; for the Chineſe are very expert at ſtamping all kinds of ornaments on their bricks, which being made of a fine earth, and well ſifted, receive the impreſſion of the mould much better than ours. The firſt floor is by much the higheſt; the reſt are all of the ſame elevation. I counted the ſteps of the ſtair-caſe, and found them to be an hundred and ninety; and upon the moſt exact admeaſurement I could take, the ſteps one with another appeared to be full ten inches high, which makes the height of the whole to amount to an hundred and fifty-eight feet. If we add to this the height of the raiſed foundation of brick-work, that of the ninth ſtory, which has no ſteps, and the crown or ſummit of the building, the whole height of the tower from the ground will appear to be above two hundred feet: nor is the ſpire one of the leaſt beauties of the tower; it is a kind of large maſt, the lower end of which is locked into a ſocket in the floor of the eighth ſtory: it riſes more than ſixty feet above the crown, and ſeems to ſtand in the middle of a volute or ſpiral twiſt of iron, at the diſtance of ſeveral feet from the maſt, ending in a point; ſo that it reſembles a hollow cone hanging in the air, pierced through in different places: and upon the apex of the cone is placed a gilded ball of a prodigious ſize. This is that famous ſtructure which the Chineſe call the Porcelain Tower; though at preſent it may more properly be called the Brick Tower, as there is no longer any appearance of porcelain on the tower, and as the incruſtation on the outward wall below has much the reſemblance of brick poliſhed and varniſhed.'

We have already made mention of the famous canals in China; however, we cannot omit to particularize the Yun-lean or Royal Canal, which is a work far ſuperior to any thing to be ſeen in any part of Europe, and divides China into two parts from north to ſouth:

it commences in the province of Pe-tcheli, and continues its courſe into Chan-tong and a part of Kiang-nan, where it loſes itſelf in the Yellow River; it, however, renews its courſe in another river, and finiſhes it in the province of Kiang-nan, where it terminates in the great river Yang-tſe-kiang, about a day's journey from Nan-king: on this river, people are rowed to a lake called Jao-tcheou, and then croſs part of the province of Kiang-ſi; then they embark on the river Kan-kiang, and ſail for the city of Nan-ngan, which is the laſt city in Kiang-ſi; from whence they may go either by land or water in one day to Nan-hioug, the firſt city in Quang-tong on this ſide. Here they embark on another river for the city of Canton, ſituated in the ſouthern extremity of the empire, and in the ſame meridian with that part of its moſt northern province Pe-tche-li, where the great canal commences. Thus doth this celebrated canal open an uninterrupted communication between the two extremities of the empire; and all ſorts of commodities may be conveyed with the utmoſt ſafety from Pe-king to Canton, about ſix hundred leagues diſtant. And indeed this and the other canals may juſtly be eſteemed the nobleſt works in China, conſidering their extent, their clear and deep water, their being fenced on each ſide by banks lined with brick or marble, and their communications with different parts of the country; for over them are fine bridges, moſt of which have ſeveral arches, and that in the centre high enough for barks to paſs under with their maſts erect. Some indeed have no more than one arch; and as theſe are not very thick towards the top, they cannot be ſuppoſed to be very ſtrong; they, however, anſwer many purpoſes, as waggons are never uſed in China, and porters carry goods over theſe bridges.

The bridges built over the rivers are of ſtone, and of very ſtrong workmanſhip; ſome of them are very handſome ſtructures, and of great length. Many are of a level ground, or, inſtead of being built archwiſe, conſiſt of large ſtones laid horizontally on ſingle pillars; of this kind is the bridge of Suen-tcheou in the province of Fo-Kien: It is built over an arm of the ſea, and is ſupported by above three hundred pillars: its length is about two thouſand five hundred feet, its breadth twenty; and the ſtone-work, from pier to pier, at the top, conſiſts of large ſingle maſſy ſtones. A very fine bridge ſtood once within about three leagues to the weſt of Pe-king; it was however thrown down by a ſudden inundation: it was built entirely with white marble, and ſupported by ſeventy pillars, ſeparated by fine marble pannels, upon which was carved, with great taſte, birds, animals, flowers, &c. At the eaſt end were a couple of marble pedeſtals, each with an enormous lion admirably executed, and under them ſome ſmaller ones. At the weſt end of this bridge, on two other pedeſtals of marble, were the figures of two children, carved in a maſterly manner. In the province of Koei-tcheou there is a bridge called the Iron Bridge, which conſiſts of chains of iron, reaching over a river extremely deep and rapid, though not very broad: on each bank are raiſed two maſſy piles of maſonry, to which are faſtened chains that croſs to the oppoſite ſide, and on theſe are laid broad planks. In one province they fix poles of wood into the rocks, and on thoſe lay broad boards; aukward, however, as theſe are, the country people paſs over them without fearing any danger. P. Kircher aſſerts, that the Chineſe have ſome ſhining bridges, and that at a diſtance they appear actually as if built in the air. Theſe conſiſt of one arch only, ſupported by a mountain at each extremity, between which runs a deep river.

As to the high-roads in China, the natives by indefatigable toil and induſtry, have projected methods which the moſt ſcheming or adventurous Europeans could not have done: theſe roads are broad, commodious, well-paved, handſome, and ſecure. The high-road in the province of Chen-ſi may be deemed a prodigy, it reaching over mountains and hideous precipices. Upwards of one hundred thouſand men are reported to have been employed in the making this road, who levelled ſome of the mountains, formed communications by arches with others, and finiſhed it with ſurpriſing expedition. In ſome of the provinces the high-ways are bordered on each ſide by lofty trees, with reſting-places at a convenient diſtance from each other; theſe reſting-places are in the form of grottos, and afford ſhelter as well as reſt. They are built by ſome old mandarins, who upon quitting their offices, and returning to their native provinces, recommend themſelves by works of this ſort: and the convenience of theſe places is the greater, on account of their being but few inns upon the high-roads, or indeed in the country; thoſe, however, that are upon the high-ways, are in general handſome and commodious; but thoſe on the leſſer and more private roads are aukward and miſerable places.

SECT. IX.

Deſcription of the Cities and chief Towns in general; of the Houſes, and the Manner in which they are furniſhed; particular Deſcription of the great City of Pe-king, *the Capital of the Empire; Account of the Multitudes of People daily in the Streets of that Metropolis; general Police of* Pe-king; *the ſounding the Watches of the Night on Bells or Drums; particular Account of the royal Palace and Gardens.*

MOST of the Chineſe cities and chief towns are built upon a ſquare model: two handſome ſtreets, from eaſt to weſt, and from north to ſouth, croſs each other in the centre, and divide the town into quarters. Where theſe ſtreets interſect each other, there is a large opening; from whence are ſeen the four great gates.

Theſe cities and capital towns are encloſed by very high walls; and thoſe towns to which the Chineſe give the appellation of war-towns, have ſtrong ramparts lined with thick walls, and flanked with towers; the whole encompaſſed with broad foſſes. In ſome of the ſtreets are the triumphal arches and pagods.

Their houſes are erected upon ſtone pedeſtals, ſome ſunk in the ground, and ſome on the ſurface; on theſe pedeſtals, at regular diſtances, are erected wooden pillars, whereon is laid the timber from which they ſpring the roof, which is almoſt flat, though nearly covered with tiles: as ſoon as the roof is laid, the walls are begun to be built, which are either of brick, wood, or tempered earth. The body of the building conſiſts principally of a porch at the entrance, a hall facing the ſouth, and three or four chambers, all on the ground-floor; the merchants indeed have frequently a ſtory above, in which their goods are depoſited, though for the moſt part they have only the ſame floor. The Chineſe find great fault with our ſtories riſing one above another; they expreſs their ſurpriſe at our hazarding our necks in climbing up our ſtaircaſes. When the emperor Cang-hi was ſhewn ſome models of European houſes, he ſaid that Europe muſt certainly be a ſmall and pitiful country, ſince, for want of room to build, the natives were forced to mount up into the air.

They never make any windows towards the ſtreets, becauſe they do not chuſe to be ſeen by paſſers-by: at a ſmall diſtance from the door of the houſe within, is built a little wall breaſt-high, on which a ſkreen is placed, to prevent thoſe who enter from perceiving what is tranſacted there: behind the wall are ſeveral little winding paſſages, terminating in different courts; and it is looked upon as very ungenteel not to have two or three of theſe. They never receive viſitors in the inner rooms, but in a ſort of anti-chamber, opening on all ſides, and have no other kind of decoration than a row of varniſhed pillars ſupporting the carpentry of the roof, which lies open to the view, without any ceiling intervening. They have in their houſes neither tapeſtry, mirrors, or wrought chairs; nor is gilding in vogue any where except in the emperors apartments, or in thoſe of the princes of the blood. They have indeed ſome pictures, varniſhed cabinets, tables, &c. and pieces of white ſattin, upon which are inſcribed ſentences of morality. Porcelain veſſels are the common embelliſhments as well as moveables of every houſe; for each apartment is full of them; their pictures have nothing curious in them, except the brightneſs of their colouring; for the natives have no idea of light and ſhade. They frequently hang up the pictures of their anceſtors, and ſometimes decorate their apartments with ſilken lanterns, painted in different colours, and ſuſpended like our luſtres. Their beds are their principal ornament, making uſe of the richeſt ſtuffs, not ſhewn to ſtrangers, it being looked upon as repugnant to the rules of good-manners to lead people into a bedchamber.

The Chineſe know nothing of the art of glazing, but uſe the ſhells of oyſters and other teſtaceous fiſh, ground thin even to a degree of tranſparency, or elſe ſquare pieces of paper. It is neceſſary to remark that the forms of their windows and doors are truly whimſical; ſome are round, ſome oval, and others ſquare; ſome are in the form of a bird, a vaſe, a flower, a fan, or other figures.

The habitations of the mandarins and other perſons of faſhion have a proportionable degree of ſimplicity with the other houſes, and in ſubſtance the architecture is the ſame, the principal difference conſiſting only in their greater number of courts and gardens: and indeed, with regard to theſe habitations, 'tis entirely by cuſtom and prejudice they are prevented from building them in a more elegant taſte. We are told by Le Comte, that while he was at Pe-king, a mandarin having built himſelf a houſe loftier than any other in the city, he was complained of to the emperor; upon which, dreading the conſequence of the offence, he immediately ordered it to be levelled with the ground.

Having thus far treated of the cities and towns in general, we ſhall now proceed to a particular deſcription of the great city of Pe-king, the capital of the empire.

This grand metropolis, like London, is compoſed of two cities; one is ſtiled the city of the Tartars, and the other the Chineſe city; the circuit of both, without the ſuburbs, meaſures about ſix leagues. The imperial palace is ſituated in the city of the Tartars; for it was here the houſes were abandoned and delivered up to the victorious Tartars when the preſent family came to the throne; and theſe refuſing to ſuffer the Chineſe to inhabit them any longer, the latter was under a neceſſity of living without the walls, where they ſoon built them another city, which is much more extenſive in length than in breadth.

Pe-king is in the fortieth degree of north latitude, in the fine province of Pe-tche-li, twenty leagues from the great wall.

The walls of Pe-king are an hundred and fifty feet in height, and broad enough for ſeveral horſemen to ride a-breaſt upon the top of them: at proper diſtances are large ſquare towers; the ditch is dry, though very deep and wide; the gates are of an extraordinary elevation, and the architecture of them in tolerable good taſte: at each gate are two great towers, one without and the other within; they conſiſt of nine ſtories, each with port-holes, and at the bottom is a ſpacious hall, where the officers and ſoldiers retire who come off guard: before each gate on the town ſide is an open ſpace of about three hundred and ſixty feet, which ſerves for a parade, encompaſſed by a ſemi-circular wall, equal in breadth and height to that which incloſes the city; and here five hundred ſoldiers may be drawn up in rank and file. The Tartar city has nine gates, two facing the eaſt, two the weſt, two the north, and three the ſouth. The Chineſe city has only ſeven, to each of which anſwers a ſuburb. The latter city is much the moſt populous.

Moſt of the ſtreets in Pe-king are laid in a line; the grand ſtreet is an hundred and twenty feet wide, and a league in length. The ſhops, on each ſide of the ſtreet, furniſhed with a beautiful variety of porcelain, varniſhed ware, and the richeſt ſilks, exhibit a moſt pleaſing picture. Every tradeſman places before the door of his ſhop a board handſomely painted, and gilt at the corners and edges, containing in large characters an account of the different articles of trade that he has to diſpoſe of. Theſe boards or tablets being placed upon pedeſtals, each ſeven or eight feet high, and nearly equidiſtant in one continued range, have a moſt ſtriking and agreeable appearance; the houſes, however, are low, moſt of them having only a ground floor. Nor are the courts of juſtice finiſhed in any higher taſte than the generality of the houſes: their temples are the moſt magnificent ſtructures, being embelliſhed with ſtatues, and their roofs conſiſting of green or yellow tiles elegantly varniſhed, and decorated with projecting dragons.

The ſtreets of Pe-king, though ſo wide and ſpacious, are crowded with people paſſing; but not a ſingle woman is ever ſeen among the multitude. There are ſuch throngs, that thoſe perſons who ride in chairs are often under the neceſſity of having a perſon on horſeback to go before them to clear the way. Several cauſes combine to produce theſe crowds; as for example, beſides the vaſt number of peaſants who repair hither from the neighbouring country places, with their camels, horſes, mules, and other beaſts of burden, the greateſt part of the mechanics, inſtead of keeping to their ſhops, go about the town in queſt of buſineſs, carrying with them the ſeveral implements of their reſpective profeſſions. Barbers, for inſtance, go about ringing little bells, to get cuſtomers; they carry with them a ſtool, baſon, towel, pot and fire; and when any perſon calls to them, they run up to him, and placing their ſtool in a convenient place in the ſtreet, they ſhave the head, clean the ears, put the eyebrows in order, and bruſh the ſhoulders, all for a halfpenny. Then they ring their bell again, and are ready for another cuſtomer. The Taylors, who ply in the ſtreets, go home to the houſes of their cuſtomers, and do their work there; they do not uſe thimbles as ours do, but tie a rag upon their thumbs; nor do they ſit down to their work, but ſew ſtanding, except when they grow tired; the work is upon a table, and they ſtand cloſe to it.

Amongſt the crowd in the ſtreets are ballad-ſingers, fortune-tellers, quack-doctors, &c. the latter diſtributing their noſtrums, and extolling their wonderful efficacy.

Whenever a perſon of diſtinction goes out, he is attended by a great number of his domeſtics: if he be a mandarin of the firſt rank, he is not only attended by theſe, but alſo by his ſubordinate mandarins, who alſo, to increaſe the pomp of his retinue, are all in particular attended by their valets; ſo that the train of one of theſe mandarins is of itſelf ſufficient to embarraſs a ſtreet. Beſides, the ſtreets are always ſo incommoded either with mud in the winter, or duſt in the ſummer, that they are in both ſeaſons very diſagreeable. There is ſo much duſt occaſioned by the cattle, that the city is in a manner covered with it, which gets into the ſhops of the tradeſmen, and greatly damages their goods. Indeed they ſprinkle the ſtreets, but this has no great effect.

It has been already obſerved, that no women are ever ſeen in the ſtreets: hence it may be eaſily judged how populous Pe-king muſt be, when its ſtreets can hardly contain one half of the people, who, according to the aſſertions of ſome authors, amount to ſix or ſeven millions. Du Halde, however, ſays there are only three, and Le Comte reckons them at two only.

Pe-king is divided into a great number of wards, every one of which is again divided among ſeveral officers, who are ſo many overſeers, having each the inſpection of ten houſes, and are obliged to give an account to the mandarin of every thing that tranſpires in their reſpective diviſions. Maſters of families are equally anſwerable for the behaviour of their children and ſervants; the families in each diſtrict are not only conſtrained to aſſiſt and protect each other as neceſſity may require, but if any robbery or outrage be committed, all are equally reſponſible for it. Lewd women are not ſuffered to live within the walls; their houſes are of a particular kind, and many of them lodge together, generally under the inſpection of a man, who is reſponſible for any diſturbance they occaſion. In ſome provinces, proſtitutes are not tolerated at all.

Pe-king is guarded by ſoldiers both day and night, who patrole the ſtreets not only with thin ſwords, but with whips in their hands, with which they laſh indifferently all perſons concerned in any riot or breach of the public peace. Indeed, there is always in this city a garriſon of forty thouſand men to preſerve good order and peace. There are no clubs, balls, or other nocturnal meetings here; and the ſoldiers take into cuſtody all perſons whom they ſee in the ſtreets in the nighttime, if they do not give a good account of themſelves.

In the principal ſtreets they ſound the watches of the night on a large bell, or elſe on a drum of extraordinary ſize: a watch conſiſts of two hours; the firſt commences at the approach of evening, when they give one ſtroke on the bell or drum, and at intervals repeat it during the night. When the ſecond watch begins, they give a couple of ſtrokes, and repeat the ſame as before, till the third begins, and ſo on. Theſe bells, which are of the ſame metal as ours, are ſtruck by large wooden hammers, which conſequently in point of ſound render them far inferior to the European. What they call the great bell of Pe-king, is, beyond all doubt, the largeſt in the univerſe, one excepted; it was caſt near four hundred years ago, and weighs an hundred and twenty thouſand pounds. That which we except, is the great bell of Muſcow, weighing three hundred and twenty thouſand pounds.

We ſhall now ſpeak of that magnificent edifice, the Emperor's palace.

This noble ſtructure is in an oblong ſquare, about two Engliſh miles in length, and a mile broad. Within its walls are contained not only the houſe and gardens of the Emperor, but likewiſe a great number of offices and lodges for his miniſters and ſervants; in fine, there are dwelling-places for all the artificers employed in his ſervice; theſe, however, are low ill-contrived buildings.

The palace is above three miles in circumference; the front of it ſhines with gilding and varniſh: it has nine ſuperb courts, communicating with each other through grand arched gates, each with lofty gilded turrets; the wings of the courts are lined with ranges of galleries. The apartments of the Emperor are at the head of the eaſt court, with porticoes on each ſide of the entrance, ſupported by grand columns. Round the royal apartments is a white marble terrace, with a balluſtrade that has three openings anſwering to ſo many aſcents, one on each ſide, conſiſting of a flight of ſteps, and a gentle ſlope in the centre of the front.

Among the apartments of the palace is the hall of Andiena, where the emperor receives foreign ambaſſadors: he is ſeated in a ſort of alcove, with his legs acroſs in the manner of the Tartars, ſurrounded by his miniſters; and his throne is covered with the richeſt tapeſtry: he wears round his neck a chain of coral, and on his head a cap bordered with ſable, from which hang peacocks feathers and ſilken taſſels.

The ceiling of the abovementioned hall is of carved work, painted green, and embelliſhed with gilded dragons: the columns that ſupport the buildings within are ſix or ſeven feet in diameter at the baſe, ornamented with a fine red varniſh on a ground of exquiſite plaiſter; the walls are of a ſhining white, though without any tapeſtry, pictures, or mirrors.

The other apartments are far grandeur, in point of ornament, than this hall of audience; as, excluſive of the carved and gilded ceilings, they are furniſhed with paintings, tapeſtry, rich cabinets, and elegant carpets.

In China, gardeners are held in the higheſt eſtimation, and the art of gardening is ranked among the liberal arts. The culture of the earth is deemed worthy of the utmoſt legiſlative attention, and conſequently gardening hath been carried to a much higher degree of perfection in that country, than in any other part of the univerſe.

The royal gardens of Pe-king have juſtly challenged the admiration of the curious, and may be numbered among the wonders of the world. They are a kind of ſtupendous drama, in which the beauties and defects of nature and the works of art are admirably repreſented, in ſuch a manner as to affect all the paſſions of the human ſoul.

To ſuch a monarch as the emperor of China, ſuch a garden ſeems abſolutely neceſſary, for he is too much the ſlave of greatneſs, to emerge from his palace but upon ſome extraordinary occaſion, or to be ſeen in public but when ſtate neceſſity requires it. His life therefore would be diſagreeably inſipid without the amuſements which his gardens afford him, and his dignity would render him the moſt confined, and leaſt amuſed perſon in his extenſive dominions.

Theſe gardens contain innumerable buildings, ſome regularly elegant, others rurally ſimple; ſome of a groteſque nature, and others in imitation of ruins. Thus all the varieties of architecture are blended with the productions of nature. And the animal, vegetable, and mineral creation are happily united to complete a moſt aſtoniſhing ſcene.

Every advantage hath been taken of every foot of ground; here nature hath been courted to diſplay her beauties, there the ſcene is variegated by exhibiting her defects—in other places ſhe hath been compelled by art to perform that which of herſelf ſhe could not have executed.

Plots laid out with the utmoſt regularity ſurround the regular buildings, and nothing is admitted either in the fabricks themſelves, or the circumjacent plantations to affect the propriety or ſymmetry of the whole.—But when the buildings are ruſtic, the ſcene about them is wild, and the rural taſte is conſpicuous in a kind of natural ſimplicity—other parts, to excite gloomy ideas, are laid out in a rude ſublimity, and the moſt tremendous objects are called in to render the whole more awful; when the aſtoniſhed ſpectator quits the melancholy proſpect, and proceeding farther, is ſoon agreeably ſurprized by the gayeſt ſcenes of luxuriant nature. In theſe various parts a great number of buſts, ſtatues, &c. are diſpoſed, and always ſuited to their ſituation with the moſt ſcrupulous propriety.—Theſe are deſigned to commemorate paſt tranſactions of a remarkable nature, to perpetuate the name of ſome ſingular character, to excite the various paſſions, divert the attention, or elſe they allude to ſome popular ſtory. On theſe ſtatues, as well as on ſtones, ruins, &c. there are a variety of inſcriptions and verſes, tending not only to amuſe the mind, but to promote the cauſe of virtue and morality. Thus a Chineſe gardener is a poet by nature, and his works are dramatic compoſitions, in which the moſt material objects of creation are ſelected and improved by art to embelliſh his labours.

In theſe gardens, the different ſcenes are adapted to the different times of the day, and likewiſe to the various ſeaſons of the year; and as China produces all the vegetables and plants of Europe, as well as many others peculiar to that country only, there is a perpetual verdure in ſome part or other of the garden: ſo that the different ſeaſons amuſe the imagination in one hour; and varied nature appears to be here compacted for the entertainment of the emperor and his court.

Here is likewiſe a metropolis in miniature, in which at certain times of the year, all that is tranſacted in Pe-king is repeated by the eunuchs of the ſeraglio, who perſonate various characters. Shops are opened in all buſineſſes, and perſons of all occupations are repreſented in a lively and natural manner, buſy at their various employments. Sham robberies are committed, all kinds of mimic frauds perpetrated, and pretended courts of juſtice held on the ſeveral delinquents who are ſeemingly apprehended. A fine canal or river flows through this town, ſhips and barks arrive at the quays, goods are landed, brokers are employed, merchants purchaſe the commodities, which are placed in warehouſes and ſhops, and retailed to others. In fine, all the amuſements of a polite, and the hurry of a commercial city, are here exhibited in ſuch a manner as to excite the curioſity, and ſteal upon the imagination as realities. On the plains are ſham fights, and all manner of military exerciſes; on the river mock engagements of a naval nature, and rowing matches. There are menageries reſembling woods of ferocious animals, and tame ones run about ſeveral parts of the garden at their pleaſure.

In thoſe parts which are intended to excite gloomy ideas, are tombs, hermitages, and ruins, amidſt dreary deſarts and diſmal woods. Here are ſeen dreadful precipices, barren rocks, dark caverns, impetuous cataracts, gibbets with criminals hanging on them, terrible volcanoes made by the means of concealed lime-kilns. In dark paſſages the forms of dragons, furies, and other horrid objects, are placed in the moſt terrific attitudes. The paſſenger is likewiſe ſhook by earthquakes, which are cauſed by electrical means, aſſaulted by artificial thunder, lightning and rain, and ſurprized by the report of ordnance, and the ſound of various warlike inſtruments. Many of the places are guarded by monſtrous giants, terrible dogs, and frightful dwarfs. Upon the whole, this wonderful garden contains an aſſemblage of the moſt pleaſing, luxuriant, melancholy, romantic, and ſurprizing ſcenes, and is calculated to excite all the human paſſions in their greateſt varieties.

SECT. X.

Deſcription of the Cities of Nan-king, Sou-tcheou, and Canton; Account of the Chineſe Marine, and their Barks.

WE ſhall now preſent our readers with a deſcription of the cities of Nan-king, Sou-tcheou, and Canton, after which we ſhall proceed to an account of the Chineſe marine and barks.

The extenſive and once ſplendid city of Nan-king, (a name ſignifying the court of the ſouth, as Pe-king does the court of the north) is the capital of the province of Kiang-nan, and was for many ages the capital of the Chineſe empire, as well as the reſidence of the emperors; whence it took its name. It is the largeſt city in China, and was originally ſurrounded with a triple wall, meaſuring about ſixteen leagues in circumference: but the palace, once famous for its ſplendor and magnificence, hath been deſtroyed, as well as many grand monuments. The ſtreets of this city are narrow, but well paved; the houſes low, but handſome; the ſhops ſpacious, and moſt richly furniſhed with goods. Nan-king is celebrated for its great number of libraries; it excels likewiſe in printing, and in artificers of moſt kinds: here too reſide the moſt eminent doctors of the empire, as well as the greater part of ſuch mandarins as have been diſcharged from their governments.

The number of people reſident in this ancient city is eſtimated at about four millions, including thoſe who live in barks upon the water; and indeed whenever a city is ſituated on the banks of a canal or river, there is ſeen another large floating city of barks; ſo that the rivers and canals of China are in proportion as populous as the land.

The preſent public buildings of Nan-king, have rather a mean appearance, except a few temples, the city-gates, and a tower about two hundred feet in heighth.

The commercial and beautiful city of Sou-tcheou, the ſecond city of the province of Kiang-nan, may, in point of ſituation, be compared to Venice, though it far exceeds it in extent and populouſneſs. It is four leagues in circumference, excluſive of the ſuburbs, which are very extenſive: it abounds with canals of pure water, capable of bearing ſhips of heavy burthen; and here people are conveyed to almoſt any part of the city in gondolas elegantly painted. The commerce and riches of this city, the beauty of its ſituation, the fruitfulneſs of the country around, the continued appearance of the gondolas, the concourſe of viſitants, and the natural politeneſs of the inhabitants, render it, in the fulleſt ſenſe of the term, the paradiſe of China.

The large, wealthy, and populous city of Canton, called by the natives Quang-tcheou, and which is the capital of the province of Quang-tong, is about as large as Paris; the houſes ſtand very thick; the ſtreets are long and rather narrow, almoſt all laid out by the line, and well paved, with triumphal arches in ſeveral of them; here are alſo ſome temples of tolerable good workmanſhip, in which the bonzes live.

As Canton is ſituated upon the banks of one of the fineſt rivers in China, deep enough for the largeſt ſhips, all the curioſities of the empire are brought hither. In going up the river, the eye is delighted with one of the moſt charming proſpects in nature, being nearly encompaſſed with verdant fields, lawns, groves, and hills gently riſing one above another. Both ſides of the river are covered with barks, ranged on parallel lines, forming, as it were, ſtreets and alleys; and in each of theſe barks reſide a whole family; the poorer ſort quit their bark in the morning, and repair to the fields or ſtreets, to earn their livelihood, and return to their families in the evening.

A principal ſhare of the opulence of Canton flows from its commerce with the Europeans, who are not permitted to enter any other port in China.

According to a very exact computation, the whole fifteen provinces of the Chineſe empire contain fourteen hundred and ſixty-nine large towns, and two thouſand large citadels or caſtles.

As to the Chineſe marine, the natives boaſt that they were acquainted with the art of navigation and the Indian ſeas long before the birth of Chriſt. They are acquainted with the compaſs, and pretend to be the inventors of it; however, they have but ſmall advantage of the invention: inſtead of ſuſpending it on a pivot in a box, ſo as to keep its equipoiſe, they place it upon a bed of fine ſand, which does not prevent its being affected with the ſhocks of the veſſel; and in rough weather the needle often loſes its direction. The Chineſe ſailors are ſuperſtitious enough to worſhip their compaſs, and offer perfumes to it in ſacrifice.

Their barks have generally two maſts, and ſometimes three: moſt of them, eſpecially thoſe uſed for merchandiſe, have flat bottoms, and are from head to ſtern of one and the ſame breadth. The Chineſe uſually build ſeveral chambers or cabbins, though all in the veſſel's centre; theſe are of a moderate heighth, particularly the middlemoſt, which is in general the higheſt; and ſometimes they have only one large room erected on pillars, open at the ſides, and covered with a roof ſloping, on which is a dome decorated with ſilken ſtreams. The maſts and ſails have a very rude aſpect, the former being of rough trees juſt as produced by nature, except that the twigs and branches are lopped off: the ſails are of mat ſtrengthened with pieces of bamboo; the veſſel is caulked with a ſort of gum, mingled with lime and bamboo-threads, and the anchor is of a hard wood pointed with iron. They have another ſort of bark not unlike our galleys, and which they not only uſe in their rivers, but on the ſea-coaſts, as likewiſe to ſail between the iſlands; they are painted at head and ſtern, have three maſts, and in calms go with oars. The barks which carry the mandarins to their reſpective provinces are not only large, but elegant, being highly varniſhed and decorated with dragons. They generally conſiſt of two decks, ſeveral chambers, little cabbins, a dining-room, apartments for ſervants, and other conveniencies. When a large bark faces a high wind or fierce current, it is drawn along by ropes; at other times large poles are uſed, and ſometimes oars.

The dealers in ſalt and wood convey thoſe articles in booths built on rafts. They bring the trunks of large trees to the river ſide, where they ſaw them into beams and planks; then boring a hole at each end of every piece, they faſten them together with oſier bands, and ſo form their floats five feet high and about ten broad: they have no fixed meaſure for their length; ſome extend half a league. At convenient diſtances they erect huts or booths; and as every length of timber is only faſtened to the next by bands, the whole united raft moves eaſily any way like the link of a chain, and is very conveniently managed in the windings of any river. In the huts or booths the people eat, drink, and ſleep, and often ſell them with their ſalt and wood. Theſe rafts are ſometimes thus conveyed five or ſix hundred leagues, and ſeen at a diſtance like ſo many little floating-towns.

Though the Chineſe know not how to navigate the ſeas like the mariners of Europe, yet upon rivers and canals they are peculiarly ſkilful. In the canals there are ſluices for the retention of water, and theſe they aſcend and deſcend with a matchleſs judgement. In rapid and rocky rivers, flowing with the utmoſt violence for perhaps ſixty or ſeventy leagues, the ſailors are for ſeveral days together in continual peril; and no European whatever could navigate a veſſel here.

SECT. XI.

Compendious, accurate, and intereſting Hiſtory of China.

IN the year 1729, Mr. Fouquet, titular biſhop of Eleutheropolis publiſhed a chronological table of the empire of China: this table, which was reviſed and corrected by a Tartar nobleman named Nyen, fixes the commencement of the real Chineſe chronology in the reign of Lye-vang, the date of which anſwers to the year 434 before Chriſt. Farther than this the writers of the Kang-mu, or grand chronicle of China, go not, but very ingenuouſly acknowledge that their chronologies before that period is not to be depended upon.

None of the literati ſeem to diſpute the antiquity of the Chineſe; but it is difficult to aſcertain the firſt period of their true chronology.

Mr. Fouquet allows the Chineſe nation to be near as old as the deluge; nor does Maigret, in his remarks on the obſcurity of the reign of Fo-hi, deny the reality of it; Mr. Fourmont, and others of the learned, give it as their opinion, that the Chineſe have been a nation near four thouſand years. Even ſuch as have treated with ridicule the pretenſions of theſe people to antiquity, allow their monarchy to be at leaſt as ancient as that of the Egyptians, Aſſyrians, or any other country recorded in hiſtory. Upon the whole, the antiquity of the Chineſe is great beyond all diſpute; but as to the exact period of their origin, that is a point the moſt ſagacious cannot determine.

According to P. Du Halde, the firſt inhabitants of China ſettled in the province of Chen-ſi, from whence they ſpread themſelves over the adjacent countries, Honan, Pe-tche-li, and Chan-tong, which four provinces together formed a conſiderable kingdom, containing that large tract of country lying north of the river Yang-tſe-kiang. The fame of the firſt princes of this infant monarchy brought together great numbers of foreigners; wherefore, to extend the bounds of their kingdom, they drained a large tract of low country that lay under water, fencing the land againſt the incroachments of the ſea with high banks, and by the ſame means confining the courſe of the rivers within deep and narrow channels: thus two fine provinces, Tche-kiang and Kiang-nan were added to the kingdom.

"Under the reign of the emperor Yu," ſays P. Du Halde, "which they place above two thouſand years before Chriſt, they diſcovered a large tract of territory to the ſouth, partly deſtitute of inhabitants: this large extent of country Yu and his ſucceſſors peopled with colonies at different periods under the controul of princes of the blood, to whom they portioned out this new country, reſerving to themſelves only ſome acknowledgement. Thus were formed ſeveral little tributary kingdoms, which being afterwards united to the empire, rendered it very conſiderable. During the reign of Yu, the monarchy was divided into nine provinces, a particular delineation of which this emperor cauſed to be engraved on nine brazen veſſels. In the year 2037 before Chriſt, ſeveral nations ſent ambaſſadors to China, and ſubmitted voluntarily to a yearly tribute. Towards the end of the ſecond dynaſty, about twelve hundred years before Chriſt, certain Chineſe colonies extended themſelves to the eaſtern coaſt, and alſo took poſſeſſion of ſeveral iſlands. Under the fifth dynaſty, which commenced about the year 200 before Chriſt, the Chineſe not only enlarged their borders to the north, after many ſignal victories obtained over the Tartars, but puſhed their conqueſts even to the confines of India, viz. to Pegu, Siam, Camboya, and Bengal. About ſix hundred years after Chriſt, Kao-tſou-venti, founder of the twelfth dynaſty, added to the empire ſeveral of the northern provinces, ſituated beyond the river Yang-tſe-kiang, and which at that time compoſed a particular kingdom ſubject to the Tartars: this went by the name of the Northern Empire for ſeveral ages. Laſtly, the revolution which happened in 1644, when China was conquered by the Tartars, only ſerved to increaſe the power and extent of this great empire, by joining to its former poſſeſſions a conſiderable part of Great Tartary. Thus this vaſt monarchy attained to the ſummit of its greatneſs, by a gradual progreſs, not ſo much in the way of conqueſt like other empires, as by the wiſdom of its laws, the reputation of its government, and at laſt by its diſgrace."

The Chineſe empire has been ſucceſſively governed by twenty-two Imperial families: the order of the dynaſties commenced with the reign of Yu.

The three firſt families on the Imperial throne fill up the ſpace of near two thouſand years in the Chineſe annals, whilſt the reigns of the ſucceeding nineteen monarchs ſcarce meaſure an equal ſpace of time.

The dynaſty or family of Yu ended with the reign of Kié, a wretch of infamous memory, who is ſaid to have drowned, in the ſpace of one day, three thouſand of his ſubjects, in a pit which he cauſed to be filled with wine. This and other enormities occaſioned a revolt of his ſubjects, who placed upon the throne Tchin-tang, a tributary prince of China.

Tcheon, the laſt prince of the ſecond dynaſty, rendered himſelf abhorred by his ſubjects on account of his wicked and debauched life: his people therefore applied to Vou-vang, a prince of a ſmall neighbouring ſtate, and placed him on the throne. Vou-vang, however, in the beginning of his reign, committed a very capital fault, which in time was productive of great revolutions. In order to gratify certain families, and the princes of the blood royal in particular, he erected for them ſeveral petty kingdoms, which were at firſt feudatory to the empire, but ſoon after declared for independence. Under the thirteenth emperor of this dynaſty, all theſe petty princes were engaged in inteſtine wars, and diſtracted the whole empire. China became a ſcene of rapine for many ages; its authority was held in contempt, and the tributary princes controuled the emperors, enthroning and depoſing them as their inclination or caprice dictated. Tcheou-kiun, the thirty-fifth and laſt emperor of this race, found a very powerful rival in Tchao-ſiang, his vaſſal, the king of Tſin, to whom he was forced to give up his crown; this rebel, however, happened to die ſuddenly, and his ſon, who ſucceeded him, alſo died ſoon after; ſo that his grandſon was the firſt who enjoyed the advantages of this uſurpation. This grandſon was named Tchuang-ſiang-vang, and was the founder of the fourth dynaſty, which gave four emperors to China, and laſted forty-three years only.

The fifth dynaſty began with the reign of Lieou-pan, who was firſt a common ſoldier, and at the head of a gang of robbers: he obtained the imperial throne by dint of violence, and yet proved himſelf capable of governing with a becoming dignity, judgement, penetration, and juſtice. This dynaſty laſted four hundred and twenty-ſix years, and produced a great many very reſpectable characters; but the laſt monarchs of this race ſuffering themſelves to be ruled by the court eunuchs, fell into diſgrace, and became as odious as the eunuchs themſelves. The people took up arms, and wars enſued, which terminated in a diviſion of the empire into four parts, under four diſtinct ſovereigns; theſe, however were re-united by Tchao-lie-vang, founder of the ſixth dynaſty. This monarch, after the ſhort reign of three years, died, and left Heou-ti his ſon, who filled the throne forty-one years, and then moſt ſhamefully abdicated it in favour of the uſurper Chi-tſou-vouti, founder of the ſeventh dynaſty.

The ſeventh race or dynaſty ſubſiſted one hundred and fifty-five years, giving fifteen emperors to China, moſt of whom, through their want of capacity to govern, diſcredited the elevated ſtation of life in which fate had placed them. The laſt of theſe monarchs was put to death in the ſecond year of his reign by one Lieo-you, who quitting the trade of a ſhoe-maker, commenced ſoldier, roſe to the rank of general, and afterwards aſcended the throne of the empire.

This eighth dynaſty, with the ninth, tenth, and two following, only comprehend one hundred and ninety-eight years; in which ſpace of time there were no leſs than twenty-four reigns. The Chineſe annals of this period preſent us with ſcarce any thing but revolution, rapine, and deſtruction; weak, ſpiritleſs, and ſuperſtitious princes, controuled by their miniſters, and ſome of them betrayed and even murdered by the very men in whom they had confided.

Under the firſt emperor of the thirteenth dynaſty, the people enjoyed the bleſſings of peace, the happy effects of the prudent and conſtitutional adminiſtration of thoſe emperors. The tranquillity which was in a more particular manner enjoyed during the reign of Tai-tſong, the ſecond emperor of this family, is recorded to the immortal honour of that ſovereign. Under Hiven, the ſixth emperor, the tranquil ſtate of the nation was diſturbed with new commotions and ſeditions, which laſted in continual ſucceſſion from his reign down to that of Tchao-ſuen, the twentieth and laſt emperor of this race. Theſe diſturbances were occaſioned by the arbitrary and oppreſſive conduct of the eunuchs, to whom the monarchs of this dynaſty committed an unlimited exerciſe of regal juriſdiction. Tchou-ven, the captain of a gang of banditti, taking advantage of their unhappy broils, depoſed Tchao-ſuen, murdered him, and founded, himſelf, the fourteenth dynaſty.

This dynaſty, with the four following, ſubſiſted about fifty years; in which ſhort interval no leſs than thirteen monarchs ſwayed the imperial ſceptre, moſt of whom ſuffered a violent death.

During theſe laſt dynaſties it was that the Tartars, who inhabited Leao-tong, one of the moſt northern provinces of China, began to render themſelves powerful. This province was ceded to them by the laſt emperors of the thirteenth race; and Kao-tſou, head of the ſixteenth, who was indebted to them for his advancement to the throne, gave up to them ſixteen more towns in the province of Pe-tche-li, excluſive of a tribute of three hundred thouſand pieces of ſilk. Theſe ſhameful compliances increaſed their power and pride, and were productive of wars for four hundred years, which nearly deſolated the empire.

Under the nineteenth dynaſty, the Chineſe called to their aſſiſtance the Niu-tche, or eaſtern Tartars, in conjunction with whom they drove the northern Tartars from a country which they had poſſeſſed upwards of two centuries: the Chineſe, however, were obliged to pay dearly for the aid of their allies, who not only conſtrained them to cede Leao-tong by way of compenſation, but alſo took poſſeſſion of Pe-tche-li, Chen-ſi, and Ho-nan; and they ſome years afterwards invaded the very heart of the empire, took Nan-king the capital, burnt the royal palace to the ground, and forced the Chineſe to accept of the moſt diſhonourable terms of pacification.

Under this dynaſty, another race of Tartars, called the Tan-yu Tartars, ſettled weſtward of China, entered into an alliance with the Chineſe againſt their conquerors the Niu-tche Tartars, and after ſeveral engagements the Niu-tche victors were themſelves conquered and driven from their poſſeſſions in Leao-tong and the other provinces, after an uſurpation of an hundred and ſeventeen years. The Tan-yu heroes, however, in requital of their ſervices, demanded a ſettlement in thoſe provinces from whence they had exterminated the Niu-tche Barbarians; theſe were accordingly ceded to them; but not contented with ſuch ceſſion, they took poſſeſſion of Yun-nan, Se-tchuen, and Hou-guang; and in leſs than half a century were maſters of the whole empire.

This dynaſty, the twentieth, took the name of Yven, and had for its founder Chi-tſou, fourth ſon of Tai-tſou, in whom commenced the third Tartarian uſurpation. The Yven family gave to China nine emperors, the former of whom, by their prudential adminiſtration, won the hearts of their ſubjects; but the ſucceeding monarchs, indulging in a life of indolence, luxury, and diſſipation, perceived themſelves excelled in the uſe of arms and natural courage by the very people whom they had conquered, who poſſeſſing the livelieſt ſentiments of freedom, and deſpiſing their diſſipated victors, wreſted conqueſt from their hands, and drove them back to their native country. This dynaſty, which laſted only eighty-nine years, became extinct in the perſon of Chun-ti, a very worthleſs monarch, who was addicted to a variety of vices.

The twenty-firſt race or dynaſty, of which Tai-tſou was founder, ſubſiſted two hundred and ſeventy-ſix years. The commotions that happened under this family produced gradually that grand revolution which a ſecond time placed a Tartarian family on the throne of China. The progreſs of which was as follows.

When the Niu-tche or eaſtern Tartars were expelled from Leao-tong and the empire, they retreated into the ancient country bordering upon Leao-tong, ſeparating themſelves into ſeven diſtinct cantons, and fighting againſt each other, till at length they were united in ſubjection to one ſovereign. It happened that their merchants, trading in Leao-tong, having received ſome indignity from the merchants of China, exhibited a complaint to the mandarins, who, inſtead of attending to their complaint, augmented conſiderably the grievance, by craftily drawing their prince into an ambuſcade, and ſevering his head from his ſhoulders. The Tartars, enraged at this cruel and iniquitous act, marched a numerous army into the very heart of Leao-tong, commanded by Tien-ming, ſon of their murdered prince, who ſubdued Leao-tong and Pe-tche-li, but was ſoon obliged to abandon thoſe provinces, which were, however, with the reſt of the Chineſe empire, reſerved for his grandſon Tſong-te, but who was cut off by ſudden death in the moment of his great view of ſovereignty. He had been brought up and educated in China, was maſter of the Chineſe tongue, and perfectly acquainted with the diſpoſition and genius of the people.

The empire was at this period very critically ſituated: the war with the Niu-tche Tartars continued, and as an addition to this national calamity, there was a great famine in the land. The then reigning monarch, too, Hoai-tſong, was a man of mean abilities, ſuffering himſelf to be directed in every thing by his miniſters and eunuchs, who greatly oppreſſed the people. A revolt was the conſequence, and in a ſhort ſpace of time there were eight different factions under the ſame number of chiefs; theſe were, however, reduced afterwards to two, and at length to one, headed by a commander named Li, who invading and poſſeſſing himſelf of the provinces of Ho-nan and Chen-ſi, ſtiled himſelf emperor of China. In Ho-nan he committed the moſt dreadful ravages; in his attack of Cuif-ong, its capital, that town was laid under water by a ſudden breaking down of the dykes of the Yellow River, and three hundred thouſand perſons periſhed in the inundation. He afterwards marched to Pe-king at the head of three hundred thouſand troops, and entered the city without the leaſt oppoſition; for he had privately conveyed into the city a number of his people in diſguiſe, who threw open the gates to him: and ſuch was the ſupineneſs of Hoai-tſong, the emperor, that he knew nothing of this circumſtance till the uſurper had laid the whole city under his ſubjection. The emperor, however, as ſoon as he heard the news, marched from his palace at the head of ſix hundred of his guards, who treacherouſly abandoned him. Thus ſituated, he flew into the gardens of his palace with his daughter, whoſe head he cut off, and then hung himſelf upon a tree: his wives, his prime miniſter, and ſome of his eunuchs, alſo deſtroyed themſelves.

The news of this melancholy event ſoon reached the army, then making war in Tartary, under the command of a general named Ou-ſang-guey, who refuſed to acknowledge Li as his ſovereign; whereupon the latter put himſelf at the head of his numerous army, for the purpoſe of giving him battle. Ou-ſang-guey ſhut himſelf up in a ſtrong fortified town; thither Li marched his troops, and having taken captive the father of Ou-ſang-guey, ordered him to be loaded with irons, and placed at the foot of the town wall, ſending word to his ſon at the ſame time, that if he did not immediately ſurrender, hir father's throat ſhould be cut from ear to ear. The father found means to ſend a meſſage to the ſon, begging him not to ſurrender; the ſon ſacrificed his filial eſteem to the intereſts of his country, and the old man was moſt cruelly put to death.

The patriotic ſoul of Ou-ſang-guey, now enflamed with rage, concluded a peace with the Niu-tche Tartars, and engaged them to enter into an alliance with him againſt Li, whoſe ſuperior force it was impoſſible for him to reſiſt. Tſong-te, their king, came to his aſſiſtance at the head of eighty thouſand warriors, forced the tyrant to raiſe the ſiege, purſued him even to Pe-king, and ſo totally routed his army, that he was forced to fly into the province of Chen-ſi, where he ſpent the remainder of his days in obſcurity. Tſong-te being thus ſucceſsful, the people idolized him as their deliverer, and he beſtowed ſeveral diſtinguiſhed honours upon the faithful Ou-ſang-guey: the latter, however, ſoon had cauſe to repent his having leagued himſelf with ſo great and powerful a prince, for Tſong-te was no ſooner arrived at Pe-king, than he began to think of improving the ſucceſs of his arms, and the favourable diſpoſition of the people, (with whom, as hath been obſerved, he had been brought up and educated,) into the means of his advancement to the throne of China; but being ſeized with an illneſs that ſpeedily brought on his diſſolution, all that he could do was to declare his ſon emperor, who was only about ſix years of age. This election was confirmed by the grandees and people, who in conſideration of the ſignal ſervices done by the father, connived at the tender age of the child, who took the name of Chun-ci, and is conſidered as the founder of the twenty-ſecond dynaſty, which now fills the imperial throne of China.

This revolution happened in the year 1644, uniting a conſiderable part of Great Tartary to the Chineſe empire; and ſince the union, the Tartars ſeem rather to have ſubmitted to the laws of the Chineſe, than to have impoſed any upon them; in fact, the latter may be ſaid to be as great gainers by it as the Tartars themſelves. China ſtill holds the ſeat of empire, and has the ſupreme courts of juſtice: thither flows all the opulence of the united kingdoms, and all honours are conferred there. Both nations, ſo oppoſite in genius and character, have each been conſiderably advantaged by the incorporation: the fierce ſpirit of the Tartar has given a ſpark of martial fire to the peaceful temper of the Chineſe, while the arts and commerce of the latter have humanized and ſoftened the ſavage roughneſs of the former. China having acquired great additional ſtrength by her union with Tartary, has now no enemy to dread; nor were ever the opulence, power, grandeur, and glory of the Chineſe empire greater than at preſent: at home it hath all the bleſſings of peace, and abroad it is reſpected: it hath enjoyed a perfect tranquillity for upwards of ſeventy years, and is unrivalled by all other nations for its public works of art, having thirty-two royal palaces, two hundred and ſeventy-two grand libraries, ſeven hundred and nine halls, eleven hundred and fifty-nine triumphal arches, three hundred and thirty-one beautiful bridges, and ſix hundred and eighty curious tombs.

A chronological table of the twenty-two dynaſties of China.

Dynaſties.		Years before and after Chriſt.	Duration of each Dynaſty.	Emperors
I	Hia	2207	458	17
II	Chang	1766	644	28
III	Tcheou	1122	874	35
IV	Tſin	248	42	4
V	Han	206	426	25
		After Chriſt.		
VI	Heou-han	220	45	2
VII	Tſin	265	155	15
VIII	Song	440	59	8
IX	Tſi	479	23	5
X	Leang	502	54	4
XI	Tchin	557	34	5
XII	Souy	590	29	3
XIII	Tang	618	289	20
XIV	Heou-leang	907	16	2
XV	Heou-tang	923	13	4
XVI	Heou-tſin	936	11	2
XVII	Heou-han	947	4	2
XVIII	Heou-tcheou	951	9	3
XIX	Song	960	320	18
XX	Yven	1280	89	9
XXI	Ming	1368	277	16
XXII	Tſing	1645	127	3

Thus it appears, by the above table, that the Chineſe empire hath been eſtabliſhed 3984 years—for by adding 2207, (the years before Chriſt) to 1777 (the preſent Chriſtian æra) we have 3984 years, during which ſpace 230 emperors have reigned.—The third column ſhews the duration of each dynaſty, or race of emperors.

SECT. XII.

Of the Emperor; his Proceſſion to the Temple of Tien; *the Obligation he is under of receiving the Petitions of his Subjects; his Revenue and military Force; his general unlimited Power.*

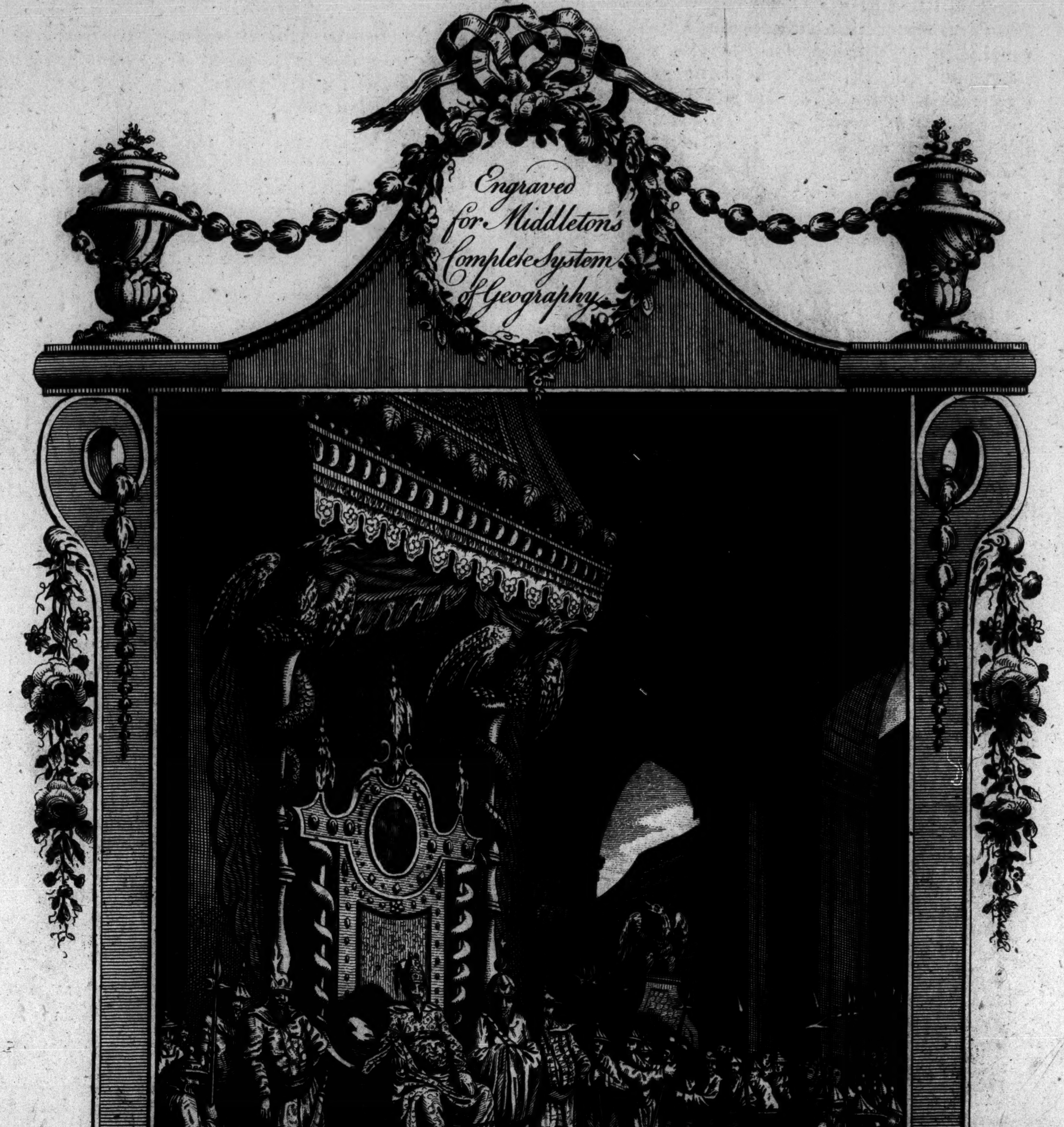
THE emperor of China is ſtiled by his ſubjects the ſon of heaven, the holy emperor, the ſole and grand governor of the world: they actually adore him; not even his firſt miniſter, or his near relations, muſt preſume to approach him without falling on their knees. His other ſubjects always proſtrate themſelves when before his throne, even if he be not ſitting there; and if they ſee either his girdle or his robes, they muſt alſo fall proſtrate on the ground. No perſon, even of the firſt rank in life, paſſes by his palace on horſe-back, or in a chair, but quits his ſeat before he arrives at it, and walks till he has got beyond it.

The Chineſe emperors, however, take no unconſtitutional advantage of this exceſſive homage paid them by their ſubjects, but in general govern with lenity.

When they go the temple of Tien with their offerings or ſacrifices of gratitude, they appear in all the magnificence of eaſtern pomp: the proceſſion commences with drums and trumpets; a number of perſons then follow with ſtaves painted red; theſe are followed by ſoldiers with red maces adorned with flowers: four hundred magnificent lanterns, and as many flambeaus, then appear, diffuſing a moſt grand illumination: then come a great number of perſons with ſpears, and twenty-four banners, with the ſigns of the Zodiac painted on them, which the Chineſe divide into twelve parts; the fifty-ſix other banners follow theſe, repreſenting the fifty-ſix conſtellations, to which the Chineſe reduce all the ſtars: about two hundred fans, and ſeveral umbrellas, are the next objects; on the fans are painted birds, dragons, &c. the fans are held high in the air by means of the poles, and the umbrellas are magnificently ornamented: a grand beaufet, furniſhed with golden cups and other valuable articles, is next ſeen; and then comes the emperor himſelf, who is on horſeback, in rich apparel; he is attended by his pages, and an hundred men with ſpears; and near him are ſix milk-white ſteeds, whoſe trappings are adorned with jewels. The princes of the blood, mandarins, &c. then follow, in their proper habits, with five hundred youths belonging to the palace, followed by a thouſand footmen. Two grand chairs, are next ſeen; one is borne by about forty men, and the other, which is conſiderably larger, by upwards of an hundred; then come chariots drawn by elephants, and ſome by horſes, each attended by fifty men. The proceſſion cloſes with two thouſand mandarins of letters, and the ſame number of mandarins of arms, all in their proper dreſſes.

Notwithſtanding the pomp and ceremony, however, of the above proceſſion, the emperors do not in general live in that ſplendor and luxury to which other eaſtern monarchs are ſo much accuſtomed, but content themſelves, except on public occaſions, with a moderate attendance, a decent frugality at their table, and a well-regulated œconomy in all their other expences. They divide with their miniſters the cares of government, not laying the whole burden on their own ſhoulders; indeed they are obliged, by the laws of their country, to take a conſiderable ſhare of the trouble upon themſelves. A miniſter has the privilege of telling the emperor of his faults, provided he does it with great humility and deference; if he diſcovers any thing in the conduct of his ſovereign incompatible with the welfare of the empire, he draws up a writing, in which, after uſing every neceſſary expreſſion of reſpect for his majeſty, he implores him to adhere ſtedfaſtly to the ancient laws, cuſtoms, and examples of his predeceſſors, and then points out to him in what inſtances he has erred. This writing lies upon a table with petitions daily preſented; for the emperor is obliged to receive petitions, or remonſtrances: the people have a right, founded on cuſtom as ancient as the conſtitution, to be allowed acceſs to him in perſon with any petition or remonſtrance, when they have information to lodge againſt his officers for any corrupt practices. The emperor is obliged to read and

answer


Engraved for Middleton's Complete System of Geography

The EMPEROR of CHINA
receiving Homage from his Subjects.

C. White Sculp.

BRITISH
1 JY64
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anſwer theſe petitions or remonſtrances: ſhould he be weak or obſtinate enough to refuſe to read them, or cauſe to be ill-treated the perſons who preſent them, he would become odious and deteſted throughout the whole empire. The neceſſity of juſtice in him tends to make him wiſe and intelligent; he is, what one would wiſh all princes to be, the idol of his people: he does not poſſeſs his authority as a conqueror, or a legiſlator, but as a father; as a parent he reigns, as a parent he governs, rewards, and puniſhes. He has two ſovereign councils; one, which is ſtiled the extra council, is compoſed only of princes of the blood royal; the other, which is ſtiled the council in ordinary, has excluſive of theſe princes, ſeveral miniſters called Colaos, who inveſtigate ſtate matters, and make their report to the emperor.

A certain cuſtom of ſome of the literati and men of genius of the empire hath no ſmall tendency towards rendering an emperor ſtudious to oblige his ſubjects: theſe literati, diſtinguiſhed as much for their juſtice as their learning, are fixed upon to obſerve, with the moſt ſcrupulous nicety, the general public conduct of the emperor: each makes his own remarks, and, without communicating them to either of the others, commits them to paper, which paper he puts into an office appropriated ſolely for the receival of it: but that neither a view of intereſt on one hand, nor a dread of diſpleaſure on the other, may biaſs them in their obſervations, what they write is never made public during the prince's reign, nor indeed while any of his family ſit on the throne. But when the crown paſſes into another dynaſty, theſe manuſcripts are made public, and form the hiſtory of the laſt dynaſty.

The emperor, from motives of policy, if not from principle, appears always to have a paternal and tender regard for his people; and whenever any of his provinces are viſited with a particular calamity, he for ſome time abſtains from all public amuſements, keeps himſelf cloſe in his palace, and perhaps retrenches ſome of the ordinary taxes. His revenue is immenſe, amounting to more than twenty-one millions per year; and his army is ſeven hundred and ſeventy thouſand ſtrong. He has an unlimited power to declare war, proclaim peace, or conclude treaties. He takes cognizance of all important matter tranſacted in the ſix ſovereign courts of Pe-king; but the management of the finances is under the direction of the officers of the ſecond ſovereign court: all the revenues of the ſtate paſs through their hands, they being the appointed guardians of the imperial treaſure. The public revenues are not farmed, nor do they paſs through the hands of ſeveral under receivers, but the chief magiſtrates of each city regulate and collect the levies, and remit them to the treaſurer general of the province, who tranſmits them to the tribunal of finances at Pe-king.

SECT. XIII.

Of the Nobility, and the Mandarins.

As to the nobility of China, people are promoted and ennobled here in proportion to their merit; though, ſtrictly, none but the imperial family have any real title of diſtinction, in whoſe favour five honorary degrees of nobility are eſtabliſhed. The title of prince is not only given to the ſons of the emperor, but alſo to his ſons-in-law; and to theſe latter are granted annual ſtipends adequate to their dignity, but no authority in conſequence of marriage; a prince of the loweſt rank, however, is ſuperior to the firſt mandarin in the empire, and diſtinguiſhes himſelf by a yellow girdle.

The ſon of a mandarin ranks no higher on account of his birth than the ſon of a peaſant: the emperors indeed confer certain titles anſwering to thoſe of duke, earl, and viſcount with us; but theſe do not deſcend.

They have a ſingular method in China of dignifying, by ennobling the anceſtors of any perſon back to the ninth and tenth generation; but this confers no honour on his iſſue; ſo that, properly ſpeaking, there are only two noble families in China, that is, wherein nobility is derivative, viz. that of the reigning emperor, and that of Confucius, of whom we ſhall give ſome account in a proper place. The deſcendants of Confucius have been honoured with diſtinguiſhed privileges for two thouſand years; and it is from his illuſtrious family that the emperor always chuſes a perſon of learning for governor of Kio-feou in Chan-tong, the place of nativity of that great philoſopher.

The princes of the blood reſide at court, and have palaces there, though no authority over the people. Beſides the ladies to whom theſe princes marry, they have generally three nominal wives, on whom the emperor beſtows titles, and whoſe children take place next to thoſe of the lawful wife, and are much more reſpected than the children of their concubines.

The mandarins are the governors of provinces and cities; they are choſen by the emperor. Thoſe are called mandarins of letters who have applied themſelves to literature, and paſſed through the degrees prior to that of the doctorate. Theſe men have the direction of the political government of the empire; their number is from thirteen to fourteen thouſand, and are divided into nine claſſes, out of the three firſt of which the emperor makes choice of his miniſters and officers of the firſt rank, as the colaos, or miniſters of ſtate; the judges of the ſupreme courts; the governors of the capital cities; the treaſurers general of the provinces, the viceroys, &c. But the children of thoſe who enjoy even the very higheſt offices are ſometimes obliged to follow mechanical profeſſions: indeed the ſon of a mandarin may ſucceed to his father's wealth, but not to his dignity; he muſt riſe, as his father did, merely by dint of merit, to enjoy honourable reputation. The inferior mandarins, or thoſe who are called to the inferior offices in the courts of judicature and the finances, are appointed to the government of the leſſer cities, and preſerve the good order and tranquility of the ſtate. The difference of ſubordination in theſe ſeveral claſſes is ſuch, that the mandarins of the three firſt claſſes can order the baſtinado to be given to the inferior ones.

As the mandarins are the repreſentatives of the ſovereign, a proportionate homage is paid to them, and the people addreſs them on their knees when they are ſeated on their tribunal. Thoſe of higher claſſes have always a pompous attendance when they appear in public; four men carry them in a magnificent chair, the officers of their court walking before them, ſome carrying an umbrella, and others beating on a copper baſon, to give notice of the mandarin's approach; eight enſign-bearers exhibit on their enſigns the titles of honour, in large characters, of this great man: theſe are ſucceeded by fourteen ſtandard-bearers, bearing the ſymbols of his office, viz. a dragon, phœnix, and other animals; ſix people then are ſeen with little tablets, on which are inſcribed the virtues of this mandarin; two archers on horſeback are alſo in the proceſſion, riding in front of the principal guards, who carry large hooks ornamented with ſilken fringe: ſome carry halberts, ſome maces, ſome axes, ſome whips, ſome ſtaves, and ſome hangers and cutlaſſes: others carry chains of iron, and at length come two men loaded with a grand cheſt, containing the ſeal of his office, while two other perſons beat upon kettle-drums. The mandarin then appears, preceded by two ſtandard-bearers and the captain of the guards: he is ſurrounded by pages and footmen, while an officer holds near him a large handſome fan. The proceſſion is cloſed by guards and domeſtics.

It is not the cuſtom for people to manifeſt their reſpect, as the mandarin paſſes along, by acclamations, or bowing their bodies, but by ſtanding in a fixed poſture, and by a reverential ſilence. When he goes out in the night-time, inſtead of flambeaux there are ſeveral large lanterns, on which are inſcribed his title and qualities.

The mandarins being conſidered as the protectors of the people, it is required of them that they be eaſy of acceſs, not only at their ſtated times of audience, but every hour of the day and night; the palace, therefore, of a mandarin is always open; and at one of the palace gates there is a kettle-drum, which the people beat for admittance when they have occaſion to apply to him; however, if the cauſe of application be not of real conſequence, the applicant receives the baſtinado.

The mandarins are debarred the indulgence of the common faſhionable diverſions, by the laws of the empire, ſuch as gaming, frequenting public walks, aſſemblies, &c. and if the leaſt diſturbance happens in a province, the mandarin muſt by ſome means or other immediately ſuppreſs it, or he is almoſt ſure of being deprived of his government. If a robbery or murder be committed, he is obliged to find out and bring to juſtice the offender. If the crime be parricide, all the mandarins of the diſtrict are turned out of their offices, becauſe it is ſuppoſed that ſo heinous a crime could not have been committed, had the mandarins been more generally careful of the people's morals.

If a general inſurrection happens in a province, the viceroy of ſuch province is deemed accountable and even culpable for it; it being in this caſe a maxim of government, that he has either oppreſſed the inſurgents, or connived at the oppreſſion of them by his officers; for that a people governed by upright magiſtrates can have no occaſion to be diſcontented and riotous.

The Chineſe law ordains, that no perſon ſhall enjoy the coppice and dignity of mandarin in any city or province where he was born, or where, with regard to relations and friends, he may have any particular connexions; in ſhort, two perſons of the ſame family muſt not be mandarins in the ſame diſtrict, in order that they may act with the greater impartiality and juſtice. If a mandarin has the character of a covetous or a merciless man, he not only expoſes himſelf to the hatred of the public, but likewiſe incurs the diſpleaſure of the court; and if he hopes to be continued in his office, he muſt acquit himſelf with moderation and diſintereſtedneſs in the diſcharge of his duties, the government watching with incredible vigilance into the conduct of their magiſtrates. The emperor ſends inſpectors into the provinces, who go diſguiſed into the reſpective tribunals while the mandarins are ſitting there, and enquire ſecretly of the people how they behave in their offices; and if he hears of any mal-practice, he diſcovers the enſigns of his dignity, and declares himſelf the emperor's envoy. He then tranſmits to court the information he has received, and the offending mandarins are brought to puniſhment. Theſe inſpectors of provinces are perſons looked upon as poſſeſſing very liberally the diſtinguiſhing qualities of juſtice, honour and humanity: the emperor himſelf, however, ſometimes viſits a province; and in this caſe the mandarins tremble with apprehenſions relative to the cauſe of his viſit.

Once in three years there is a kind of general review of mandarins: the ſuperior magiſtrates enquire ſtrictly into the conduct of thoſe of the inferior claſſes, and tranſmit to court what they diſcover, to the end that the juſt and upright may be properly rewarded, and the iniquitous as properly puniſhed.

If a man ſhould be committed to priſon by order of a mandarin, and ſhould die in jail, the mandarin is obliged to ſend immediate intelligence of the event to court, with a well-atteſted certificate that he, the mandarin, was in no wiſe the inſtrument of the priſoner's death, but on the contrary had procured him all neceſſary relief during his illneſs, and had viſited him perſonally.

Notwithſtanding, however, the general vigilance and care of government, the mandarins too frequently violate the laws of juſtice and humanity: there is no artifice which the inferior officers in particular do not practiſe to deceive the ſuperior mandarins: theſe will impoſe even upon the ſupreme tribunals, and cauſe the emperor himſelf to be miſled. They ſo craftily veil their knavery, and in their memorials affect ſuch an air of uprightneſs and public virtue, that it is not eaſy to avoid being deceived by them.

The military government of China is under the direction of an order of mandarins called the mandarins of war, of whom there are five claſſes, viz. the mandarins of the rear-guard, the mandarins of the left wing, thoſe of the right-wing, thoſe of the main body, and thoſe of the van-guard. Theſe five claſſes are under the juriſdiction of ſo many courts or tribunals, which are all ſubject to a ſixth, viz. the fourth ſovereign court at Pe-king, which is entruſted with the care of the military of the empire. The preſident of the ſixth tribunal of war is always a grandee of the realm; his authority extends to all military perſons; to him belongs the ſupreme command of the army: but, ſhould there be a war, the Chineſe law preſcribes, there ſhall in ſuch caſe be joined with him in commiſſion a mandarin of letters, bearing the title of ſuperintendant of arms; and there muſt be likewiſe appointed out of the ſame order two inſpectors of his conduct. The generaliſſimo undertakes no enterprize without the conſent of theſe three officers, who ſend a particular account of his operations to the fourth ſupreme court at Pe-king, that awful tribunal, to which even the general himſelf is accountable. Theſe mandarins, or officers at war, are computed at no leſs than eighteen thouſand.

SECT. XIV.

Of the Mode of Taxation in China; of the penal Laws, and different Methods of puniſhing Offenders; the Priſons, and quick diſpatch of trials.

THE mode of taxation in China is well regulated: every citizen, from the age of twenty to ſixty, pays a tribute proportionate to his income: if any perſons neglect to pay, they receive the baſtinado, or are thrown into priſon; and ſometimes a certain number of ſuch aged poor are quartered upon them as government would otherwiſe have to maintain; and theſe live upon them at free coſt till the emperor's demands are ſatisfied. The taxes are ſent to government partly in coin, partly in ſilks and other merchandize, and partly in ſalt, wood, coal, and other neceſſaries. One part of the royal proviſions ſent in, is diſtributed to the emperor's officers, who receive weekly or monthly a certain quantity of rice, fiſh, meat, ſalt, coal, &c. The remainder of the imperial ſtores is delivered out in like manner to the princes, the miniſters of ſtate, the mandarins of Pe-king and of the provinces, to the ſoldiers, and to others.

As to the penal laws of this country, theft is never puniſhed with death the firſt or ſecond time; the criminal is only burnt in the arm with an hot iron; for the third offence, however, he ſurely dies. The three capital puniſhments are, ſtrangling, cutting off the head, and cutting a perſon in pieces; the firſt of theſe is looked upon as the moſt favourable, as the latter is the moſt dreadful and ſhocking; for the criminal, whoſe fate it is to be cut in pieces, being tied faſt to a ſtake, the ſkin of his head is ſtrip'd over his eyes, that he may not be the ſpectator of his own tortures. Adultery is puniſhed with the baſtinado; and the ſentence for murder is either beheading or ſtrangling; the latter of theſe is accounted the leaſt ignominious; for the Chineſe annex the idea of great infamy on the puniſhment of beheading; and the reaſon they aſſign for it is, that nothing more diſgraceful can poſſibly happen to a perſon dying than not to preſerve the human form as entire as it was given them by nature. Thoſe who ſuffer this death are not allowed the uſual ceremonies of interment.

Slaves eloping from their maſters are marked in the left arm with a burning iron, beſides receiving an hundred laſhes.

The baſtinado and the whip are the moſt common puniſhments. The delinquent is laid flat, with his face to the ground, and receives twenty, forty, ſixty, or an hundred ſtrokes on his naked fleſh. After the whipping is over, the ſufferer is forced to fall at the feet of his judge, and return him thanks for his merciful correction. The number of ſtripes given to an offender is proportioned to the nature of his offence; and as this baſtinado and whip are inflicted for trivial crimes, and ſuch as even the mandarins themſelves are liable to, they are not conſidered as infamous. The emperor himſelf ſometimes commands this puniſhment to be inflicted upon great perſons, and afterwards admits them to his preſence as uſual. Scurrilous language, or fighting with the fiſts in the ſtreet, will incur this chaſtiſement; nay, even if a common fellow on horſeback does not diſmount when a mandarin appears, or croſſes the ſtreet in his preſence, he receives eight or ten ſtrokes; which is performed with ſuch expedition, that it is often done before thoſe who are preſent know any thing of the matter. Maſters uſe the ſame correction to their ſcholars, fathers to their children, and grandees to their domeſtics. The chaſtizing inſtrument is a ſplit bamboo.

Another inſtrument for puniſhing offenders is the cangue; it is a wooden collar or portable pillory, made of two flat pieces of wood, about two feet broad and five or ſix inches thick, ſo hollowed as to encircle the neck, and reſt upon the ſhoulders. When this inſtrument is faſtened round the neck, the culprit can neither ſee his feet nor put his hand to his mouth, but is under the neceſſity of being fed by ſome other perſon. This uneaſy confinement he is forced to bear both day and night; it is heavier or lighter in proportion to the offence committed; ſome of them weigh two hundred pounds; the common ſort weigh fifty or ſixty pounds. To prevent the ſufferer being ſet at liberty by any perſon, the magiſtrate cauſes a paper to be paſted on where the two halves join, ſealed with the public ſeal. For ſome offences the delinquent is ſentenced to wear the cangue for ſeveral months, and to appear with it in the public market, which is conſidered as a mark of the greateſt infamy.

Sharpers, gameſters, and diſturbers of the peace, are often puniſhed with the cangue; but they contrive various ways to relieve themſelves, as, by their friends walking on each ſide, and bearing the weight on their ſhoulders; by chains ſo framed as to ſupport the cangue: ſome by kneeling reſt the collar on the ground, and thus give themſelves a temporary relief: and when they go to reſt at night, their friends have ſome contrivance for them, ſo as they may lie at full length.

In treaſonable caſes, in order to extort a confeſſion from the party, they uſe a kind of rack for the feet and hands: and there is ſtill a much ſeverer torture ſometimes uſed on theſe occaſions, which is opening the ſkin with ſciſſars, and raiſing the fleſh.

We muſt not omit to obſerve here, that the office of executioner in China is ſo far from being attended with any diſgrace, that it is eſteemed an honourable employment: he at Pe-king wears a girt even of yellow ſilk, which is the badge of the emperor's ſervice; nay, one of the diſtinguiſhing ornaments of the princes of the blood; and his inſtrument of puniſhment is wrapped in ſilk of the ſame colour.

The priſons in China are ſpacious, commodious and clean: the uſual number of perſons confined in the goals of Canton only, is computed at no leſs than fifteen thouſand: theſe are allowed to work at their ſeveral trades and occupations for a ſubſiſtence; for they are not maintained at the charge of government. The women priſoners are never kept with the men.

The Chineſe have a very expeditious mode of diſpatching their trials: they have no counſellors or lawyers: every man pleads for himſelf. The plaintiff draws up his grievance in writing, and takes it to the palace of the mandarin, where beating on the drum at the gate, he immediately receives admittance. He then preſents his declaration to an officer of juſtice, who takes it to the mandarin, and the adverſe party is forthwith ſent for; who, if found guilty, is immediately baſtinadoed: but if the plaintiff be wrong in what he alledges, he loſes his cauſe, and is baſtinadoed himſelf.

SECT. XV.

Of the Eccleſiaſtical Eſtabliſhments in China, *as profeſſed by the different Sects of* Confucius, Lao-kium, *and* Foë; *of the Sect of* Lama; *of the State of* Judaiſm *and* Mahometaniſm; *and of the Inſtitution, Progreſs, Perſecution and Suppreſſion of the Chriſtian Religion.*

THE Chineſe are divided principally into three ſects, which may be conſidered as profeſſing ſo many different religions; ſuperſtition, however, which in other countries hath eſtabliſhed deſpotiſm, and ſubverted legal government, has no influence in China.

One of the above three ſects acknowledges *Confucius* for their founder; the ſecond, *Lao-kium*, and the third, *Fo* or *Foë*.

Confucius was born five hundred and fifty years before Chriſt, in the kingdom of Lou, which is now the province of Chan-tong; he was cotemporary with Pythagoras. In his morning of life he gave proofs of a liberal genius, and as he advanced in years applied himſelf wholly to the ſtudy of philoſophy, particularly to the ethical part. When he was nineteen years of age he entered into the marriage ſtate, and after having one ſon by his wife, parted from her, in order to devote himſelf with the greater application to his ſtudies. When he was ſufficiently ſkilled in the ſciences, he undertook to teach others, travelling from province to province, and endeavouring to inſpire people with the love of virtue, a contempt of wealth, and an averſion to pleaſures. Thus by degrees his reputation ſpread through the empire, and he was ſoon at the head of three thouſand diſciples, out of whom he made choice of ſeventy-two to propagate his doctrine in different places. He even prudently avoided giving offence to the prejudices of his country by a too zealous and violent attack upon its errors; his moderation and candour were equal with his genius and learning. In all his actions, as in as all his diſcourſes, he ſupported precept by example. His ſyſtem of religion was a ſyſtem of natural law, which ought to be the ground-work of all religions, the rule of ſociety, and ſtandard of government; he taught, that reaſon was an emanation of the Almighty, and that the ſupreme law conſiſted in the harmony between nature and reaſon; that the religion repugnant to reaſon, could not come from heaven.

Confucius, at the age of fifty-five, was elevated to the dignity of firſt miniſter of the kingdom of Lou, his native country, which he governed with ſo much wiſdom and reſpectable authority, that in a little time the face of things underwent a total change; but theſe happy effects of his good adminiſtration and zeal were of no long duration; for the king of Lou, ſeduced by the allurements of a woman, ſoon forgot the excellent advice and inſtructions of his miniſter. Confucius, therefore, after vainly endeavouring to reclaim him, quitted him, and left his native country in ſearch of wiſer princes in other kingdoms; nor had he occaſion to travel a great way; for all were ambitious to have him for their gueſt.

This great and good philoſopher died at the age of ſeventy-three, and had a magnificent monument erected to him near the city of Kio-feu; the Chineſe entertain a profound veneration for his memory, and have a chapel dedicated to him in almoſt every city, wherein the mandarins and other literati aſſemble on particular days, preſenting oblations to him, after the manner of a ſacrifice; honours, however, very contrary to the principles of Confucius, who never allowed of ſuch homage and worſhip being paid to a creature.

The doctrine of Confucius is the religion of the emperor, the princes of the blood, and of all people of learning and diſtinction in China.

The emperor, who is ſole pontiff, is judge likewiſe in matters of religion; but as the national worſhip was made for the government, not the government for it; and as both were deſigned to be ſubſervient to the ends of the community, it is not the prince's intereſt to employ the two-fold prerogative lodged in his hands, for the purpoſes of tyranny.

The Chineſe in general, according to P. Du Halde, have clear apprehenſions of a Supreme Being: they do not, in their invocations to Tien or Chang-ti, addreſs themſelves to the material heavens, but to the King of Heaven.

The emperor Chang-hi, in 1710, publiſhed an edict, in which he declared, "it is not to the viſible and materal heaven that we offer our ſacrifices, but to the Lord of Heaven." And Du Halde obſerves, that the inſcription, Tien or Chang-ti, on the figure before which they offered their ſacrifices, was not to be underſtood as repreſentative of the material heaven; it being ſolely and purely from a religious reverence to the Supreme Lord of all things that they forbore to addreſs him under any other name than that of Supreme Heaven, Univerſal Heaven, &c.

However it may have been aſſerted to the contrary, it is well known that the Chineſe literati frequent the temples and attend on the ſacrifices in common with their countrymen; and they declare they addreſs their adorations to one Supreme God.

Lao-kium was born about ſix hundred years before Chriſt, in the province of Hou-quang; his marvellous birth, according to the account given of it by ſome of his diſciples, was as follows: His father was a common peaſant, and lived to the age of ſeventy, without ever having been able to obtain the affections of any woman; at length, however, obtaining the love of a good honeſt dame about forty years of age, he wedded her; and ſhe moſt miraculouſly, without having the leaſt connections with her huſband, proved with child, but was not delivered for upwards of forty years, for her pregnancy proceeded purely from the prolific virtue of the heavens and the earth. At length, however, ſhe was delivered under a plumb-tree of Lao-kium, who had hair and eye-brows white as ſnow; wherefore the people, ſurpriſed at his whiteneſs, called him Lau-tſe, or the old infant; but afterwards he went by the name of Lao-kium. As ſoon as he attained to the exerciſe of his natural reaſon, he applied himſelf with unwearied diligence to the ſtudy of the ſciences, and made himſelf maſter of the hiſtory, laws and cuſtoms of his country: he wrote a book entitled Tau-tſe, containing five thouſand ſentences, replete with excellent morality. At length after having ſpent a life of ſolitude and ſanctity, he died at a place called U, where a tomb was erected to his memory. This philoſopher conſtantly preached up ſolitude as an infallible means of elevating the human ſoul above earthly things, and of emancipating it from its material chains; notwithſtanding, however, this his ſtrict and ſolitary life, he diſgraced all, by teaching that the ſoul died with the body.

Lao-kium, in order to raiſe the reputation of his ſect, pretended that he had diſcovered the ſecret of prolonging the life of man far beyond its uſual period; and his diſciples even perſuaded the people that they had found out a certain liquid, by partaking of which a man might live for ever. The time when this ſect flouriſhed moſt was under the emperors of the thirteenth dynaſty, or about the ſeventh century of the Chriſtian æra; it was alſo in great repute under the nineteenth dynaſty, the third monarch of which became a dupe to the deluſions of theſe people, though their impoſtures were ſo notorious. The founder of the thirteenth dynaſty erected a magnificent temple to Lao-kium; and the ſixth emperor of the ſame family cauſed a ſtatue of him to be ſet up in his palace with great ceremony. The Sectarians of the nineteenth dynaſty, as abovementioned, cauſed to be dropt, one evening, at the principal gate of the imperial city, a myſterious book, full of magic characters, relative to the invocation of Genii and Nemons, and aſſerted that this book fell from Heaven: the weak monarch went himſelf to pay his reſpect to the book, and taking it with a religious reverence to his palace, he there placed it in a gold box. It was at this period that the adoration of demons, and the idolatrous worſhip of genii and ſpirits of different kinds, was firſt introduced into China; and at this time began likewiſe the cuſtom of deifying kings and heroes; which mortal divinities were honoured with the name of Chang-ti: hence an argument may juſtly ariſe with regard to this term, denoting that exalted idea of a Supreme Being, which P. Du Halde apprehends it to ſignify. The prieſts or bonzes of this ſect are infatuated with chimerical notions of judicial aſtrology, and the ſuperſtitions of necromancy; they exerciſe various incantations and conjurations, mixing with their ridiculous and impious ceremonies the moſt hideous howlings, frightful diſtortions of the body, and confuſed noiſe of drums and copper baſons.

Foë was born in India about a thouſand years before Chriſt: his doctrine was introduced to the Chineſe under Ming-ti, fifteenth emperor of the fifth dynaſty, who having in a dream beheld a gigantic figure, ſent to the Indies in ſearch of the idol whoſe repreſentation he had ſeen. The meſſengers that were ſent on this curious errand, ſtopping at a place where the idol Foë was reverenced, they took away the image, and brought it to China, accompanied by a conſiderable number of bonzes, who, ſupported by the ſanction of the emperor, propagated their doctrine throughout the empire, and it is now the moſt highly favoured ſect in all China.

Foë taught the doctrine of tranſmigration long before Pythagoras, and was the founder of the adoration to himſelf as a God. His diſciples, after his deceaſe, pretended he had been born eight thouſand times, and that his ſoul had ſucceſſively tranſmigrated through different animals.

The bonzes, in purſuance of their great maſter's doctrines, maintain that ſouls paſs into other bodies after death; and they give out, that Foë left behind him five grand commandments, viz. Never to deprive any creature whatever of its life; never to rob any man of his property; never to be guilty of unchaſtity; never to tell a lye, and never to drink wine.

The bonzes hold, that there are places of rewards and puniſhments; and they preach up acts of benevolence to monaſteries as peculiarly profitable to the ſoul in the next life, maintaining that ſuch pious deeds will abſolve from ſins, but that if they are omitted, the conſequence will be the moſt dreadful tortures, and the ſoul will paſs through the moſt diſgraceful metamorphoſes, ſuch as hogs, dogs, rats, aſſes, &c. The bonzes find their doctrine of great utility in raiſing contributions, and enlarging the revenues: to all outward appearance, they lead a life of great auſterity; ſome drag large heavy chains after them twenty or thirty feet long, while others beat their heads and breaſts with flint ſtone.

P. Le Comte tells the following ſtory of a young bonze. "One day," ſays he, "I met in the ſtreet a young bonze, whoſe apparent modeſty and diſtreſs would have excited the commiſeration of any body: he was in a chain ſtuck full of nails, with the points towards him, inſomuch that he was obliged to keep himſelf very ſteady in his ſeat to prevent their piercing his fleſh: in this chain two men carried him with cautious care from houſe to houſe, ſtopping at every door, where he implored the compaſſion of the people; proteſting aloud that he had placed himſelf in this painful ſituation for the good of their ſouls, and that he had ſolemnly ſworn not to free himſelf from it till they had bought up all the nails in the chain. The ſtratagem had its deſired effect."

Le Comte, ſpeaking of two others of theſe prieſts, ſays, "A couple of young bonzes one day fixing their eyes upon ſome ducks in a farm-yard, fell proſtrate before the door of the houſe, ſighing and woefully lamenting: the wife of the peaſant obſerving them, aſked them the cauſe of their ſorrow: O! cried they, in thoſe ducks are the ſouls of our dear fathers! and we are miſerable leſt you ſhould diſpoſe of or kill them. I intended to ſell them, replied the woman, but ſince their bodies poſſeſs the ſouls of your fathers, I will not diſpoſe of them. Ah! continued the impoſtors, but perhaps thy huſband may diſpoſe of them! and then what will become of our poor father's ſouls? The woman, affected with their pretended diſtreſs, gave them the ducks, that they might exerciſe their filial care over them: however, in the evening they roaſted and eat them."

Notwithſtanding the apparent piety and auſterity of theſe prieſts, they are not reſpected, but deſpiſed, inſomuch that they are under a neceſſity of redeeming ſlaves, to train them up to their order, whom they oblige to paſs through a very rigorous probation before they are initiated; the novice, for inſtance, muſt go about from door to door in a coarſe ragged garment, begging alms, and chanting the praiſes of Nidol, to which he is a votary; he muſt abſtain likewiſe from animal food, and obſerve an almoſt inceſſant watchfulneſs, his ſuperiors awaking him with great rigour wherever they find them ſleeping. When he has gone through his probationary ſtate, he is admitted to profeſs, when all the bonzes of the adjacent monaſteries aſſemble, and, proſtrating themſelves before the idol, pray aloud, and chant hymns to the ſound of little bells; the novice all this time lying proſtrate at the gate of the temple. When this part of the ceremony is ended, the bonzes raiſe him from the ground, and lead him to the altar, where they inveſt him with a grey robe, gird him with cord, and put a cap that hath no brim upon his head; then they cordially embrace each other and depart.

The Chineſe worſhip Foë under different forms, moſt of them extremely hideous: he is repreſented principally by three figures: one is a gigantic man with a monſtrous belly, ſitting croſs-legged, in the Eaſtern taſte; this they ſtile the idol of immortality: the ſecond is about twenty feet high, and is called the idol of pleaſure; and the third, about thirty feet high, with a crown on his head, is denominated the great king Kan. Excluſive of theſe, they have a great number of little idols, not in their pagodas only, but in their houſes: all of them have their los or houſehold god; theſe petit gods, however, are not treated with that reſpect which is ſhewn to their great gods; on the contrary, if theſe do not ſometimes grant them their requeſts, they give them the baſtinado. But the great gods in the temples have the moſt profound veneration paid them. People from diſtant places go in pilgrimage to ſome of the temples on the mountains, proſtrating themſelves repeatedly as they aſcend. Such as cannot go on pilgrimage purchaſe of the bonzes large ſheets of printed paper, in the middle of which is the figure of the god Foë. The devotees tie round their necks and arms ſtrings of beads. When they turn theſe beads they pray to Foë, and proſtrating themſelves, they make a little red circle upon the paper. They often requeſt the bonzes to repair to the temple, to ſeal and ſanctify the number of circles which have been drawn by them. Theſe they carry in great parade to burials, in a little ſealed box, ſtiling it a paſſport from this life to the next. On ſome ſolemn occaſions they decorate their houſes with idols arranged in order by the bonzes, and repreſent with paintings the tortures of the infernal regions. Theſe ceremonies continue ſeven days, during which time they prepare and conſecrate treaſures for the other world; to which end, they erect an apartment with paper gilded and painted; this they fill with paſteboard boxes painted and varniſhed, in which are imitations of gold and ſilver ingots. Of theſe there are ſome hundreds, for the purpoſe of ſaving ſuch perſons from perdition as had not wherewith to procure the neceſſary paſſport.

The bonzes teach, that as every thing was procured from nothing, ſo to nothing muſt every thing return; that, in order to live a life of happineſs, we muſt endeavour, through prayer and meditation, to get the better of our paſſions; that, after this victory, we ſhould accuſtom ourſelves to wiſh for nothing, think of nothing, and to do nothing; for, that as all beings, both animate and inanimate, differ from each other only in their form and qualities, the ſooner a man approaches to the nature of a ſtone or a log of wood, the more perfect he is. In ſhort, according to the doctrine of theſe prieſts, 'tis in the ſuppreſſion or ceſſation of all deſires, and a total annihilation of the rational faculties, that intrinſic happineſs and virtue conſiſt. When a man hath attained this ſtate of perfection, he has nothing to fear, they ſay, becauſe, in fact, he is nothing, or, if any thing, he is inſenſible to all tribulation. The literati, however, have ſpiritedly attacked this doctrine, demonſtrating that ſuch ſupinity and indolence muſt ſubvert all morality; that man is elevated above other beings only by his rational faculties, and by his practice of virtue; that to indulge, therefore, in ſo ſtupid an apathy is omitting to diſcharge the common duties for which we were created, and muſt inevitably reduce every member of ſociety to a level with the brute creation.

Though the mandarins and others of the literati abominate the idol of Foë, yet in caſe of a drought or other calamity, they invoke this deity, merely to pleaſe and ſatisfy the people.

The Chineſe, when any epidemical diſeaſe, or other public misfortune befals a province, ſupplicate their gods with great ſolemnity to leave their country; and, leſt their godſhips ſhould be diſtreſſed on the road, they ſend with them proviſions of rice and other victuals; and as theſe gods may ſometimes chuſe to go by ſea, they fit up for them a little gilded veſſel, decorated with ſtreamers, and furniſhed with ſilken cables and ſails of gilt matting: in the ſtern of this veſſel is a table, elegantly covered with a variety of diſhes, at which are placed five frightful figures, not unlike our repreſentations of ſatyrs: the bonzes carry the idols thus equipped through the ſtreets in great pomp, and then launching the ſhip into the ſea, commit it to the mercy of the winds and waves, wiſhing their gods a proſperous voyage.

There are ſome religions of leſſer note in China. When the Tartars became maſters of China, they introduced their own religion into the empire; which, though for ſubſtance of doctrine, is the ſame with that of the worſhippers of Foë, yet in point of mode of worſhip is different. The Tartars have no prieſts of the order of bonzes, but prieſts of their own, named Lamas; and inſtead of worſhipping the god Foë, they pay adoration to the great Lama, or high prieſt, whom they denominate the Immortal Father, believing that he never dies; and the prieſts omit nothing that may give credit to the deceit; for when one Immortal Father happens to die, they immediately appoint another that reſembles him as nearly as poſſible.

The great Lama reſides at Barantola in Tibet, where he is never ſeen but by his favourites, except when he makes his appearance in the temple, to receive the offerings and adorations of the people. He then ſits upon a kind of throne, arrayed in fine robes; the throne is lighted only by a few lamps, which give ſo feeble a light, that there is no poſſibility of diſcerning plainly the features of the arch impoſtor.

The farce is ſo admirably conducted, that no ſuſpicions are formed of it; the people believe abſolutely that the great Lama is immortal.

As to the ſtate of Judaiſm in China, the Jews, who many ages ago inhabited China, have at this period a ſynagogue at Kai-fong-fou, the capital of Ho-nan. They were viſited in the year 1704 by P. Gozani, an Italian jeſuit, who had the care of a Chriſtian congregation in the ſame city: this miſſionary held ſeveral conferences with them. They permitted him to ſee the innermoſt part of their ſynagogue, or ſanctum ſanctorum, reſerved only for the high prieſt, who never enters it but with the moſt profound reverence. They ſhewed him twelve little tabernacles or preſſes, in which were depoſited their ſacred books; and putting by one of the curtains, they took out a book written in beautiful characters or long ſheets of parchment rolled round ſeveral wooden rollers; this was their pentateuch, which they ſaid was moſt miraculouſly preſerved in the time of a great inundation that happened in 1643, when the whole city of Kai-fong-fou was laid under water; but as the leaves and characters had ſuſtained ſome injury from the wet, the chief officers of their ſynagogue had cauſed a dozen copies of it to be taken, and placed in the tabernacles beforementioned.

Excluſive of the above manuſcripts, they had numbers of ſmall volumes in old cheſts, containing extracts from the Pentateuch, and fragments of other ſacred books; however, they ſaid they had loſt ſeveral of their canonical books at the time of the abovementioned inundation; nor did P. Gozani in the leaſt doubt the truth of this aſſertion, for they were acquainted with the names of Moſes, Joſhua, David, Solomon, Ezekiel, &c.

Gozani relates that, from an allowed tradition amongſt them, their anceſtors entered China under the dynaſty of Han, which commenced two hundred and ſix years before Chriſt, and continued on the Chineſe throne four hundred and twenty-ſix years; ſo that in this wide ſpace of time we muſt place the uncertain epocha of the firſt ſettlement of the Jews in this country.

Theſe people adhere ſtedfaſtly to moſt of the ancient ceremonies enjoined by the law of Moſes, as circumciſion, a ſtrict obſervance of their ſabbath, and of other Jewiſh feaſts, particularly that of unleavened bread; they eat the Paſchal Lamb: they never dreſs any proviſion on a Saturday, but prepare it the preceding evening. When they read the Pentateuch in the ſynagogue they cover their faces with a tranſparent veil, in memory of Moſes, who deſcended from the mountain with his face covered; they alſo abſtain from blood, cutting the veins of the animals they kill, that it may flow out. P. Gozani diſcourſing with them on the advent of the Meſſiah promiſed in the ſcriptures of the Old Teſtament, and on the marvellous progreſs which

Chriſtianity had made, they appeared aſtoniſhed, having never heard of any other Jeſus than the ſon of Sirach. This makes it probable that the firſt ſettling of the Jews in China was actually under the dynaſty of Han, before the incarnation of our Saviour. There were once many families of them, but they are now greatly reduced; they keep cloſe together, and marry only among themſelves. They call the books of the Pentateuch by the following names: Bereſhith, Vecleſemath, Vayiera, Vajedabber, and Habdabarim. Theſe five books they divide into fifty-three ſections, viz. Geneſis into twelve, Exodus into eleven, and the other three into ten each. Gozani, upon comparing their Pentateuch with a bible he had carried with him, found an exact agreement between them with regard to chronology, as well as the age and genealogy of the patriarchs; in other reſpects, however, the text in their Pentateuch was much corrupted.

Mahometans have inhabited here upwards of ſix hundred years; they have conſiderable ſettlements in many of the provinces, particularly in Kiang-nan; and as they do not ſtudy to make proſelytes, nor give any cauſe of jealouſy to the ſtate, the government never diſturbs them.

Chriſtianity is ſaid to have been planted in China nearly as ſoon as the religion of Mahomet; it muſt be acknowledged, however, that it made not the ſame early progreſs. Some ſay that the Patriarch of the Indies ſent Chriſtian miſſionaries to China, in the period of the thirteenth dynaſty, in the eighth year of the reign of Tai-tſon, or about the middle of the ſeventh century of the chriſtian æra; and that, four years after this, Tai-tſon ſuffered them to preach the goſpel in his country. They further ſay, that in the year 1625 there was found in the province of Chen-ſi a ſtone tablet ten feet long and five broad, containing the names of ſeventy miſſionaries who came from Judea to preach the goſpel to the Chineſe, together with a compendium of the chriſtian faith, all cut in Syriac characters. It is a known fact, however, that towards the end of the ſixteenth century when the European miſſionaries firſt ſet footing in China, they found no remains of chriſtianity in the country. P. Michael Roger, a Neapolitan jeſuit, firſt opened the miſſion in China, and led the way in which thoſe of his order that followed him have acquired ſo much reputation, by the teſtimonies they have given of their zeal. P. Michael Roger was ſucceeded by P. Ricci, of the ſame ſociety, who continued the work with ſuch ſucceſs, that he is conſidered by the jeſuits as the principal founder of this miſſion. He was a man of very extraordinary talents; he had the art of rendering himſelf agreeable to every body, and by that means acquired the public eſteem: he in ſome meaſure reconciled the ancient religion of the country to the firſt principles of theology, aſſuring the people that his moral ſyſtem was the ſame with that of their celebrated philoſopher Confucius, or, as the natives term him, Cum-fu-cu or Cong-fou-tſe. This ſecured him many followers. At length, in 1630, the Dominicans and Franciſcans took the field, though but as gleaners of the harveſt after the jeſuits; and now it was that contentions broke out: their firſt diſputes, in which, perhaps, jealouſy had too great a ſhare, were on the ſubject of certain ceremonies concerning the worſhip of Confucius, and ſome honours paid to the dead; for as in their funeral obſequies they burnt incenſe, and practiſed libations, ſacrifices, and ſeveral other rites ſavouring of idolatry, theſe were condemned by one part of the miſſionaries as incompatible with the purity of the chriſtian faith. Others of the miſſionaries of a more moderate temper, and who had little hope of raiſing up this infant plantation to maturity without ſuch indulgencies, were for tolerating theſe rites, looking on them as things of an indifferent nature, and mere political ceremonies. Theſe diſputes were a great hindrance to the progreſs of chriſtianity, which flouriſhed before the arrival of the Dominican and Franciſcan monks. Several years were ſpent in altercation; and the literati, who poſſeſſed all the employments under government, were ſo obſtinately attached to Confucius and the eſtabliſhed rites of their country, that no reaſonable condeſcenſions could ever prevail with them to abate any thing of their ſuperſtition, though even their monarch, Cang-hi, granted an edict in 1692, allowing chriſtianity to be preached throughout the empire. Strenuous appeals were made to Rome by both parties of the contending miſſionaries: at length, in 1704, the holy ſee decreed, that the words Tien and Chang-ti ſhould not any longer be applied to the deity; that the tablets, whereon was inſcribed the word Kieng-tien, or “honour of heaven,” ſhould be taken away from the chriſtian churches; that chriſtians ſhould not aſſiſt at offerings made in ſpring and autumn to Confucius and their forefathers; that they ſhould omit to enter the temples erected to Confucius, and thenceforward pay no further adoration to their anceſtors; and laſtly, that thoſe tablets of their forefathers bearing the inſcription of “the ſeat of the ſoul,” ſhould be removed from every chriſtian's habitation. This rigid decree was, however, ſoftened by a few privileges: the converts had the liberty of appearing in the halls of their anceſtors, and to be ſpectators of the rites there performed, but never by any means to participate: they had the further indulgence of hanging up the tablets of their anceſtors in their houſes, with this proviſo, that there ſhould be no other inſcription on ſaid tablets than ſimply the name of the deceaſed. But notwithſtanding theſe indulgencies, this decree of 1704, and a ſubſequent bull of Clement XI. in 1715, created the utmoſt confuſion. The miniſters of ſtate, and the other mandarins, ever jealous of the growing reputation of the jeſuits, were continually declaiming againſt them, and at length, by remonſtrances, obtained a revocation of the edict that had been paſſed in favour of the chriſtian religion; by which means it fell under perſecution in the reign of the very monarch who tolerated it, Cang-hi, and was afterwards entirely ſuppreſſed by his ſucceſſor Yong-tchin, when all the miſſionaries were baniſhed to Canton, and upwards of three hundred churches were either pulled to the ground or converted to prophane uſes. From the period of this fatal cataſtrophe, which happened in 1723, chriſtianity hath been ſo far from gaining ground in China, that it is now more perſecuted there than ever; and the few who have courage enough to appear in its defence, are expoſed to the moſt ſevere cruelties.

SECT. XVI.

Of the Commerce of the Chineſe; of their Money, Weights, and Meaſures.

WE are aſſured, from the authority of P. Du Halde, that the commerce carried on in the fifteen provinces of China alone, is little ſhort of the trade of all Europe together.

A well-regulated circulation of commodities eſtabliſhed through a country of no leſs than eighteen hundred leagues in circumference, cannot fail to give us a competent idea of a moſt extenſive commerce.

Their ſeveral kinds of merchandize find an eaſy conveyance from province to province through the means of their numerous rivers and canals. In China all are buſy, both in town and country; and the high roads are as much thronged as the ſtreets of a city.

The traffic which they carry on from home, is inconſiderable, compared to their inland commerce; Canton, Emony, and Ning-po, being their only maritime towns of any note for their exports and imports: beſides, their navigation is very confined; for they never ſail beyond the ſtreights of Sunda, and their common voyages are to Japan, Siam, Manilla, and Batavia.

To Japan they commonly ſail in June or July, and carry thither ging-ſeng, china-root, and rhubarb, as well as ſilks, ſugars, ſweet-ſcented wood, leather, and European cloth; bringing back pearls, red copper in bars and manufactured, ſabre-blades, porcelain, varniſh ware, tambac, and gold. The tambac is a ſpecies of copper, with ſome mixture of gold and ſilver.

The Chineſe export to Manilla and Siam, tea, drugs, ſilks, &c. and receive piaſtres: a piaſtre is about the value of a crown.

Their lading for Batavia conſiſts chiefly in green tea, porcelain, leaf-gold, medicinal drugs, and utenſils made of yellow copper: their returns are in piaſtres, ſpices, tortoiſeſhells, ſnuff-boxes, agates, amber, Braſil wood, and European cloth.

This is the chief foreign traffic of the Chineſe: ſometimes they ſail to Achen, Malacca, Potana, Cochin-China, &c.

As to their commerce with the Europeans, it is at preſent much leſs conſiderable than it has been; for as great quantities of porcelain and varniſh wares have been imported into Europe, and eſpecially ſince the Europeans have learnt to imitate theſe manufactures, their commodities of this ſort have ſunk greatly in their value. European merchandize has ſuffered the ſame fate in the Chineſe markets; for ſince the French and Engliſh have ſo abundantly furniſhed them with cryſtals and glaſſes of all kinds, watches, clocks, &c. there is little profit to be made of theſe articles. There is no trading to China with advantage except in ſilver, for the purchaſe of their ingots of gold. The principal, or indeed the only ſtaple for European commodities, is the city of Canton: no other port in China is ſuffered to be open to us.

It is now neceſſary to treat of the Chineſe money, weights, and meaſures. Copper and ſilver are their only current metals: gold paſſes in trade as a commodity, and even ſilver is not coined, but cut in pieces for particular payments; and in that caſe it is eſtimated by its weight alone, and not by any mark or device ſtamped by authority: capital ſums they pay in ingots or bars of ſilver. Moſt trading people carry with them a little balance for the weighing of ſilver; it conſiſts of a ſmall plate to hold the metal, an ivory or ebony beam, and a weight contrived to ſhift upon the beam, all contained in a commodious caſe: this balance is much like the ſtile-yard, and is ſo curious and diſtinguiſhing a piece of mechaniſm, as to give the preciſe weight of the minuteſt things, even to the thouſandth part of a crown-piece.

'The Chineſe are very quick at diſcerning the fineneſs of ſilver: 'tis in the purchaſe of ſmall matters that a difficulty lies; for they are obliged ſome times to put their ſilver in the fire, and beat it thin, for the purpoſe of more eaſily cutting it; ſo that counting down the price is frequently the moſt troubleſome part of the bargain. They are aware it would be more convenient to have money minted of a fixed value; but this, they apprehend, would be a temptation for the exerciſe of clipping, &c.

Copper money is the only ſort that is ſtamped with any character: they do not impreſs it with the head or image of the emperor; for it would be a diſhonour to great a perſonage for any repreſentation of him to paſs through common hands; but they give it different inſcriptions, pompouſly ſetting forth the titles or names of the imperial family.

The pieces of money in moſt common uſe are about the ſize and value of French deniers, having a ſquare hole in the middle to put a ſtring through: a ſtring of theſe is commonly one thouſand, divided into ten parts by a twiſt of the ſtring at the end of each hundred: ten of theſe deniers make one penny French. The metal is neither pure nor beaten, and it being mixed with lead, the money hath a dull colour and no ſound.

As theſe ſmall pieces are ſometimes counterfeited, it muſt naturally be ſuppoſed, that if ſilver was coined in China, it would be much debaſed. The counterfeit coin is of leſs weight, as well as of worſe metal; and if the offender be detected, he loſes his right hand.

Some of the virtuoſi in coins have in their poſſeſſion pieces that were coined in the earlieſt dynaſties of the empire.

In the reign of Cang-hi, according to the aſſertions of P. Du Halde, a certain mandarin named Tſi-ang was charged with a commiſſion to make a collection of all the old coins he could poſſibly get, for the purpoſe of furniſhing the emperor's cabinet with them. In the courſe of this ſearch, continues Du Halde, coins of the firſt dynaſty were not only gathered, but even thoſe of the reign of Yao, who, according to the annals of China, lived before the commencement of the dynaſties.

For the more clearly and readily comprehending the value of the money, we ſhall obſerve to our readers, that the Chineſe divide their pound into ſixteen parts, which they call Lyang; the Lyang into ten parts, which they call Tſyen; the Tſyen into ten others, called Fuen; and the Fuen into ten more, called by them Li: their diviſions reach no farther in the ſcale of merchandize: but in weighing of gold and ſilver they carry them on almoſt to imperceptible degrees, and always in a decimal progreſſion; on which account it is hardly poſſible to convey an accurate idea of them: they divide their Li into ten Wa, the Wa into ten Se, the Se into ten Fu, the Fu into ten Chin (or grains of duſt) the Chin into ten Yu, the Yu into ten Myau, the Myau into ten Mo, the Mo into ten Tſyun, and the Tſyun into ten Sun: the poſſibility of which diviſions almoſt ſurpaſſes the power of conception.

As to their meaſures, they date the invention of theſe as far back as the reign of Wang-ti, who lived before the dynaſties commenced. A grain of millet, they ſay, was taken to determine the dimenſions of a line, or tenth part of an inch, and ten inches to a foot: but, as the form of theſe grains is oval, and there are different ways of arranging them, hence it happened, they add, that in different provinces ſome difference is obſervable in the meaſures.

They have four different kinds of the foot meaſure; firſt, the palace foot, eſtabliſhed by the emperor Cang-hi, and which anſwers exactly to the Paris foot; ſecondly, the mathematical foot, exceeding the former in the proportion of one hundred to ninety-ſeven and an half; thirdly, the artificer's foot, which comes ſhort of the palace foot by only one line; and fourthly, the merchant's foot, which is longer than the aforementioned by ſeven lines. P. Thomas, miſſionary mathematician in China, made uſe of the firſt of theſe feet to adjuſt the geometrical degree to the Chineſe meaſurement; and according to his calculation, the degree conſiſting of twenty of our great leagues, anſwers to two hundred Chineſe Lys, every one of which contains an hundred and eighty Chineſe fathoms of ten feet each.

CHAP. II.

ORIENTAL TARTARY.

Of the MANTCHEOUX *or* MANTCHEW TARTARS.

SECT. I.

Tartary *in its full extent*; *of* Eaſtern Tartary *in particular*; *of the Provinces of* Mugden, Kirin-ula, *and* Tſitſi-kar. *Of the* Tartars; *their Manners and Cuſtoms. Remarks upon the Obſcurity of their Origin.*

FROM China, a country covered with populous cities, governed by admirable laws, and inhabited by poliſhed people; we ſhall lead our readers to a neighbouring kingdom which ſeems to be its abſolute contraſt, viz. Tartary, which has ſcarce any inhabited place worthy of the name of a town in its vaſt extent. The laws are of little ſignificancy in themſelves, and are leſs regarded, and the people verge upon a ſtate of barbariſm. This country was better known to the ancients, who called it Scythia, than it has been to the moderns.—Indeed, ſince the conqueſt of China, by a tribe of this people, and the late diſputes between the Ruſſians and Turks concerning the Crimea, we have been made more acquainted with their cuſtoms and manners than for many ages before. Their want of local eſtabliſhments render a deſcription of them difficult and vague, for in this particular they likewiſe totally differ from their polite neighbours, as it is certain that a Chineſe, when once eſtabliſhed, never removes from the place, and a Tartar during his whole life never continues long on the ſame ſpot, but is perpetually emigrating from one region to another. We ſhall now enter upon the beſt deſcription of this extenſive country which the moſt authentic modern authorities can ſupply.

This vaſt region, taken in its full extent, is bounded on the weſt by the Caſpian ſea and Perſia; to the ſouth by Perſia, Indoſtan, Arracan, Ava, China, and Corea; to the eaſt by the Pacific ocean; and to the north by the Frozen ocean. It lies between the fifty-fifth and the one hundred and forty-firſt degrees of longitude from London, and between the thirty-ſeventh and fifty-fifth degrees of North latitude, being three thouſand ſix hundred miles long, and upwards of nine hundred broad in many places.

One part of this extenſive region is ſubject to the Chineſe empire; another is under the dominion of Ruſſia; and the third is independent.

Tartars of different denominations are the inhabitants of this wild, inhoſpitable, and deſart country. The Mantcheoux or Mantchew Tartars live chiefly in huts on the banks of rivers. Their country is in the north of Lao-tong, the moſt eaſterly of the Chineſe provinces, and is bounded by the river Saghalian-ula on the north, by Corea and Lao-tong on the ſouth, eaſterly by the ocean, and weſterly by the Mongols country. It is divided into three provinces, viz. Mugden, Kirin-ula, and Tſitſi-kar; and hence originated that enterprizing Tartarian ſpirit, which in time triumphed on the imperial throne of China.

The province of Mugden, it muſt be acknowledged, (which is about two hundred and ſeventy miles in length, and an hundred and twenty broad) hath a favourable ſoil, producing wheat, millet, and cotton, as well as plenty of paſture for cattle, and ſeveral ſorts of fruit.

This province and its capital have both one and the ſame name, viz. Mugden; and in Mugden the capital are ſeveral public buildings, and courts of juſtice as at Pe-king.

But the moſt populous city is Fon-wang-ching, which indeed may be deemed the key of the great peninſula of Corea.

From Mugden all the way to the city of Pe-king, which is about eleven hundred miles diſtant, there are two large handſome roads, which are kept conſtantly in repair, and which were with great labour formed very principally for the emperor, whenever it ſhould be his royal pleaſure to viſit his Tartarian territories. It muſt be remarked, that one of theſe roads is for the paſſage of his majeſty *to* Tartary, and the other for his paſſage back *from* thence to Pe-king.

Kirin-ula, the ſecond province, and which has Lao-tong on the weſt for its boundary, the ocean on the eaſt, Corea on the ſouth, and the river Saghalian-ula northerly, is a mountainous deſart upwards of ſeven hundred and forty miles in length, and ſix hundred in breadth. Added to a moſt bleak, keen air, here is ſcarce any thing to be ſeen but the gloomy tops of mountains, nor any thing heard but the hideous howlings of wolves and tygers. Very little rice grows here, but plenty of oats.

There are Tartars who take up their reſidence in huts on the river Uſuri, and ſubſiſt principally upon fiſh: theſe are the Yupi's. They imitate the Chineſe in dreſs, and the women deocrate their hair with a variety of baubles. The Ke-cheng Tartars live after the ſame manner on the banks of the Saghalian-ula.

Theſe people, when the rivers are frozen over, are drawn in ſledges upon the ice by dogs. They are very ignorant and uncivilized, though peaceable and inoffenſive.

The Yupi's have no ſovereign prince, but chuſe ſeveral chiefs. The Mugden provincials have a Tartarian general, who has lieutenant generals and a great number of ſoldiers under him.

Tſitſi-kar, which is the third province of Eaſtern Tartary, and the capital of which is alſo named Twitſi-kar, is peopled moſtly by Chineſe. Tſitſi-kar the capital is a place of tolerable trade.

The ſolar Tartars are famous for hunting ſables, the ſkins of which are of great utility to them; and the women hunt them as well as the men. In the purſuit of this game they frequently meet with tygers, which they are never afraid to encombat, and generally get the better of them; however, if any one unfortunately falls at the feet of this animal, his companion or companions do not decline their purſuit of the ſable; for their livelihood depends principally upon the firs they get by their activity and perſeverance in the field.

There are ſeveral fine pearl fiſheries in ſome of the rivers, and the pearls are highly eſteemed by the natives.

Though the inhabitants of Tartary are diſtinguiſhed into different nations, and ſpeak in different dialects, they have all nearly the ſame language.

The origin and cuſtoms of the Tartars are both equally ancient; for the former could never be traced, on account of theſe people having for ſuch a ſeries of years been continually wandering about from place to place. As their anceſtors lived, ſo lived they; and if we examine the moſt remote antiquity, we ſhall diſcover a ſtriking reſemblance of the people of the early ages and the Tartars of the preſent time.

SECT. II.

Of the Religion of the Tartars.

THE religious opinions of the Tartars have never relaxed their natural courage and fortitude: the building of the famous wall of China was a manifeſt indication of great fear in the Chineſe, when the roving tribes of Tartars ſo much alarmed and annoyed them. Had not the former wanted both ſpirit and military ſkill, they would themſelves have attacked their daring foes, or at leaſt have kept them in awe by well-diſciplined troops.

But to confine ourſelves to the religion of theſe people.

Their religion appears, from monuments of undoubted authority, to be above three thouſand years ſtanding, and is founded on the ſublimeſt principles of morality.

The Tartars have in general been followers of the Grand Lama, or Immortal Father, of whom we gave an account in our deſcription of China.

The religion of Lama made conſiderable progreſs in early ages; and the authority of this chief pontiff is ſo highly revered, that the emperors of China, previous to the ceremonial of their coronation, always implore his protection and ſend him rich preſents.

This worſhip has not, like the Chineſe, been mixed with other ſyſtems. The religion of the latter has been often adulterated with foreign ſuperſtitions, adapted to the taſte of the common people. The Jews have ſeen an end of their hierarchy, and their temple has been deſtroyed. Tamerlane and the Moguls diminiſhed in a great meaſure the worſhippers of Brama; and Alexander ſtrove to extinguiſh the ſacred fire of the Gaurs. But neither time, nor the influence of man, hath had the power of ſhaking the authority of the Grand Lama; who, however, acknowledges that he is no deity, but only a repreſentative of the divinity, and that he is appointed by heaven to decide ultimately upon whatever relates to public worſhip. His theocracy extends as fully to temporal as to ſpiritual concerns; but all civil matters, held prophane by him, he conſiders as inconſiſtent with his dignity, and commits therefore the care of government to perſons calculated for thoſe departments.

There are ſeveral worſhippers of the idol Foë, who pay an implicit and moſt humiliating obedience to their prieſts, making them preſents, and attending them as they order or direct. Theſe prieſts are in general very ignorant, and many of them migrate from place to place, in the ſervice of religion and of themſelves.

CHAP. III.

KINGDOM of COREA.

SECT. I.

Its Situation, Extent, Climate, and Soil; its Vegetables, Minerals and Animals; its Rivers, and famous White Mountain.

COREA, or Korea, is a large peninſula, ſituated between China and Japan; it is between the thirty-fourth and forty-third degrees of northern latitude. From north to ſouth, Corea is about four hundred and fifty miles in length; and from eaſt to weſt, it is about two hundred and twenty-five in breadth. On the north ſide it is contiguous to that part of Chineſe Tartary which is called the Mancheoux or Manchew Tartars. Notwithſtanding this natural boundary, they have built on this ſide a high wall as a limit of ſeparation between the two kingdoms. On the weſt ſide Corea hath a proſpect of Chan-tong in China, from which it is ſeparated by a bay, and over this is the moſt common paſſage from Corea to China, the way by the great mountain being almoſt impaſſable; in the winter ſeaſon they croſs this bay on foot, it being then frozen over. Corea, on the eaſt and ſouth, is bounded by the ocean.

The rocks and ſand-banks along the coaſts of this kingdom render the entrance into its ports very difficult and dangerous. To the ſouth-eaſt the land ſtretches far towards Japan, there being only twelve leagues diſtance between the city of Pouſan in Corea and the iſle of Tſuſſima, which is under the juriſdiction of the Japaneſe.

The climate of Corea is exceedingly ſevere in the northern parts of the kingdom, and the ſnow ſometimes falls in ſuch prodigious quantities, that the people are forced to work a paſſage under it, in order to go from one houſe to another; and they fix a ſmall board to their feet, to keep them from ſinking into the ſnow. As this dreary region yields no rice, the inhabitants are forced to live upon barley; and, for the want of cotton, cloath themſelves in ſheep-ſkins and coarſe hempen cloth. This climate, however, produces great plenty of ginſeng, with which the natives carry on a very profitable trade to Japan; this gin-ſeng, however, is inferior to that of Tartary.

The ſouthern parts of the kingdom are fruitful, producing every neceſſary of life, as rice, millet, and other ſorts of grain; alſo ſilk, cotton and flax: the Coreans, however, have not the art of manufacturing ſilk into ſtuffs. Here grows a kind of grain called Paniz, of which they make a ſtrong liquor. The Japaneſe, within this laſt century, have taught them to plant and dreſs tobacco, the uſe of which they were entire ſtrangers to before. Here are ſilver, lead, and iron mines; nor do the natives make an inconſiderable profit of their tyger, ſable and caſtor ſkins. The country abounds with all ſorts of cattle, as well as both wild and tame fowl. They have a breed of horſes not more than four or five feet high; they have wolves, tygers, and bears, but no elephants. In their rivers are many crocodiles, or kaimans, as ſtiled by the natives. The back of the kaiman is covered with ſo ſtrong a coat of ſcales as to be muſket-proof; it has a large head, and a mouth opening almoſt to its ears. Contrary to all other animals, this creature moves only its upper jaw; its back-bone conſiſts of a long proceſs of vertebræ or moving joints; and in its fins it hath a ſort of claws. It is a very voracious animal, and is alike greedy of fiſh and fleſh, particularly human fleſh. This country produces likewiſe great numbers of ſerpents and other reptiles of the venomous kind.

The kingdom of Corea is divided into eight provinces, containing upwards of two hundred cities, with many caſtles and fortified places erected on eminences.

The moſt conſiderable rivers in this country are the Ya-lu and the Tu-men, both taking their riſe in the high mountain that joins Corea to Chineſe Tartary, one running to the weſt, and the other to the eaſt. This mountain, which is one of the higheſt in Aſia, is always covered with ſnow, and is therefore by the Chineſe called Chang-pe-chang, and by the Tartars Chan-alia, or the White Mountain.

SECT. II.

Of the Natives; their perſonal Hoſpitality; their Effeminacy, and Addiction to Pleaſures; their Dreſs and Habitations; their Manners and Cuſtoms, particularly their Marriage and Funeral Ceremonies; their Religion; and the Orders of Monks and religious Women.

THE natives of Corea are in general well ſhaped, and of a comely countenance, and are very friendly to ſtrangers, thoſe excepted who are unfortunately ſhipwrecked on their coaſts, for ſuch are barbarouſly treated by them.

The Coreans are naturally effeminate, much given to pleaſure, and very fond of muſic and dancing. They are, for the moſt part, weak and credulous, and yet at the ſame time tricking and deceitful; however, they have, notwithſtanding, a law amongſt them, by which fraudulent contracts are made void, where there is evident proof of the deceit.

To be war-like is no part of the character of a Corean: he is not aſhamed of cowardice, and laments the unhappineſs of ſuch as are obliged to fight: he is terrified at the very thought of death, and conſequently the life of a ſoldier is his averſion. He abhors the ſight of blood; nor is he leſs ſhocked at beholding ſick people, eſpecially ſuch as have any malignant diſeaſe. The ſick are removed into little ſtraw hovels in the fields, where their relations are charged with the care of them, and receive ſtrict orders to warn all paſſengers to keep at a diſtance; and ſometimes the poor wretches are entirely forſaken, and ſuffered to periſh. When a town or village is viſited by the plague, they hedge up all the avenues to ſuch town or village with briars, and place ſignals on the infected houſes.

The dreſs of the higher claſſes of people in Corea is a purple-coloured ſilk gown with long and wide ſleeves, and a ſaſh or girdle thrown round them; they alſo wear fur caps and linen buſkins. The common claſſes wear cotton or hempen cloth.

The houſes in the country are very mean, except thoſe belonging to people of diſtinction, which are handſome and ſpacious: in the front of theſe is an advanced apartment for the accommodation of ſtrangers, the receiving of viſits, and the giving entertainments; there are generally alſo belonging to them a grand court, a fountain, and a garden planted with rows of trees. At the lower end of the court are the apartments of the women, into which no ſtrangers are admitted; though the gentlemen, occaſionally, ſuffer their wives to receive viſits in the common hall, and alſo to ſit at table; however, they always ſit immediately oppoſite to their huſband.

Both ſexes ſmoak tobacco; even children, five or ſix years of age, ſmoak this plant.

Marriages are here prohibited to the third degree of kindred. Sometimes children of ſeven or eight years old are contracted; in which caſe the females (an only daughter excepted) are brought up by the father-in-law till the celebration of the nuptials. On the day of marriage the bridegroom mounts his ſteed, accompanied by his friends, and, after riding through different parts of the town, ſtops at the door of his bride, upon which her relations come out to him, and then conduct her to his houſe, where the nuptials are without further ceremony conſummated.

A man is allowed by the Corean law to have ſeveral wives, provided that he keeps only one at home; a partiality, however, is ſhewn to the grandees, who often keep three or four at home; but then one of them acts as ſole and ſupreme miſtreſs.

Upon the whole, it is univerſally agreed, that the Coreans do not in general manifeſt any particular attachment to their wives; on the contrary, they too frequently treat them not much better than ſlaves; they not only at their pleaſure divorce them, but oblige them at the ſame time to take along with them their children.

The law relative to inheritance is as follows: The moſt conſiderable part of the father's ſubſtance devolves to the eldeſt ſon; the reſidue of his effects is equally divided amongſt the other male children, the daughters having no claim to any ſhare in the dividend.

Where the father of a family lives to a very advanced age, it is cuſtomary for him to make over the whole of his ſubſtance to his eldeſt ſon, who in that caſe takes poſſeſſion of the family houſe, and builds a ſmaller one for his aged father, whom he provides for with all dutiful reſpect, though he has nothing farther to expect from him.

As to the funeral ceremonies of the Coreans, they bury their dead only at two ſeaſons of the year, ſpring and autumn; and, till the time of burial arrives, they place the corpſe in a kind of hut made of ruſhes, raiſed upon four ſtakes in their courts or gardens. The deceaſed lies in a double coffin, the parts of which are cemented cloſely together, and is dreſſed in his beſt apparel, with ſome toys lying by the ſide of him.

When the time and place of burial are fixed on by the prieſts, who are always conſulted upon theſe occaſions, all the kindred of the deceaſed repair to his houſe on the evening preceding the funeral, and paſs the night in carouſing and jollity. At dawn of day they ſet out in proceſſion with the body, the bearers ſinging all the way, and keeping exact time with their voices and ſteps, while the reſt of the company pierce the air with their doleful lamentations.

The common people are interred in graves five or ſix feet deep; but people of rank are depoſited in ſtone vaults, whereon is commonly placed the effigy of the deceaſed, with an inſcription at bottom, diſplaying his titles, &c.

Three days after a funeral, the company who had attended it return to the ſepulchres, to make their offerings to the deceaſed; which ſuperſtitious practice is repeated monthly at the full of the moon, when they cut the graſs growing round the vault or grave.

Children mourn for their fathers three years, during which time, no one is allowed to exerciſe any public office; a man muſt not even lie with his wife; for ſhould any infant be born during the time of mourning, it would not be allowed to be legitimate by the law: quarrelling, fighting, or immoderate drinking, is, during the mourning, deemed an high miſdemeanour.

The dreſs of the Coreans, during this term of ſadneſs, is very mean; it conſiſts of a ſhabby gown of coarſe ſtuff, under which they have a ſort of hair-cloth corded, with a twiſted band of the ſame hanging down from their hats, which are made of green ruſhes. During the whole time of mourning they never waſh themſelves, and conſequently appear very filthy.

No ſooner hath any one breathed his laſt, than his kindred run into the ſtreets like frantic people, tearing their hair, and alarming the whole neighbourhood with their bitter lamentations.

As to religion, the Coreans in general do not concern themſelves much about religious worſhip. According to Hamel, the grandees appear void of all devotion, and rather idolize themſelves than their gods; and though the common claſſes are more religious, yet their worſhip ſeems to conſiſt more in external ceremony than inward adoration. The religion of Foë, ſo much in eſteem by the commonalty of China, hath in Corea its votaries alſo: the country abounds with temples conſecrated to this diety: here too are the followers of Confucius.

Upon certain ſolemn feſtivals they aſſemble in their temples, when every one lights a piece of ſweet-ſcented wood, and throws it into a vaſe placed before the idol. The greateſt part of the Coreans believe the doctrine of tranſmigration, and that there is a future ſtate of rewards and puniſhments.

There are prodigious numbers of monks in Corea; they inhabit almoſt every part of the kingdom; and on their ſolemn feſtivals the ſuperior of the convent preſides, while the reſt of the religious aſſiſt at their ſacrifices; the temple, all the time, reſounding with the diſcordant noiſe of drums and copper-baſons.

Some cities maintain, within their particular juriſdiction reſpectively, not leſs than four thouſand monks; and there are ſingle convents containing five or ſix hundred, which are divided into diſtinct claſſes of ten, twenty, and thirty each. The ſenior of the convent is inveſted with the authority of governor, and has the power of inflicting the baſtinado on his inferiors upon any violation of the rules of their order. Theſe monks do not by vow bind themſelves for life, as in ſome other countries, but have the privilege of returning to a ſecular life when weary of ſolitude: and it muſt be acknowledged, that their mode of life is not very eligible; for they are not only ſubject to a moſt rigorous diſcipline, but are forced to pay heavy taxes impoſed on them by the ſtate, and are beſides held in contempt by the generality of the people. The Royal Monks indeed are better reſpected: theſe are ſuch as live about the court, and are often employed in offices of high importance.

All the monks are to go bare-headed, and to refrain from any connection with the female ſex; neither are they allowed to eat the fleſh of animals. A failure of obedience in theſe reſpects, is puniſhed with expulſion from the monaſtery, beſides previouſly ſuffering the baſtinado.

There are alſo two monaſteries for religious women; the one for daughters of nobility, and the other for young women of inferior rank. Theſe ladies are all ſhaved, but not confined for life; they have a diſpenſation from the king to marry, if they pleaſe, and leave the monaſtery.

SECT. III.

The Eſteem the Coreans profeſs for the Sciences; their Language and Printing; their Method of bringing up Children; their Commerce, and their Money.

THE Coreans profeſs a peculiar eſteem for the ſciences; and for this their liberal taſte they are manifeſtly indebted to the Chineſe: in geography, however, they are exceedingly ignorant, as will appear preſently.

Like the Chineſe, they have their doctors and other literati, who diſtinguiſh themſelves by a double feather in their caps; they paſs regularly to their degrees thro' certain annual examinations in the chief cities, agreeable to the Chineſe cuſtom: the aſſemblage of candidates on theſe occaſions is very conſiderable; but, unfortunately, the ſuffrages of the electors are for the moſt part venal.

The higheſt ambition of a learned man here, is to attain to the diſtinguiſhed honour of being doctor of law, and of arms, at the ſame time.

In geography they are very ignorant, and have the moſt abſurd notions: they think that the globe conſiſts only of twelve kingdoms: their maps extend no farther than Siam. Even the literati entertain the erroneous idea that there are no more than twelve nations in the univerſe; nor has it been poſſible to convince them of their errors. Indeed it is a hard taſk to remove the ſhade of error darkening any comprehenſion unacquainted with the firſt principles of a ſcience.

The Corean language differs from the Chineſe, and hath a ſet of characters peculiar to itſelf, which women and the common claſſes of community ſpeak and write; however, the literati effect the Chineſe language.

The Coreans have the ſame method of printing as the Chineſe; and they have a grand library, which is under the immediate care of the firſt prince of the blood.

The method of bringing up children here, is free from all ſeverity and harſhneſs; they implant into their tender minds a ſenſe of honour and emulation; they relate to them the virtues of their anceſtors, and ſpur them on to aſſiduity in their ſtudies, by extolling the advantage and reputation of learning; the principal part of which conſiſts in the knowledge of moral philoſophy, as preſcribed by the great Confucius.

The chief commerce of the Coreans is with the Japaneſe, more particularly with the iſlanders of Tſuſſima ſubject to Japan, who have a factory at Pouſan in Corea, to which place they bring the ſcented wood, allum, paper, pepper, buffaloes horns, and other commodities; in exchange for which they receive cotton, and gin-ſeng.

Pieces of copper called caſis are the only ſpecies of money uſed by the Coreans, and theſe are current no farther than the frontiers of China: in other parts they make their payments in wedges or ingots of ſilver, without any ſtamp or mark on them.

SECT. IV.

Of the King; of the Civil Government of Corea, and Methods of puniſhing Delinquents; of the Military Government; and of the Naval Department.

THE king of Corea keeps continually in his ſervice a great number of houſhold troops; theſe guard his palace, and attend on him wherever he goes.

If any one happens to be in the way where the king is paſſing, he muſt inſtantly turn aſide, and not preſume to look at his majeſty; and the people all ſhut up their doors and windows; for the king muſt not be ſeen by any of them; and ſhould any one be diſcovered peeping, he would ſuffer the baſtinado.

Thus doth this prince, who is no more than a vaſſal to the emperor of China, exerciſe an unlimited authority over his own ſubjects. He is lord of all the lands in his kingdom, no private ſubject having the abſolute right and property of any eſtate. Theſe lands his majeſty beſtows on whomſoever he pleaſes, and for whatever term of years he thinks proper; though, on the death of the feoffee, the land reverts to the crown.

The Corean monarch has a council of ſtate, compoſed of ſeveral miniſters; theſe aſſemble daily in his palace, though none are ſuffered to give an opinion upon any thing till firſt aſked by his majeſty; neither dare they meddle in any ſtate concern without his royal order. If they behave well, and to the ſatisfaction of the king, they are continued in office during life; and this rule holds good alſo with reſpect to the other court officers, who, unleſs guilty of ſome miſdemeanour, generally die in their employments; but ſuch employments do not paſs by patent to their children.

Magiſtrates of cities, and governors of fortified places, are choſen every third year. In caſe of mal-practices, theſe are either ſent into exile, or ſentenced to ſuffer death.

The royal revenues conſiſt principally in the rents of lands granted to the people; excluſive of this, however, the king has the tythe of every thing productive of profit either on land or ſea; the tythe of the fruits of the earth is collected in harveſt-time, before the crop is taken off from the ground.

The penal laws are here exceedingly rigorous. All rebels and traitors, together with their whole families, are cut off without the leaſt gleam of mercy, and the habitations of the ſufferers levelled with the ground.

If a wife kills her huſband, ſhe is placed up to her ſhoulders in the earth of ſome high-road; and cloſe to her is placed an hatchet, with which every one gives her a chop as he paſſes by her; in ſhort, all paſſengers are by the laws obliged to do this, except thoſe of noble family. The magiſtrates of the place where the murder is perpetrated, are ſuſpended from the execution of their office; and if it be a town of note, it forfeits its juriſdiction, and becomes ſubordinate to ſome other town, or at beſt only ſome private ſubject has the care of it. The ſame penalty is inflicted on any town revolting from the obedience due to its governor, or for bringing any accuſation againſt him not founded in truth.

Though a woman is ſo ſeverely puniſhed for deſtroying her huſband, yet the laws juſtify and protect the man who kills his wife detected in adultery, or any other capital offence proved by ſubſtantial evidence; or if he gives her up to public juſtice, ſhe is condemned to die, with permiſſion, however, to chooſe the mode of her ſuffering death; and in this caſe the women generally cut their own throats.

It has been aſſerted by ſome authors, particularly Hamel, that huſbands are likewiſe puniſhed with death for adultery, eſpecially if they be men of family.

If an unmarried man be detected in crim. con. with a married woman, they puniſh him by ſtripping him down to the waiſt, and leaving him only a pair of drawers on; then they ſmear his face with lime, pierce an arrow through each of his ears, and tie a kettle on his back, which is beat upon as the offender walks through the ſtreets, and then he receives the baſtinado.

Homicide committed on the perſon of a freeman is puniſhed as follows: they oblige the criminal to ſwallow a quantity of vinegar with which the body of the murdered perſon has been waſhed; then they trample the delinquent under foot, and kick him on the belly till he dies. Theſt is puniſhed in the ſame manner.

The diſcipline of the baſtinado is very common here; it is generally inflicted on the poſteriors, and ſometimes on the ſhins and the ſoles of the feet. ‘When this diſcipline,’ ſays Hamel, ‘is given on the ſhins, they bind the ſufferers legs to a couple of benches, the one at his feet, and the other under his hams; and in this poſture they ſtrike him on the legs with a ſort of laſh; they are not permitted to inflict more than thirty ſtrokes at a time; however, two or three hours afterwards they repeat the diſcipline, and ſo on till they have given the full number of ſtrokes agreeable to the ſentence paſſed. When an offender is ſentenced to ſuffer the baſtinado on the ſoles of his feet, they compel him to ſit down on the ground, and then tying his two great toes together, fix them in a wooden frame, and inflict the appointed number of ſtrokes.’

Women and apprentices commonly receive the baſtinado on the calves of their legs. Perſons who are in arrears with the king, or who refuſe to pay their other creditors, are ſentenced to be baſtinadoed on their ſhins, which dreadful and painful diſcipline is repeated every fifteen days till they pay the debt or debts.

State criminals are tried by the grand royal council, which is obliged to lay all the particulars of their procedures before the king.

The conſtitution of the military government in Corea is nearly the ſame as the civil, each province having a general, or chief of the militia, with four or five colonels under him, each of them commanding a regiment; and every colonel has under him ſo many captains, each of which has the government of ſome fortreſs or town; in ſhort, there is ſcarce a village but which has a commanding officer in it; and the inferior officers are obliged to keep an accurate liſt of all the men belonging to their reſpective corps, which they tranſmit at ſtated times to their ſuperior officers, that the king may know exactly the number of ſoldiers that he has in pay.

The Coreans always keep a conſiderable number of ſhips in commiſſion, and every city is compelled to fit out one complete ſhip. Their ſhips of war have commonly two maſts and about thirty oars, with five or ſix men to each oar, which, added to marines on board, make a crew of about three hundred men in each ſhip: their ſtores conſiſt principally of cannon and pot-granadoes; and every province has its particular admiral, who is obliged to review annually the ſhips of war belonging to his province.

SECT. V.

Compendious Hiſtory of Corea.

THIS country was originally inhabited by different people, who had each their own reſpective princes, laws, maxims, and cuſtoms. In proceſs of time they united, and formed themſelves into one nation. According to the Chineſe annals, the moſt conſiderable of theſe early natives were named Kau-kiu-li, deſcended from the Tartars.

A nephew of Gheou, emperor of China, is related to have been the firſt king of Corea; he was, however, ſeized and thrown into a Chineſe priſon by his uncle, for ſome miſdemeanour; but Gheou being afterwards dethroned by Vou-vang, the founder of the thirteenth dynaſty, the nephew, whoſe name was Ki-tſe, was reſtored to his liberty. He retired to Corea, where he introduced the Chineſe laws, civilized his people, and acquitted himſelf in the public adminiſtration of affairs with great prudence and wiſdom; not, however, without irreſiſtably harbouring the corroſive reflection that Vou-vang was an uſurper, and had deprived his family of the imperial crown. This event happened in the year 1120 before the Chriſtian æra.

The ſucceſſors of Ki-tſe enjoyed the throne of Corea near nine hundred years; but at length Tchuang-ſiang-vang, emperor of China, ſubdued the Coreans, and reduced the title of their king to that of Hean, or count, with a very limited authority annexed. About forty years afterwards a prince of the family of Ki-tſe, named Chun, reſumed the title of king, but was in a very ſhort time dethroned, and at his death the race of Ki-tſe became extinct.

A native of China, named Vey-nan, then forced his way to the throne of Corea; and, in order to ſecure his uſurpation, courted an alliance with the emperor of China, and obtained the title of Vang or King. The ſovereignty, however, did not continue a long time in the family of Vey-nan; for his grandſon was maſſacred, and the Chineſe profiting by the confuſion attendant on this circumſtance, conquered Corea a ſecond time. It was, however, in proceſs of time, reſtored to its ancient monarchical form of government, and the king ſubmitted to pay a tribute to the emperors of China.

Since the laſt mentioned period, Corea has undergone various revolutions; ſometimes being under vaſſalage to the Chineſe, ſometimes tributary, ſometimes independant, and almoſt always at war with that nation. It is now, however, tributary to it; and his Corean majeſty, on his acceſſion to the throne, receives, from the emperor of China, his confirmation upon his knees.

CHAP. IV.

Of the Country of the MONGOLS.

SECT. I.

Of its Situation, Extent, and Climate; of the Natives, as to their Perſons and Dreſs; of the Animals, &c. Of the Kalka Mongols.

THE country of the Mongols is ſituated to the north of China, and the natives are of the ſame orignal as thoſe who accompanied Tamerlane in the conqueſt of India, Perſia, &c.

This country is bounded on the eaſt by the territories of the Mantchews, by the country of Kalkas on the weſt, by China on the ſouth, and by Eaſtern Tartary and the Kalka Tartars on the north. It is about three hundred leagues in length, and two hundred broad.

The climate is exceedingly ſevere here, and ice lies on the ground eight or nine months together. It is a country not very well known, except that part of it which the caravans paſs in travelling from Muſcovy to China.

The natives are in general of a middle ſize, but very ſtrongly made, with broad faces, black eyes, flat noſes, long whiſkers, ſallow complexion, and of a moſt rude behaviour. Their hair is nearly as thick and ſtrong as horſe-hair, which they cut cloſe to the head, and leave only a tuft at top: they wear large ſhirts and calico drawers; and their garments, lined with ſheep-ſkin, reach down almoſt to their feet; theſe they faſten on their bodies by ſtrong leather ſtraps. Indeed when on horſeback, they wear a ſhort jacket, with narrow deer ſkin ſleeves, having the fir outward; trowſers and hoſe of the ſame kind of ſkin, both of one piece, and light to the limbs. On their heads they have caps bordered with fur.

The women are not quite ſo coarſe-featured as the men, though their dreſs is much the ſame as the men wear in common.

The animals inhabiting this country are camels, dromedaries, cows, horſes, ſheep, mules, elks, bears, tygers, and wolves. There is alſo every ſpecies of game known in Europe.

Rhubarb and other medicinal herbs grow here; and there is plenty of ſalt and ſalt-petre.

There are a race of Tartars, called the Kalka Mongols, who are dependent on China; theſe dwell beyond the Mongols, and take their name from the great river Kalka. Their perſons, habits, manners, &c. are the ſame as the Mongols.

SECT. II.

Further Account of the Natives; their wandering about from Place to Place; their other Cuſtoms ond Manners; their Dexterity on Horſeback; their Contempt for Agriculture; their Government, religious Tenets, &c.

THE Mongols live in little moveable huts, formed of twigs covered with matted wool; they have a fire in the centre, with a hole at the top to let out the ſmoak, and boards or benches round the fire to ſit or lie upon. Ever having had an averſion to a ſettled life, they continually rove about from place to place with herds and flocks. They generally ſet out in the ſpring on their peregrinations, and their number in one body is frequently ten thouſand, preceded by their herds, &c. when they come to an inviting ſpot, they live upon it till all the graſs and verdure are eaten up. The ſpots on which they fix their tents are commonly the banks of ſome river or lake, and in the winter they remove to the ſides of mountains, where it is ſaid they are ſo ſociable as ſometimes to make ſubterraneous communications from hut to hut.

They eat horſe-fleſh and ſubſiſt otherwiſe by hunting and fiſhing, as well as on the milk of camels, goats, cows, and mares; they drink water that has been boiled with the coarſeſt ſort of Chineſe tea; they extract a ſpirituous liquor from the ſour milk of mares, and diſtil it after fermentation; with this they get intoxicated, and ſmoak a great deal of tobacco.

Horſe-fleſh, of which they are paſſionately fond, ſome of them eat raw; and if it be young and a little tainted, the more palatable and delicious. They are as filthy in their dreſs as in their food, and ſtink as they paſs; the dung of their cattle they often make uſe of as fuel.

The ſupporting a war, by laying waſte a country, is a very ancient cuſtom amongſt theſe people. Their tribes are commanded by ſeparate khans or leaders, and they elect a great khan, who conſequently claims a paramount power over all; his reſidence is a kind of military moving ſtation, and he can bring into the field from twenty to ſixty or ſeventy thouſand horſemen.

The grand Chan of Cambalu, as authors relate, controuled the whole mighty regions of Tartary in the days of Tamerlane; and ſo much did he pride himſelf on his authority, opulence, and grandeur, that, "each day (ſays one author) as ſoon as he was ſeated to dinner, a trumpet ſounded, by way of giving notice to all the other monarchs in the globe that they might alſo go to dinner."

The Mongols are remarkably dextrous in handling their ſabres, and ſhooting with bows and arrows; they are inured to horſemanſhip from their infancy, and will, while in full gallop, ſplit a pole in pieces with an arrow, though at a conſiderable diſtance.

Theſe people have the utmoſt contempt for agriculture, looking upon all buſineſs of that kind as the moſt abject ſlavery. When they are angry with any body, they wiſh it may be his fate to work like an European.

When any of them are become very infirm with the weight of years, others of them make ſmall huts for the aged invalids near a river, and there leave them for their ſpeedy journey into the next world, and think that in this they do them a friendly office.

As their whole employment is the attendance on their cattle, which they ſell or exchange with the Chineſe for ordinary tea, coarſe cloth, &c. they are never troubled with much care or anxiety; for they have nobody to pleaſe, nor any body to fear.

It cannot be ſuppoſed that ſuch a ſavage race can be under any very regular form of government, eſpecially as they are continually roving from place to place. It muſt be obſerved, however, that as their country is divided into diſtricts, and that as each of theſe hath a khan of its own, the Tartars of one province muſt not emigrate to another; they are to confine themſelves to their own nation, where they have full liberty to roam as much as they pleaſe.

As to matrimony among theſe delicate people, the men purchaſe their wives with cattle; and when the wife is turned of forty, ſhe is employed by the huſband as a ſlave, and as ſuch muſt attend the young wife who ſucceeds her.

The Mongols worſhip the idol Foë, and they have a high-prieſt amongſt them, to whom they do homage, and think that he has the power of obtaining favours from Foë for them. Whenever this prieſt ſignifies his pleaſure to remove to any particular part of the country, the inferior prieſts and a great number of other perſons attend him; and thoſe who reſide on the ſpot to which he is going, meet him on the road in crowds, ſupplicating his bleſſing; which he never fails to beſtow upon ſuch as can make him an adequate contribution towards his ſupport; and this he is in no doubt of receiving for his benediction, as he ſuffers none to approach his ſacred perſon but the higher order of people. This high-prieſt is named Khutucktu; and ſome of the deluded people think that the holy ſpirit which animates him, immediately on his death paſſes into the body of him who is elected to ſucceed him; which tranſmigration is perfectly conſonant to the doctrine of the metempſychoſis, the eſtabliſhed ſyſtem in many parts. Others think that he grows old with the decline of the moon, and reſumes his youth with the new moon.

Thoſe who die in their huts, are thrown into a burning pile, and their bodies conſumed to aſhes, which are afterwards interred on ſome mountain.

CHAP. V.

SIBERIA

SECT. I.

Diſcovery, Extent, Situation, and Climate of Siberia; its Rivers and Mines; with an Account of a ſurpriſing Kind of Bone found in that Country.

THE diſcovery of Siberia was made by one Anica, a native of Muſcovy, who having obſerved companies coming annually from it with firs, reſolved to get an inſight into their trade, eſpecially as theſe people ſailed down into Muſcovy by the river Whitſogda (on the banks of which he reſided) to the towns of Ozeil and Uſtenga, ſituated on the Dvina.

Anica found means to eſtabliſh a correſpondence with them, and they ſuffered him to ſend ſome of his children and other relations with them on their return.

Siberia is a country of vaſt extent, reaching from fifty to ſixty-eight degrees north latitude, and is bounded on the weſt by Ruſſia, from which it is ſeparated by the mountains of Werkhotauria, which extend from mount Caucaſus, and divided Aſia from Europe quite to the Frozen ocean, which bounds it on the north; on the eaſt it is bounded by the Japaneſe ocean, and part of Tartary, and on the ſouth by the ſame. It is upwards of three thouſand miles in length from eaſt to weſt, and is about ſeven hundred and ſixty broad.

The ſouthern part of Siberia is the only part fit for human beings to live in: here the climate is mild, and the ſoil appears as if it would be fertile, if cultivated; but, for want of inhabitants, very little corn is produced. The northern part exhibits nothing but impenetrable woods, ſnow-topt mountains, fens, lakes, marſhes, &c. and is withal ſo expoſed to the bleak winds, that it is quite barren and deſolate. Not a bird appears to give notice of any change of ſeaſon; even rooks and magpies quit theſe deſarts, where nature becomes quite torpid. The natives are obliged to make paſſages through heaps of ſnow, and the delights of ſummer are not experienced here longer than about three months, during which ſhort ſpace of time the inhabitants ſow rye, oats, peaſe, and barley, but which ſeldom come to any ſatisfactory perfection. Nine months in the year the natives are partly ſhut up in their cottages, ſcarcely ever venturing out: fir-trees of conſiderable heighth bend under the weight of ſnow: a melancholy gloom ſpreads all around, and the ſtillneſs is interrupted only by the cries of ſome wretched travellers in ſledges.

'Tis to theſe dreary regions the Czars of Muſcovy baniſh their courtiers and other great perſons who incur their diſpleaſure. Some are baniſhed for a limited term of years, and others for life, with the allowance only of one penny per day, and ſometimes without any allowance at all; ſo that, as they are ſent deſtitute from court, theſe miſerable exiles paſs a moſt dreadful life. They ſhoot for their livelihood, and are obliged to ſend an annual tribute of firs to the Czars; elſe they are moſt ſeverely puniſhed by taſk maſters who ſuperintend them.

There are ſeveral large rivers in this country, the chief of which are the Jeniſea, the Oby, and the Lena; theſe contain almoſt all the ſame kinds of fiſh as are to be found in Europe, trouts, tench, pikes, carp, and breams; but ſalmon, ſmelts, craw-fiſh, &c. are very ſcarce. Sturgeons, whitings, haddocks, &c. are here in plenty; and there are, beſides, many ſorts of fiſh unknown in Europe.

On the banks of ſome of the rivers is found a ſurpriſing kind of bone, like ivory; it hath the reſemblance of elephants teeth, and is of different ſizes. When ſplit or ſawed, it exhibits a variety of figures, ſuch as birds, flowers, &c. and the longer it hath lain on the ground, the greater is the diverſity. Of this bone ſeveral trinkets are made and ſent to China; and various are the opinions on this very extraordinary curioſity: ſome call it real elephant's-teeth, which they ſay have lain there ever ſince the flood; others think they are neither teeth nor bones, but a kind of foſſil ivory; others, that they are the teeth of ſome amphibious animal driven up the rivers from Greenland. One author, who differs from theſe, ſays, "near the river of Jeniſea there is a monſtrous animal which lives under-ground; its teeth have been found on the ground, and are like ivory."

Here are gold, ſilver, copper, and iron mines; alſo lapis lazuli, jaſper, and loadſtones: the iron ores are excellent; the brown iron ore is of a very fine grain, and the loadſtone acts upon it only after it has been calcined. Theſe relations lived on very good terms with the natives, and the following year Anica ſent more people, who carried with them a variety of trinkets, exchanging them for firs and other articles: in ſhort, they met with every ſucceſs they could wiſh for.

It was in the northern part of Siberia this traffic was carried on in the moſt clandeſtine manner, till the Anicians, or family of Anica, ſecured, by conſiderable preſents, the protection of prince Boris-Goddon-off, brother-in-law to Feodor Jwanowitz, the then reigning Czar of Muſcovy.

They did not in their deputations inform this prince that they had actually eſtabliſhed a commerce in Siberia; this might have coſt them their lives; but they only, in a dutiful meſſage, acquainted him with their adventure, and of the opportunities there were of ſetting on foot a moſt profitable trade. Boris was ſo charmed with this intelligence, and with the preſents he had received, that he obtained a patent for their immediately colonizing the parts they were in; which patent alſo entailed on them and their poſterity the lands they were in poſſeſſion of, without demanding any tribute whatever to be paid by them.

Numbers of other coloniſts were ſoon ſent to Siberia, eſcorted by troops: theſe took with them quantities of ſilk, trinkets, and other things, and paſſed through the reſpective territories, diſtributing them to the natives, and informing them they were come on an amicable viſit from the Czar. They travelled alſo through Samoieda, as far as the river Oby, in ſuch pomp and ſtate, and diſtributed their favours ſo liberally, that the Samoiedians formed a very high opinion of them. The Ruſſians learnt their language, and brought ſeveral of them home with them, who as ſoon as they entered Moſcow, appeared raviſhed with every thing they beheld: churches, caſtles, and other buildings, delighted them exceedingly; every thing was new to them, and conſequently had its charms. The Czar, whom they ſometimes ſaw in his palace ſurrounded by his courtiers, and at other times in his coach encompaſſed by his guards, they looked upon as ſome famous deity.

Theſe people, in their correſpondence with their countrymen, failed not to extol all they had ſeen, and the reception they had met with. The conſequence was, that they with great readineſs ſubjected themſelves to the payment of an annual tribute, and about the year 1595 became wholly the vaſſals of Ruſſia.

M. Iſbrand Ides however affirms, that it was Samoieda *only* that was diſcovered in the reign of Feodor Jwanowitz, and that Siberia had been diſcovered in 1563.

In order to give our readers every poſſible information, we ſhall preſent them with the account of the diſcovery and reduction of Siberia as related by the abovementioned author. He ſays, that after the diſcovery of Siberia by Anikca in 1563, one Termack Timofeiwitz, at the head of a numerous gang of Coſſacs, ravaged all the country about the rivers Occa and Volga; that the Czar therefore ſent a conſiderable force againſt him, and obliged him to retire to the mountains which divide Ruſſia from Siberia; that he croſſed theſe mountains, and got into the territories of M. Strogonoff, whoſe friendſhip he had the good fortune to obtain, and by whoſe aſſiſtance he embarked with his banditti on the Tagil, and ſailed down that river to the place where it diſcharges itſelf into the Tura. Purſuing his courſe on this river, he ſeized upon the city of Tumen, ſurpriſed Tobolſky, made priſoner the ſon of the Chan Zutchuin, a boy about twelve years of age, and ſent him to Moſcow, with the offer of annexing Siberia to the Ruſſian crown; by which he obtained a pardon: he was however ſoon afterwards drowned, and the Czar ſending a number of troops into Siberia, the whole country ſubmitted to his arms.

Having thus far given a general account of Siberia, we ſhall now proceed to particulars, and deſcribe the peninſula of Kamtſchatka.

SECT. II.

PENINSULA of KAMTSCHATKA.

Its Extent, Situation, Climate, and Mines.

THE eaſtern ocean, which ſeparates Kamtſchatka from America, bounds this peninſula on the eaſt; and on the weſt it has Penſchinſka for its boundary, commencing near the ſouthern point of the cape of Kamtſchatka, and extending northerly between Ochotſkoy and the weſtern coaſt of Kamtſchatka. The ſouthern part of Kamptſchatka is in fifty-one degrees north latitude, and in one hundred and forty-three degrees longitude eaſt of London. This peninſula is divided into two parts by a chain of hills reaching from north to ſouth; its chief rivers are the Awatſcha, the Kamtſchatka, the Teghil, and what is called the Great River. Its lakes are extenſive and numerous.

The winter here is not very inclement; their ſpring and ſummer, however, do not continue more than four months; nor is the latter ſeaſon by any means agreeable; for as the adjacent hills are covered with ſnow, the air even in the middle of the ſummer is ſometimes pretty cold, attended with frequent rains.

Mines of iron and copper have been diſcovered in many places; the iron ore hath been found to be compact, of a yellow colour, inclining to red; and, in ſome parts, black metallic particles have been obſerved, more compact than the reſt of the ore. This ore, when crude, could not be attracted by the loadſtone, but became ſo in a ſmall degree when calcined.

A ſolid iron ore has been alſo diſcovered here, ſimilar to that found to the ſouth-weſt of Echaterinenburg: its ſurface was found to be covered with a yellow oker, of a reddiſh brown in the breakings of its ſolid parts. The ore, when crude, was not acted upon by the loadſtone, though ſlightly attracted by it after calcination.

The copper mines are like ſome of thoſe produced on the Ryphæn mountains, having the Malachites, under the form of Stalactites and Stalagmites, in their cavities, very beautiful, and capable of being poliſhed.

SECT. III.

Their Timber, Shrubs, Medicinal Plants, Vegetables, Animals, Birds, Fiſhes, and Inſects.

THE natives of Kamtſchatka have a choice of timber for a variety of uſes, as well as a plenty of ſhrubs of diverſe kinds; they have alſo ſeveral excellent plants for medicinal purpoſes. Barley, oats, peas, turnips, &c. grow likewiſe here.

The graſs ſprings up ſo faſt, that they have three harveſts, and the blades frequently riſe to the height of five feet.

The tame and wild animals of this country are extremely numerous. The wild animals are black and white bears; the firſt are very common. There are wolves in all the foreſts, as well as lynxes, boars, elks, and a kind of ſtag very much like the fallow deer. The bears never attack a man, unleſs they find him aſleep, when they tear the ſcalp off the back part of his head, and ſometimes entirely deſtroy him.

There are prodigious numbers of foxes, ſome white, ſome yellow inclining to red; ſome are grey, with a black ſtreak on the back, and are much valued; the white ones however are ſtill valued, as being ſcarcer. There are the black-cheſnut and the blue-breaſted foxes, and theſe are in general too crafty for their purſuers, their ſagacity exceeding that of the other ſpecies.

The opulence of this country conſiſts in its ſables and ermines; the ſables, which are ſold at a high price, excel thoſe found in any other part of the globe: the natives eat the fleſh, and eſteem it very fine food.

The gulo, or glutton, is alſo found here; likewiſe other kinds of beaver, as the atis, rein-deer, and ſayga. The natives collect themſelves in companies to hunt theſe animals; they go at the cloſe of the winter, from the month of March to the end of April, taking proviſions with them. The glutton, which hath a very fine fur, is a terrible enemy to the deer; it will vault itſelf from a tree upon the deer's back, and fixing between the creature's horns, tear out his eyes; the afflicted animal, with exceſs of agony, falls to the ground, when the glutton rips his fleſh from his bones.

There are great numbers of dogs in this country, which reſemble the European, and live much upon mice and fiſh; they ſcratch up the ground for the former, and ſeize the others from their ſtreams. Theſe dogs are of infinite utility to the natives in drawing their ſledges over the ſnow; they ſcarce ever loſe their way even in the dreadfulleſt weather.

There are ſeveral ſorts of amphibious animals; one is the ſea-cow, about thirty feet in length, and weighing ſix or ſeven thouſand pounds; the ſkin of which is ſo hard, that ſcarce an hatchet or axe will penetrate it. The fleſh of a young ſea-cow, properly boiled, has a good taſte; the lean part is ſomewhat like veal, and the fat is like pork. The method of catching this animal is by an iron hook ſtruck into it by ſome men in a ſmall veſſel; then, by a rope held by people on ſhore, the ſea-cow is drawn gradually to the land, while thoſe in the veſſel cut the creature with inſtruments in ſeveral parts of its body till it expires.

It is not a matter of any great difficulty to take the ſea-cow from its element, for it ſeldom raiſes its head above the ſurface of the water, though its ſides and back are often ſeen.

Here are ſea-horſes and ſea-cats; the latter have long hairs ſtanding out on each ſide of their mouths like thoſe of a cat, and they weigh from five to eight thouſand pounds; their eyes are as large as a bull's, and they will fly at people in boats; even if they are blinded by ſtones thrown at them, they will not retire, but gnaw the very ſtones that are thrown; however, when once deprived of ſight, there is no great danger to be apprehended from them. The male and female differ both in form and diſpoſition; ſo much in form, that they would be taken for different animals; and as to diſpoſition, the female is mild, inoffenſive, and timid. As a proof of this, when an attempt is made to ſeize a young ſea-cat, and the male, by its vigorous defence of it, affords the female an opportunity of taking it off in its mouth; if, in this caſe, the female ſhould happen to drop it, the male abandons his adverſary, and flying directly at the female, ſeizes her with all imaginable fury; when the latter ſtrives to mitigate his rage, by licking his paws, and ſhewing every ſign of ſubmiſſion.

The ſeas abound with ſeals, which are caught by different methods; ſometimes they are killed ſleeping upon rocks; and at other times they are taken in the water.

As to fiſh, here is, amongſt a variety, the ſterlet, which is ſo much like the ſturgeon, that there is ſcarce any difference, except that it is ſmaller and more delicate: it is ſo fat, that it may be fried without oil. Here are whales from ſeven to fifteen fathoms long.

Among the birds of Kamtſchatka, are eagles, hawks, pelicans, ſwans, geeſe, widgeons, ducks, cuckows, magpies, ſnipes, partridges, &c.

A bird called the red-neck diver is very curious; on the lower part of its neck it has a ſpot of beautiful red: the lower part of its neck, beneath this ſpot, is covered with feathers of a brown colour in the middle, and edged all round with white: the breaſt, belly, and legs, are of a very beautiful white.

There is a variety of ſea-fowl on the coaſt of the eaſtern ocean, as ſea-peacocks, ſea-pies, green ſhanks, puffins, &c. Here too are the cormorant, ſea-raven, and urile.

As to inſects, here are ſometimes ſeen clouds of dragon-flies, locuſts and gnats. The dragon-flies forming columns, fly with incredible ſwiftneſs; and the gnats are ſo troubleſome, that the inhabitants are obliged to veil their faces.

SECT. IV.

Of the Natives; their Perſons, Dreſs, and Habitations; their marriage Ceremonies; Method of bringing up Children; ſhocking Uſage of deceaſed Perſons.

THE Kamtſchadales, or natives of Kamtſchatka, inhabit the ſouthern part of this peninſula; the northern part, ſituated on the Penſchinſka coaſt, and on that of the eaſtern ocean, is inhabited by the Koreki; and the Kuriles dwell in the iſlands extending ſouthward of Japan: ſo that the natives of Kamtſchatka are ſeparated into three diſtinct nations or people. This peninſula has no one fixed general appellation among the inhabitants, though the Ruſſians call the whole country Kamtſchatka; it has the ſeveral names of Kurilſki, Bolſcheretſki, Awatſcha Koreki, Ukoi, and Tegil, ſome from the names of the natives, and others from ſome particular or memorable circumſtance that hath occurred.

The Koreki nation is ſubdivided; there are the ſettled Koreki, and the wandering or rein-deer Koreki; the firſt dwell upon the banks of rivers, and the others rove about with their herds.

The three divided nations have different languages; even the ſubdivided Koreki have each a diſtinct language.

The Kamtſchadales are ſhort in ſtature, and reſemble moſt of the other inhabitants of Siberia, except that their faces are ſomewhat ſhorter, their mouths larger, and their checks fuller; they have dark hair, hollow eyes, ſharp noſes and tawny complexions: the ſwarthineſs of their complexions is ſaid to be principally owing to the influence of the ſun reflected from the ſnow in the ſpring ſeaſon; for ſnow lies thick upon the ground at this ſeaſon, which has in general finer days than the ſummer produces. Some of the natives, who are obliged to be in the woods, cover their faces with a kind of netting, to obviate the effects of the ſun-beams darting on the ſnow; for it is not only the complexion, but the eye-ſight, which ſuffers by this refraction.

The dreſs of theſe people conſiſts of deer-ſkins, with the fur outwards; alſo of dog-ſkins and other animals. They often wear two coats, the ſleeves of the outer coat reaching down to the knees; they have a hood to it, which in bad weather ſerves to cover the head; and they ornament the back part with ſhreds of ſkins, and ſometimes of ſilk, of different colours.

The women wear the ſame ſort of garments as the men; though their coat, or rather waiſtcoat, ſits cloſer to their bodies, and is decorated with ſlips of red, blue, and yellow cloth, and ſometimes ribband, or woollen liſt. To this waiſtcoat is joined a ſort of petticoat coming about half way down the leg. The men wear a leather belt round them, and their legs are covered with different coloured ſkins; they wear ſeal-ſkin caps or hats, and ſometimes a hat or cap of birch bark: ſome have caps of graſs plaited. The women let their hair grow much longer than the men; they plait it, and hang braſs trinkets to it: they have fur caps, that are white within, and black without.

Neither men nor women ever waſh themſelves, but live in a moſt beaſtly manner; they neither cut their nails, nor comb out their hair, though ſome pains be beſtowed in plaiting the latter; the men plait their hair as well as the women. They eat raw fleſh, carrion, ſtale fiſh, or any thing that comes in their way, however filthy. They live in huts under ground, covered with graſs or earth, and ſometimes with the ſkins of the animals they have killed in the fields, undreſſed, and ſtinking moſt abominably. They place benches in their hovels, with a fire place in one corner, and on theſe benches repoſe themſelves. Some of the huts are covered with mats, and are alſo lined with them. Theſe are their winter dwellings; nor are their ſummer retreats much better, except that they are built on the ſurface of the earth, and conſtructed with rather more regularity. Theſe indeed are built high on pillars, with beams thrown acroſs them, on which a floor is fixed, with a roof riſing from each ſide to a centrical point; and indeed it is neceſſary that theſe ſummer habitations ſhould be thus high: elſe the inhabitants would be in continual danger from the wild beaſts. They eat out of bowls, or troughs, with their dogs, and never waſh them afterwards.

Now a word or two upon the marriage ceremonies of theſe cleanly and delicate people: when a man hath met with a young woman that he likes, he engages into the ſervice of her parents, and after the expiration of a limited time of ſervitude, obtains either permiſſion to marry her, or is diſmiſſed with a requital for his ſervice. If he has leave to marry, the nuptials commence immediately, and the whole ceremony conſiſts in the bridegroom ſtripping the bride naked, whoſe cloaths, however, are ſo faſt bound by ſtraps and girdles, that he finds it no eaſy taſk to accompliſh his purpoſe: at this criſis ſeveral women ſhelter and protect her from him, who however ſeeking an opportunity to find her leſs guarded, makes freſh efforts to undreſs her: but if ſhe cries out, and her exclamations bring aſſiſtance, the women who come fall upon the man, ſcratching his face, tearing his hair, and otherwiſe roughly treating him; till the bride, ſhewing ſome concern for his ſituation, and the women becoming leſs violent in their aſſault, the man at length ſucceeds, and then retires from her, who however calls him back, and acknowledges in a ſoft plaintive tone that he has conquered her. Thus the ceremony ends, and next day the happy couple repair to the hut of the huſband. In about a week afterwards they make a viſit to the wife's parents, when all the relations of both parties being aſſembled, they there celebrate the marriage feaſt.

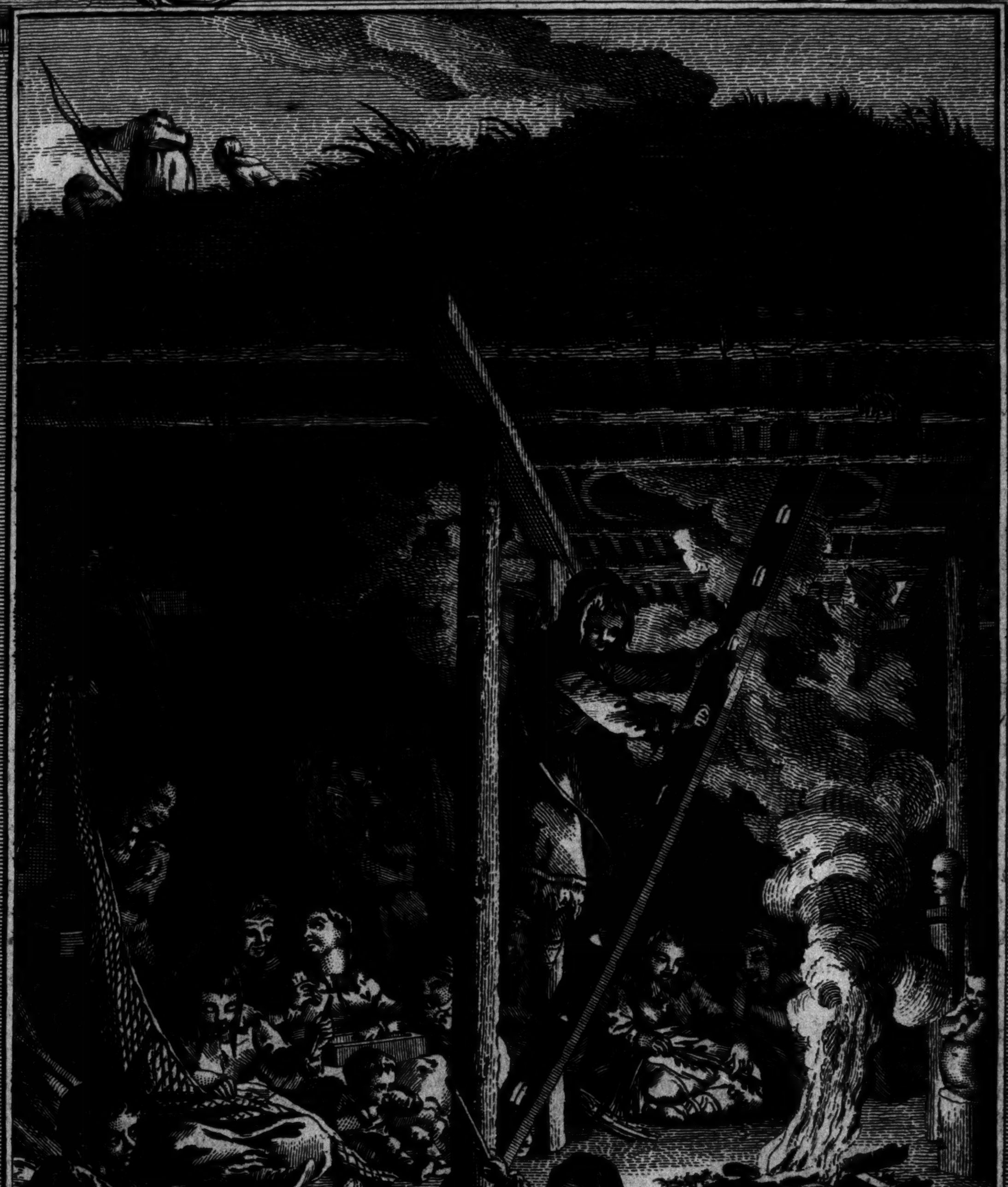
Some of the men marry three wives, who in general live in a friendly manner with one another, and are never jealous.

Though an attempt in a woman to procure abortion be deemed a very capital offence, yet if twins be born, one of them muſt be deſtroyed.

Women put their infants in a baſket, faſtened to an elaſtic pole, which is eaſily moved with the foot, to rock them. As ſoon as they can ſtand on their legs, their mothers leave them to themſelves, ſuffering them to roll on the ground any where; they are moſt commonly half naked, and begin to walk at a time when in Europe a child would not be able to ſtand. Soon afterwards they run about in the ſnow.

The Kamtſchadales never bury their dead, but often give them to the dogs, and ſay that as the deceaſed are thus devoured by dogs, they will enſure to themſelves a pleaſant carriage in ſledges drawn by fine dogs in the other world. This abominable cuſtom, however, is not univerſally practiſed; ſome leave their dead in their hut, and ſeek a new habitation. The apparel of the dead perſon is always thrown away, from a ſuperſtitious notion that whoever ſhould wear it would meet with ſome capital misfortune.

Engraved for Middleton's Complete System of Geography.



Subteraneous Winter Habitations of the
KAMTSCHADALES.

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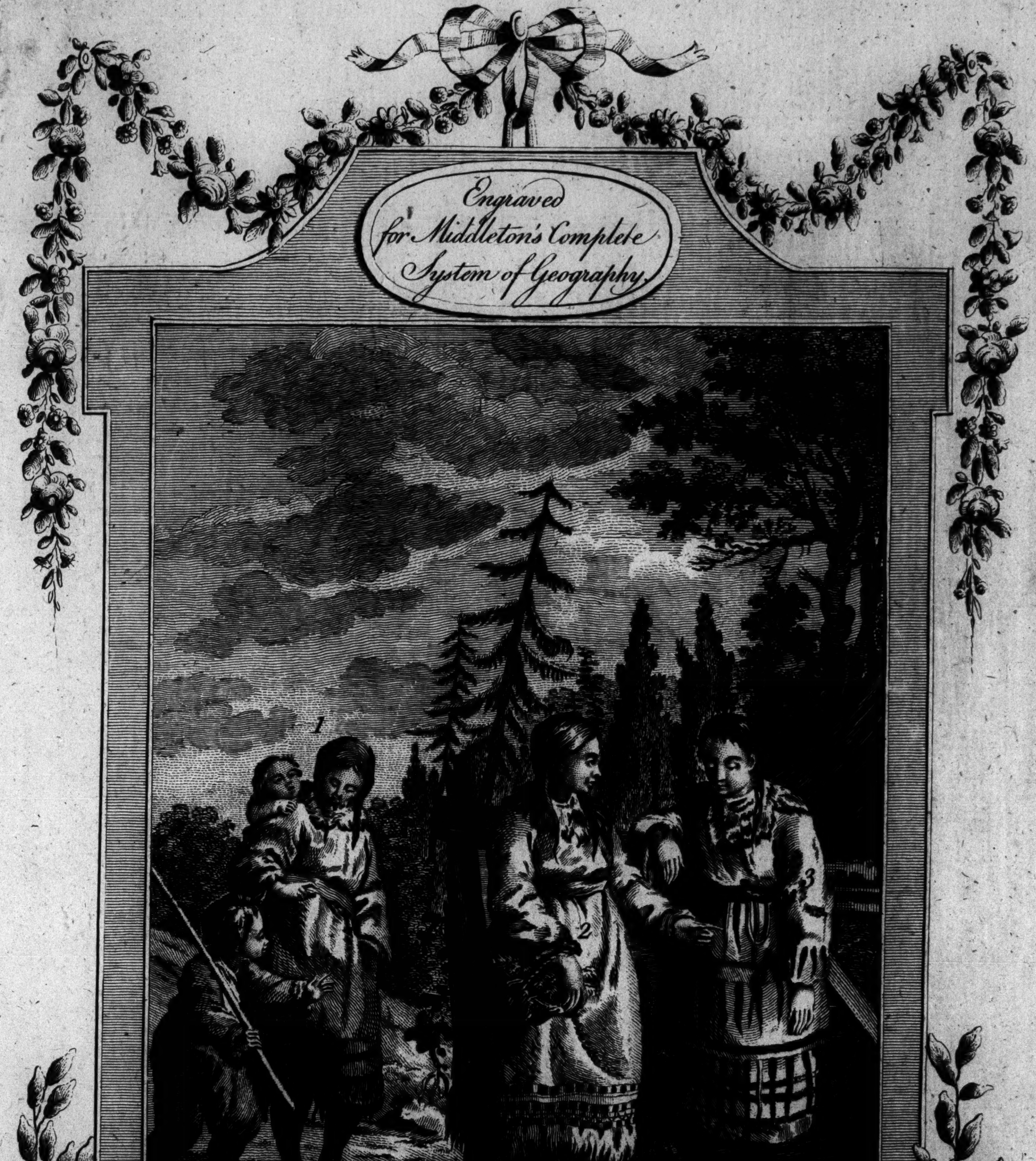

DRESS of the WOMEN of KAMTSCHATKA.

1 Common Dreſs...... 2 Holiday Dreſs....... 3 Grandest Dreſs....

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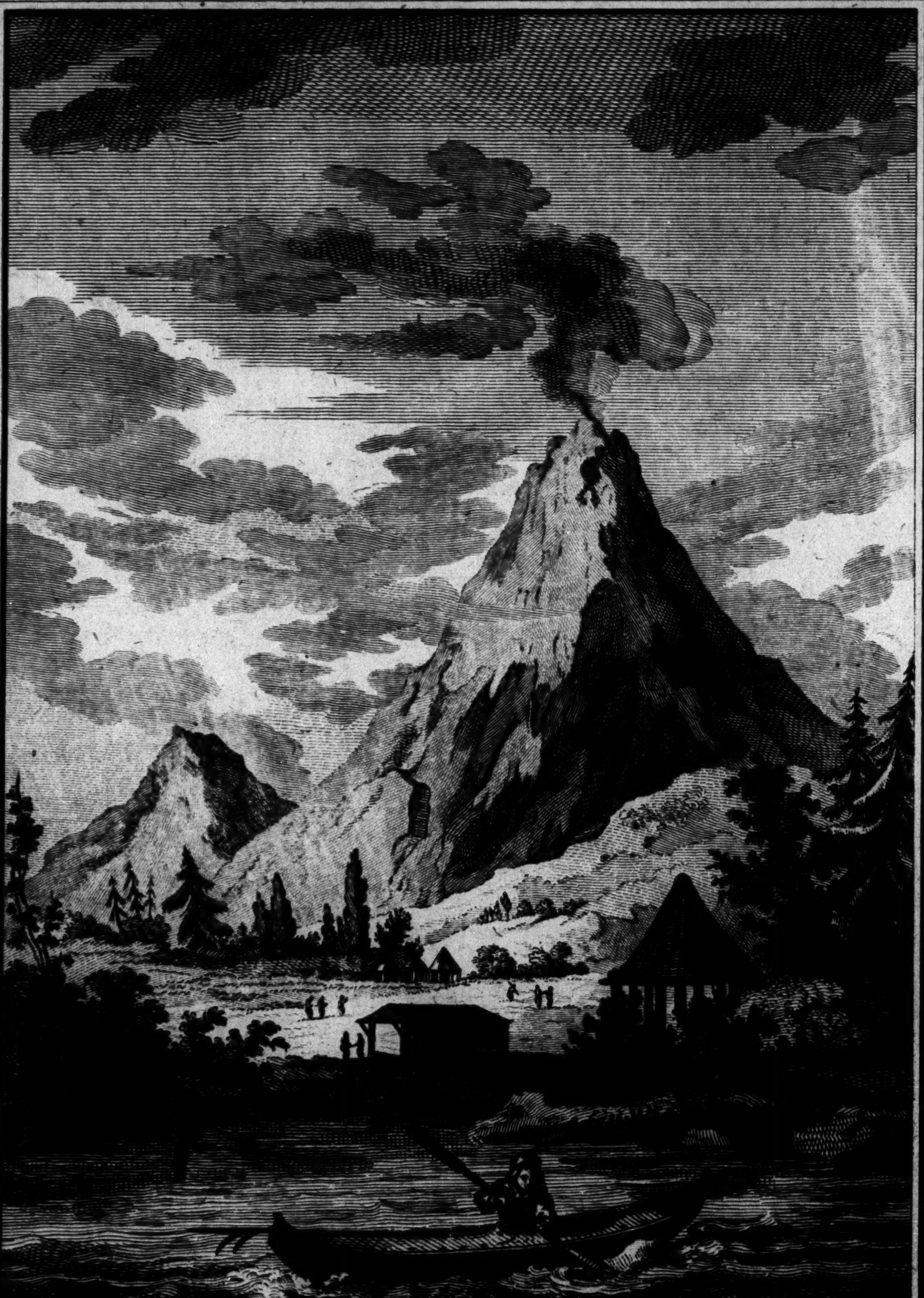


The VOLCANO of AWATCHA
in Kamtschatka.

SECT. V.

Their Method of Travelling; their hunting of the Bear; the uſual domeſtic Employments of both Men and Women; the Cruelty exerciſed by the Men when they go to war; the religious Notions of theſe People; their Law with regard to Murder; their Diſeaſes to which they are ſubject.

THE Kamtſchadales always travel in ſledges drawn by dogs; the number of dogs is generally four, which are drove by a whip. The perſon in the ſledge is ſeated on the right ſide of it, with his feet hanging over, and is obliged to ballance himſelf with great care leſt the ſledge ſhould overſet. In tolerable roads they can travel a great diſtance in a ſhort time, carrying with them proviſions, &c. they can travel about thirty verſts a day; a verſt is ſomewhat leſs than three quarters of an Engliſh mile.

Among other animals they hunt the bear; they uſe rackets to walk upon the ſnow with, arming themſelves with pikes, and taking dogs with them to provoke the animal. They then wait till he comes out of his encloſure, for they would attack him to great diſadvantage while he remained there, becauſe the ſnow being very firm in that place, the bear would be able to avail himſelf of all his ſtrength; but the inſtant he comes out, he ſinks into the ſnow, and while he is endeavouring to diſengage himſelf, the hunters eaſily deſtroy him with their pikes.

The following is the manner in which they dreſs their ſeal-ſkins: they firſt wet and ſpread out the ſkin, and with ſtones fixed in wood ſcrape off all the fat; then they rub it with caviar, roll it together, and tread on it; they afterwards ſcrape it again, and repeat the firſt part of their proceſs till the ſkin is thoroughly cleaned and ſoft. Skins of beavers, deer, dogs, &c. are prepared in the ſame manner.

The men, when not employed in hunting or fiſhing, weave nets, and conſtruct ſledges and boats; and in the ſpring and ſummer they procure the neceſſaries of life, and lay up a ſtore for the ſucceeding winter.

Making of ſhoes, ſewing of cloaths, dying of ſkins, &c. are the buſineſs of the women, who alſo make glue of the dried ſkins of fiſhes, and particularly of the whale. They uſe a board of dry wood to light their fires; in this board are ſeveral round holes, into one of which putting the end of a ſmall round ſtick, they roll it backwards and forwards till the friction cauſes the wood to take fire.

The Kamtſchadales are arrant cowards, and yet ſeem to deſpiſe life, through an innate kind of ſtupidity. They never attack their enemies openly, unleſs compelled to it, but ſteal privately to their huts, and moſt barbarouſly uſe them, cutting them to pieces, and even tearing out their intrails: theſe cruelties are exerciſed with triumph and ſhouts of joy. Whenever they hear of a foe advancing towards them, they retire to ſome mountain, and fortify it as ſtrongly as poſſible: if there be a probability of the enemy getting the better of them, they immediately cut the throats of their wives and children, and then meet their aſſailants with a frantic rage, ſelling their lives as dear as poſſible. Their weapons are ſpears, and bows and arrows.

As to the religious notions of theſe people, they erect a ſort of pillar on ſome plain, and cover it with a parcel of rags. Whenever they paſs by this pillar, they throw at it ſome fiſh or fleſh, and avoid killing any bird or beaſt near it. They think that woods and burning mountains are inhabited by evil ſpirits, whom they live in great fear of, and make them offerings; ſome of them have idols in their huts. They have a very imperfect idea of a Supreme Being, and think he can neither diſpenſe happineſs or miſery; the name which they have for the Deity is Kutchu. They reverence ſome particular animals from which they apprehend danger, and ſometimes offer fires at the holes of foxes; they implore wolves not to hurt them, and beſeech amphibious animals not to overſet their boats. Many of them, however, adopt the Ruſſian manners, and contemn the cuſtoms of their country; they have been inſtructed by Ruſſian miſſionaries, in the Chriſtian faith; and ſchools have been erected for their children.

The law of retaliation is obſerved ſtrictly by theſe people; if one man kills another, the relations of the perſon killed deſtroy the murderer: they puniſh theft by burning the fingers of the thief.

Before theſe people were conquered by the Ruſſians they had ſuch frequent inteſtine quarrels, that a year rarely paſſed without ſome village being entirely ruined.

The ſmall-pox makes great havock here. The ſcurvy, and irregularities of parents, bring a variety of diſeaſes upon their offspring, to which they apply roots, herbs, &c. The venereal diſeaſe is very frequent from the manner in which theſe people live together in their huts, and their exceſs of debauchery. They have a diſorder called the ſuſhutch, which is a ſort of ſcab, to which they apply the raw ſkin of a hare to cauſe a ſuppuration. Their other diſorders are the palſey, jaundice, boils, cancers, &c.

SECT. VI.

The Volcanoes, and hot Springs of Kamtſchatka; remarkable Eruptions, Inundations, and Earthquakes; ſurpriſing Cataract of boiling Water; ſingular Stones; Method by which the Kamtſchadales dry their Fiſh and extract the Fat or Oil therefrom.

IN Kamtſchatka there are three volcanoes, the firſt is that of Awatcha, to the northward of the bay of that name; it is a chain of mountains, the baſe of which is covered with trees and extends to the bay. The middle forms a kind of amphitheatre, and the various ſummits which are ſpiral cannot be viewed without exciting the moſt awful ideas. They always emit ſmoke, but rarely fire. There was indeed a terrible eruption of ſmoke and cinders in the ſummer of the year 1737, but it only continued one day; many of the cinders were near two pounds avoirdupoize in weight. This eruption was the forerunner of a terrible earthquake, which happened on the 6th of the enſuing October, and in a quarter of an hour overturned all the tents and huts of the Kamtſchadales, being accompanied by a ſingular ebbing and flowing of the ſea, which at firſt roſe to the height of 20 feet, then ſunk, and retired to an unuſual diſtance; it ſoon after roſe higher than at firſt, and ſuddenly ſinking again, retired ſo aſtoniſhingly far from the common low water mark, that it was for a conſiderable time loſt to the eye. At length the earthquake was repeated, the ſea returned once more, and roſe to the height of 200 feet, overwhelmed the whole coaſt, and then finally retired, after having deſtroyed the goods, cattle, and many of the lives of the inhabitants, and left ſeveral lakes of ſalt water in the fields and lower grounds.

The ſecond volcano iſſues from ſome mountains ſituated between the river of Kamtſchatka, and that of Tobolſki. Nothing was ever known to exhale from this but ſmoke, till the year 1739, when it vomited a torrent of flames, which deſtroyed all the neighbouring foreſts.

The third volcano iſſues from the higheſt mountain in Kamtſchatka on the banks of the river of that name. It is environed by an amphitheatre of leſſer mountains, and the head is rended into long crevices on every ſide. When a ſtorm is approaching, the ſummit is ſurrounded by three girdles of ſmoaky clouds. It continually vomits a combuſtible ſmoke, and frequently large cinders. Its greateſt eruption began September 25, 1737, and continued a week, which with an earthquake that followed did very conſiderable damage.

Hot ſprings are found on the ſouthern extremity of Kamtſchatka; they form rivulets, and run almoſt the length of the river Ozernaya which iſſues from the lake Kurilſky, and then join that ſtream; the waters however are not hot in any conſiderable degree.

Near the river Paudja, is a mountain from whoſe ſummit a prodigious cataract of boiling waters fall, with a terrible noiſe, then running to a conſiderable diſtance, they continue boiling up to the height of a foot, till they loſe themſelves in ſeveral lakes, which contain an infinite number of iſlands. From this mountain the inhabitants obtain ſome beautiful ſtones, upon which they ſet a great value, on account of their admirable variegated colours, which are merely the effects of the different powers of heat, humidity and friction; for theſe ſtones are waſhed from the mountain, and are poliſhed by the abovementioned hot and impetuous waters.

A great quantity of fiſh harbour in the rivers of Kamtſchatka during the winter. In the ſpring when the ice breaks, they attempt to get to the ſea. But the natives watch the heads of the rivers and take a great number of them in a kind of nets, ſome they dry in the ſummer and lay by for their winter food, and from others they extract the fat or oil by means of red hot ſtones, which they carefully reſerve for a great variety of uſes.

SECT. VII.

Of the Kuriles, *the* Koreki, *the* Tchukotſkoi, *and the* Tunguſi; *with the Manners, Cuſtoms, Dreſſes, and Habitations of theſe four diſtinct Nations of People.*

THE Kuriles, who dwell on the ſouthern point of Kamtſchatka, are more agreeably featured than their neighbours, and both ſexes wear ear-rings of ſilver: with theſe they are furniſhed by the Japaneſe. They are of ſmall ſtature and round viſage, and pay little regard to uniformity of dreſs, their cloaths being commonly formed of the ſkins of different animals. Their habitations are like thoſe of the Kamtſchadales, though kept ſomewhat cleaner, and their proviſions are generally the fleſh of amphibious animals. Theſe people are more civilized than the reſt of the nation, and remarkable for their hoſpitality and peaceable diſpoſition.

The Koreki, at leaſt the ſettled Koreki, (for this nation is divided into what are called the ſettled Koreki and the wandering or rein-deer Koreki,) are imitators of the Kamtſchadales in every reſpect. Theſe people dwell on the coaſt of the eaſtern ocean, from the river Ukoi to the Anadit, and along the coaſt of the Peſchinan ſea.

The Koreki differ from each other both in diſpoſition and form, as well as in their dreſs and cuſtoms: the wandering or rein-deer Koreki are naturally very jealous, and often put their wives to death from the ſlighteſt ſuſpicions; and if a man and woman be actually detected in criminal connection, both of them are ſure to ſuffer death: the women therefore avoid ſetting off their perſons to advantage, and never waſh their faces or comb their heads. But this is not the caſe with the wives of the ſettled Koreki, who decorate themſelves as much as poſſible; and ſo little does jealouſy prevail among this nation, that when one man viſits another, he has always the wife or daughter of his friend to lie with.

The wandering Koreki are of ſhort ſtature, ſlender ſhape, with oval faces, large mouths, and ſhort noſes. Both the Koreki and the wandering Koreki have black hair; but the former are neither ſo ſhort nor ſlender as the latter.

The marriage ceremonies of the Koreki are much the ſame as at Kamtſchatka, and they have a great fondneſs for their offspring, whom they inure to induſtrious employments from their infancy. Marriage is only prohibited between father and daughter, mother and ſon; they generally marry into their own family, and pay very little regard to perſonal accompliſhments.

The ſledges uſed by the Koreki are drawn by rein-deer in the winter, who will go near an hundred miles in a day.

As to the funeral ceremonies of the Koreki, they dreſs the deceaſed in his beſt cloaths, and fixing him upon a pile of wood, throw on it his bow and arrow, and then ſet fire to the pile. He is drawn in a ſledge to this pile by a rein-deer, which, while the pile is conſuming, is put to death and thrown into the fire.

Like the people of Kamtſchatka, they live in fear of ſpirits, which they think hover in woods and on mountains. They ſometimes fix the head of a dog upon a ſtake, and turning the animal's face towards the eaſt, cry "Take this, and ſend us ſomething better for it." They, in their other cuſtoms, are like the natives of Kamtſchatka.

The Tchukotſkoi inhabit the banks of the river Anadir, and extend along the ſhore, to the north and north eaſt, to ſeventy-four degrees of latitude; and thoſe who live to the north of the Anadir, not being ſubject to the Ruſſians, often impriſon and deſtroy thoſe who are.

The habitations of the Tchukotskoi are more commodious and warm than thoſe of the Koreki; and when a viſitor comes to ſee them, he is always preſented with the maſter of the hut's wife or daughter, who hands to him a baſon of her own urine, with which the viſitor waſhes his mouth; and this he is obliged to do, or he is not looked upon as a friend.

The dreſs of theſe people is the ſame as that worn by the Kamtſchadales: their food is the rein-deer and other animals.

The Tunguſi conſiſt of various tribes, ſpread through different parts of Siberia, and are of the old Scythian race; they are diſtinguiſhed into the Konni Tunguſi, or thoſe who uſe horſes; the Oleni Tunguſi, or thoſe who uſe rein-deer; and the Sabatſchi Tunguſi, or thoſe who make uſe of dogs.

Both ſexes of Sabatſchi Tunguſi, who take up their reſidence between the Lena and the Penſchinska ocean, go naked in ſummer-time, except juſt having a ſmall piece of ſkin round their waiſts. In the winter they are cloathed with deer-ſkins. They believe in an all-ruling Providence, but reverence idols of their own conſtructing. They hang their dead upon the branches of trees, and burn the bones as ſoon as the fleſh rots off, or is devoured by animals or birds.

SECT. VIII.

Of the Jakuti, *the* Bratski, *the* Kamski, *the* Barabinski; *a* Mahometan Nation *on the River* Irtiſch; *and the* Oſtiocs: *with the Manners and Cuſtoms of theſe ſeveral Nations.*

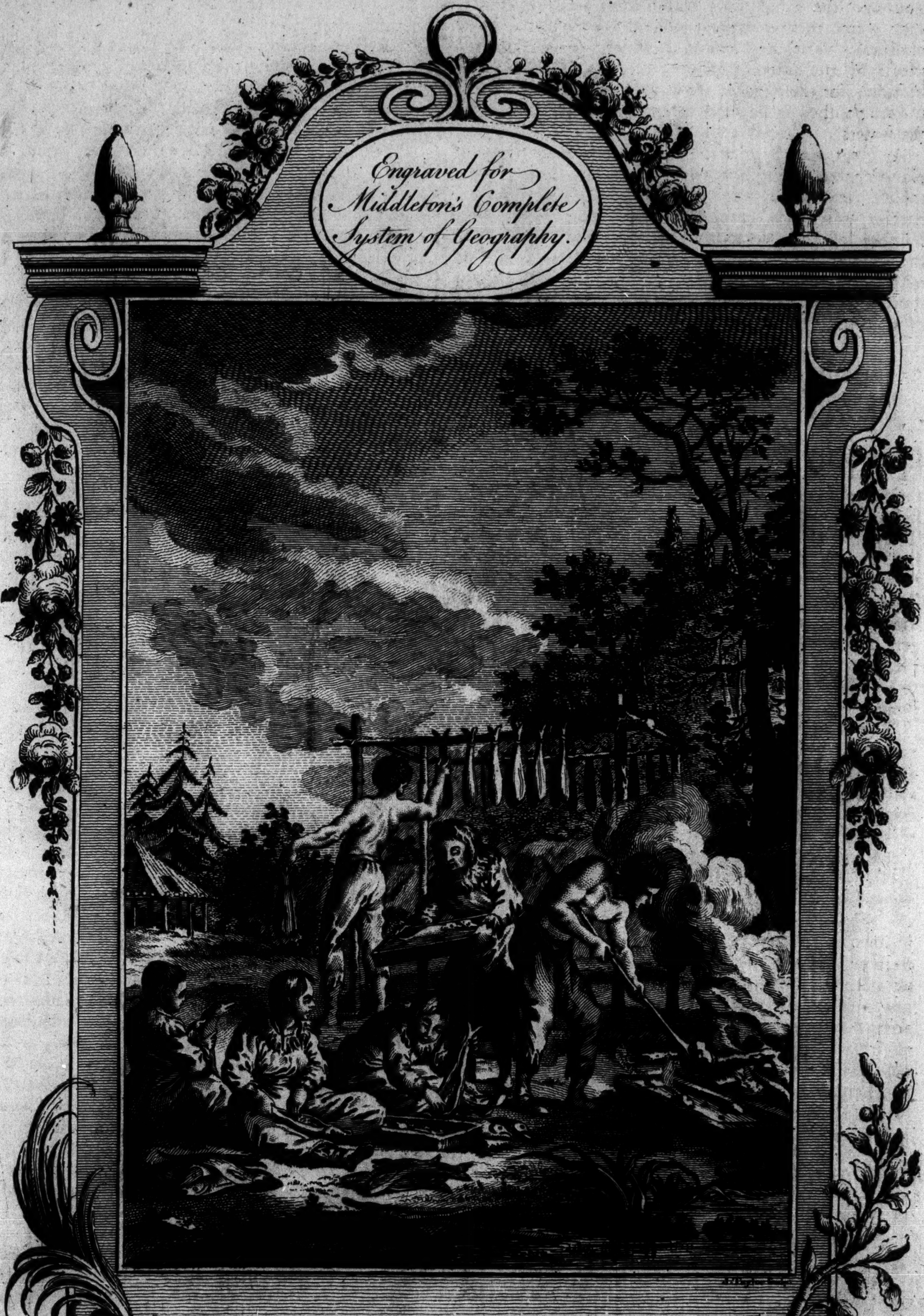
THE province of Jakuti, or Jakutzk, is ſituated to the north. The cold in this province, and in the other northern parts of Siberia, ſometimes increaſes ſo conſiderably in a few hours as to ſtrike men and cattle dead, who happen to be at too great a diſtance from any habitation to ſhelter themſelves ſpeedily from it. In common cold weather it frequently happens that ſome parts only of the body are frozen; in this caſe, it is uſual to rub them with ſnow, by which the circulation is immediately reſtored. When ſuch an accident happens to the face, which generally loſes all ſenſation, in this moſt ſevere weather the perſon thus affected muſt be told of it; for without this neceſſary piece of ſervice, which people do each other by turns, the frozen part would ſoon be loſt. This ſevere weather is ſucceeded by ſo hot a ſummer, that the inhabitants are obliged to go partly naked. In the moſt northern parts, beyond the ſixtieth degree of latitude, the earth produces neither corn nor fruit; they are, however, ſupplied with theſe neceſſaries from the ſouthern parts; and they are in want of neither fiſh nor animal food; for they have a great diverſity of the former, and a plenty of tame and wild beaſts: and as to fuel they have alſo a ſufficiency of that eſſential article.

The Jakuti have ſome corn in their country; they however pay little regard to it; the hunting of animals employing their chief attention.

The town of Jakutzk, on the river Lena, is the capital of the province, and is about four hundred miles from the Frozen Ocean.

The Jakuti form one of the moſt conſiderable and numerous pagan nations in all the vaſt country of Siberia, and are divided into ten tribes, making in the whole not leſs than thirty or forty thouſand perſons, all under the dominion and taxation of Ruſſia.

Theſe people believe in a Supreme Being, and have an image of him; the image, however, hath a very hideous aſpect; it has a big head, and large eyes of coral. They place it in a tree, and cover it with furs: once a year they aſſemble together, and ſacrifice horſes, &c. to this image, ſticking up the horſes heads all round the tree. Then ſitting down in a circle, they drink of a



Engraved for
Middleton's Complete
System of Geography.

The manner in which the **KAMTSCHADALES** *melt the Grease & dry the Fish that they catch in the Spring at the Head of Rivers, on their return to the Sea.*

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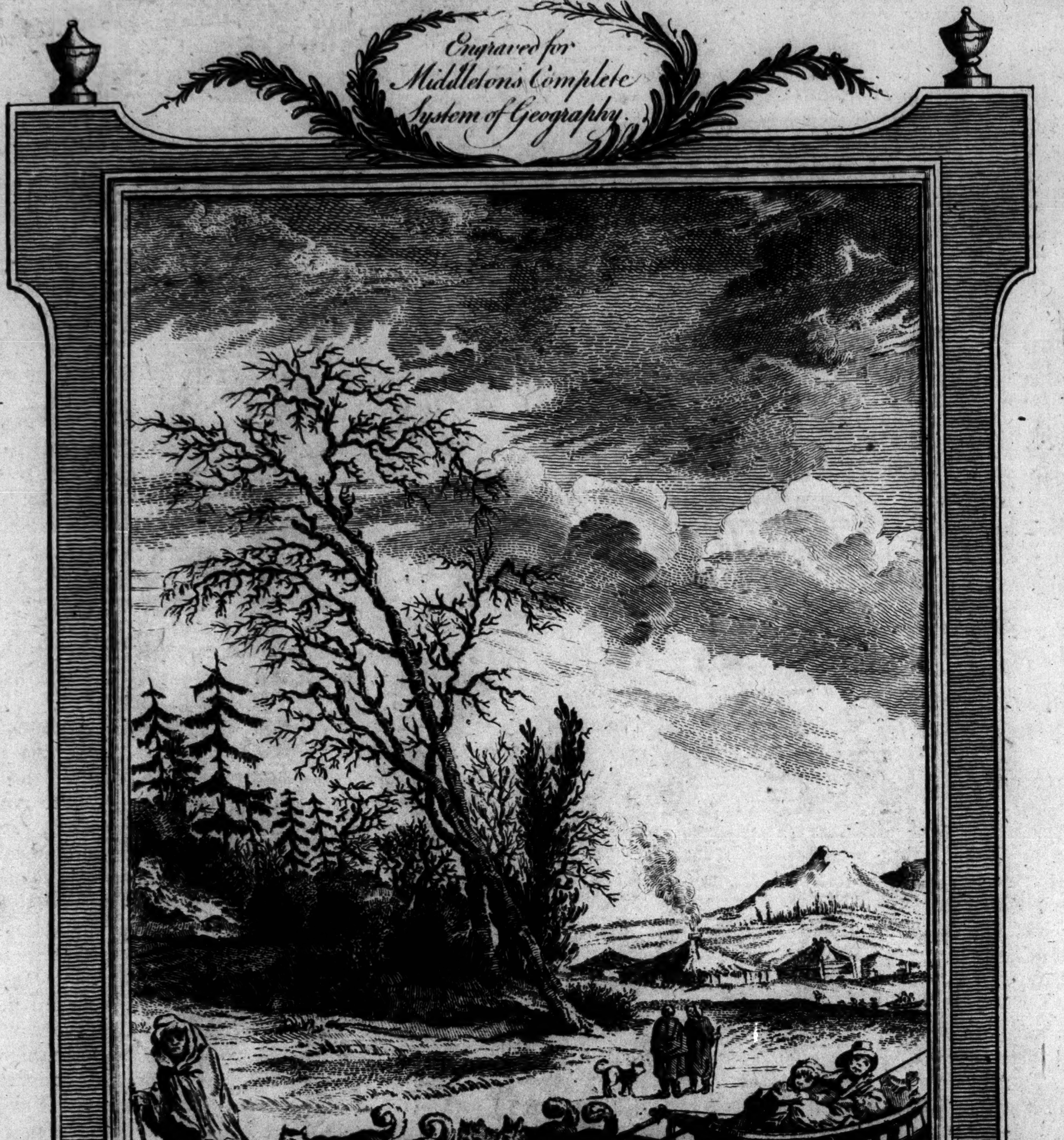

Engraved for Middleton's Complete System of Geography

The OSTIACKS method of travelling in SLEDGES drawn by DOGS, &c.

liquor which they call cumiſes, and get intoxicated with it. They alſo throw ſome of the liquor into the air, and into a fire which they light on the occaſion. This ceremony is performed in the ſpring, and is their new-year offering.

They eat horſe-fleſh without regarding whether it be freſh or ſtinking, and ſmoak a great deal of tobacco, which they get from the Ruſſians.

The huts in which they dwell are like thoſe of the other nations, except that their ſummer hovels, reſembling a ſugar-loaf, are covered with the bark of trees, joined and embroidered very curiouſly with horſe-hair.

They generally leave their dead in their huts, ſhutting up the ſame, and ſeeking another habitation.

The Bratſki Tartars dwell near the lake Baikal, many of whom are good mechanics, and others well ſkilled in agriculture. The food of theſe people is veniſon and horſe-fleſh, the latter of which they prefer. Some of theſe Bratſki are people of conſiderable property; it is not uncommon for a man to be proprietor of five or ſix hundred horſes, as well as of numbers of other cattle.

The Kamſki natives dwell further weſtward, who live in the ſame manner as the Bratski.

Still further weſtward is the vaſt deſart of Baraba: this is inhabited by the Barabinski: in ſummer, however, they ſhift their quarters and repair to the banks of rivers. Their hovels, which are low in the earth, with the roof riſing two or three feet above, are covered with the skins of animals or with ruſhes. As there is no water in the deſart of Baraba, the liquor of theſe people, during their reſidence there, is melted ſnow; they alſo drink mares-milk, as indeed do moſt of the other Tartars.

Along the river Irtiſch there is a nation of Mahometans, who keep numerous herds and flocks; theſe pay a tribute to Muſcovy, though they are governed by princes of their own. They reſemble the ancient Ruſſians in their dreſs, and the women wear rings in their noſes.

Along the rivers Oby and Jeniſay, ſtill further to the weſt, live the Oſtiocs, and who indeed extend along other rivers which diſcharge themſelves into the two above-mentioned. In the ſummer theſe people dry their fiſh, which ſerves them in the winter: they have no rice, but ſubſiſt on roots, fiſh, wild-fowl, &c. Their winter huts are low in the ground, with a roof of bark or ruſhes; in ſummer they build on the banks of the rivers, and employ themſelves in fiſhing.

The ſledges of the Oſtiocs are drawn by dogs, four of which will draw a ſledge with 300 lb. weight upon it fifteen leagues in a day. What is remarkable they have poſts in this country for ſledges as regular as the poſts of Europe, with relays of dogs for travellers to change on their journey at ſet diſtances: the greater hurry a paſſenger is in, the more dogs they employ.

As to the religion of theſe people, they have ſmall brazen idols, placed in groves, or on the tops of houſes. When they make offerings, they preſent an animal to the idol, and one of them puts up the petitions of thoſe who brought the ſacrifice; he then pierces the beaſt with an arrow, and they all join in killing him: then the animal is drawn round the idol, and ſome of them ſprinkle the blood upon it: they then dreſs the fleſh and eat it, ſhouting and rejoicing.

SECT. IX.

SAMOIEDIA, OR SAMOIEDA.

Of the Natives; their Perſons, Dreſs, Habitations, Manners and Cuſtoms; their Method of Catching the Sea-Dog: their Religious Notions.

SAmoidia or Samoida is ſituated north-weſt of Siberia, a large province on the frozen ocean: it is divided into Obdora on the weſt, and Manamo and Loppa eaſt of the river Oby: the Riphæn mountains, ſurrounding the river Petzora, are its weſtern boundaries.

The Samoiedes, or Samoiedians, are low in ſtature, broad-ſhouldered, broad-faced, flat-noſed, with hanging lips, and ſmall ugly eyes; their complexions are ſwarthy; ſo that it is obſervable an extremely hot or cold climate hath the ſame effect on the skin. The hair of both ſexes hangs at its full length, and the women's, which is plaited, is adorned with red ſlips of cloth and braſs trinkets fixed to it. The men have ſcarce any beard.

The dreſs of theſe people is a ſort of waiſtcoat and buskin, with a fir cap: alſo a coat of rein-deer skin; and in the winter they wrap over them a large fir coat, which almoſt covers them from head to foot; for there is a hood to the coat, which nearly obſcures the face; they in this ſeaſon alſo wear thick boots: the women too appear in boots, with a kind of petticoat coming half way down their legs.

Their dwelling-places are caves, in which they live nine months in the year, and make ſubterraneous paſſages for the purpoſe of viſiting each other; they burn lamps, fed by a ſtinking fœtid fiſh-oil.

In theſe regions of darkneſs the Samoidians lead a life of jollity and mirth, feaſting upon ſheep, oxen, deer, fiſh, and horſes; and if the food be tainted, the better they reliſh it: the entrails of an animal they eſteem the beſt part.

Their ſummer habitations are in the reſemblance of a bee-hive, and are covered with the skins of the game they kill, which poiſon the air with their ſtench.

In the winter they have skaits on their feet, with which they ſlide ſwiftly on the ice and hard bodies of ſnow: they are for the moſt part a ſtrong, hardy, healthy, active people. They travel in ſledges drawn by rein-deer or dogs; the ſledges meaſure about eight feet in length, about four in breadth, and turn up before in the manner of a skait: the rein-deer have a very pretty appearance in their harneſs, holding their heads ſo high, that their horns almoſt touch their backs.

The Samoiedes are famous for catching the ſea-dog. They crawl upon the ice after this animal with a large hook and line, and at a convenient diſtance throw the hook; when the animal, in endeavouring to avoid the ſnare laid for it, generally fixes himſelf in it; the creature, however, though thus hooked, jumps ſometimes into the ſea with ſuch force and violence as to drag the man into the ſea after him. From the ſea-dog is extracted an oil, and the fleſh is eaten by the natives.

The Samoiedes believe that there is a Supreme Being, and they call him Hey-ha; from him they think every human bleſſing is derived; that he is our all-merciful and common parent, and will reward thoſe with an happy ſtate hereafter who live as they ought in this world: they however worſhip the ſun, the moon, and ſtars, and alſo reverence images, birds, and beaſts. They have their prieſts, who pretend to be adepts in the magic art; wherefore they conſult theſe upon various occaſions, who ſeverally deliver their oracular determinations.

SECT. X.

Of the chief Cities of Siberia.

HAving circumſtantially treated of the chief of thoſe wild uncivilized people who are the inhabitants of Siberia, we ſhall now preſent our readers with a deſcription of the principal cities or towns of this country.

Tobolsky, the capital, was built on the ſide of the old city which had then the name of Sibir. It is ſituated in fifty-eight degrees north latitude, and ſixty-ſeven degrees eaſt longitude from London, contains about fifteen thouſand inhabitants, almoſt all Ruſſians, or naturalized. Of the latter there are ſeveral Mahometan Tartars; the greater part of them live without the city, for the purpoſe of performing uninterruptedly the ceremonies of their own religion.

Tobolsky is divided into two parts; the larger part is ſituated on the banks of the river Irtiſz; and the other upon a hill, the top of which is a kind of platform extending to the eaſt of the town. That part on the hill is fortified, both eaſt and north by a rampart, baſtions, and a ditch ſix feet broad, bordered with paliſadoes. The lower town is in a plain between the hill and the river, and both towns taken together are of a conſiderable circumference. All the fortifications of the upper town, which is called the city, are on the flat: the ſouthern part of the city, on account of a deep gorge, is difficult of acceſs; as is alſo the weſtern part, becauſe the river flows at the foot of the hill, which being compoſed of a looſe ſand, cannot be ſcaled but with great danger: large pieces frequently break from the hill, and falling into the river, bear every thing before them.

The city of Tobolſki has a governor, whoſe prerogative reaches almoſt all over Siberia; here too is a court of equity compoſed of fifteen counſellors, who conduct both civil and military concerns.

There are three churches and a convent in the upper town, or city; but theſe are built of wood.

In the lower town are ſeven churches and a convent built of ſtone: and from the upper to the lower town there are three different communications.

Tobolſki is at a diſtance of near eight hundred leagues from the court; wherefore, that the governor may not abuſe the power with which he is inveſted, there is a proctor, who ranks next to the governor, but who is not dependent on either him or the court of equity; ſo that the buſineſs adjudged by the governor, or by the chancery, cannot have a final determination without the proctor's aſſent.

At Tobolſki there is an archbiſhop, whoſe dioceſe extends over the greater part of Siberia. The counſellors of chancery, and great numbers of the merchants, live in a very reputable manner.

This city once carried on a conſiderable traffic with the Chineſe by means of caravans; but the reciprocal knavery of the Chineſe and Ruſſian merchants reduced it in a ſhort time to a very languiſhing ſtate. It has a garriſon conſiſting of two regiments of infantry.

Moſt perſons employed under government here, are ſent from Moſcow and St. Peterſburgh.

Tobolſki, at the diſtance of about an Engliſh mile, preſents a moſt pleaſing and beautiful view from the number of its ſmall ſteeples, moſt of which are covered with braſs: this agreeable ſcene, however, diſappears, on entering the town, the houſes of which are all of wood, and very ill built; the governor's and archbiſhop's palaces, the town hall, and a ſort of citadel, are the only buildings formed of brick and ſtone.

It is hardly poſſible to walk along the ſtreets in this city for the dirt; even the upper town is abominably dirty, except in the ſummer time. Upon this account, there are foot-ways made by planks in ſome of the ſtreets; however, they are kept in very bad order.

The city of Neiwianſkoi is in the province of Tobolſki, and is ſituated on the river Neiura. It has a fort and about eight hundred houſes. Very valuable braſs and copper utenſils are made here, and in its neighbourhood are conſiderable iron-works.

Catherineburg is alſo in the province of Tobolſki. It contains upwards of four hundred houſes, excluſive of thoſe of the ſuburbs, which are without the wall. Here are a wooden church, a ſtone building for public officers, an arſenal, an exchange, and a cuſtom-houſe. It is ſituated on the river Iſet, and is well defended. It being in the centre of all the Siberian mine works, the director of the mines takes up his reſidence here: the ſuburbs are partly peopled by ſuch as toil at the mines, or by thoſe ſent thither and deſtined to labour for their offences. All ſorts of proviſions are here in great plenty, and ſold on reaſonable terms.

Tiumen, which is alſo in the province of Tobolſki, is ſituated on the river Tura to the ſouthward, over which there is a bridge upwards of eighty fathoms long; at a ſmall diſtance below it there is a ſtone fort, and without this fortification are five hundred houſes, half a dozen wooden churches, and a convent. The ſuburbs of Tiumen are divided into two parts, the one part containing about two hundred and fifty houſes, three ſtone churches, and a monaſtery; the other part is inhabited by Mahometan Tartars and Bucharians, as well as Ruſſians; the former having a moſque, and the latter a church.

The city of Tomſkoy, which is the capital of a province of that name, is a ſtrong frontier place, lying in fifty-ſix degrees fifty minutes north latitude, and in eighty-four degrees thirty-ſix minutes longitude from London. It contains about two thouſand houſes, and is ſituated on the river Tora. A caſtle built of wood, with fourteen pieces of cannon, ſtands in the higheſt part of the city. In this city are alſo a cathedral built of wood, a chancery court, and an arſenal.

In the lower part of Tomſkoy, there are four churches, beſides a monaſtery and a nunnery.

Proviſions of all kinds are in great plenty, and the people carry on a very conſiderable trade.

Narim is a large populous city, and is the capital of a province of the ſame name. It has a ſtrong fortreſs for its defence, garriſoned by Coſſacs. It is in fifty-eight degrees north latitude, and is likewiſe ſituated on the Oby, on the banks of which near this place are the Oſtiocs.

The town of Pohem, which is ſituated on a river flowing into the Tobol from the north, is pretty well peopled, and is defended by a fortreſs.

Jeniſeiſk is a city of conſiderable trade, and is the capital of the province of Jeniſei. It has three churches, a monaſtery, a nunnery, and an exchange; and the number of houſes is ſeven or eight hundred. It is ſituated on the river Jeniſei.

Irkutſk is a large populous place, containing about a thouſand good houſes, and ſurrounded by palliſadoes; it has four churches, two of ſtone, and two of wood.

It is the capital of the province of the ſame name, and is the ſee of a biſhop. It is ſituated near the river Angara, and is defended by a ſtrong fort.

SECT. XI.

Of the Genius and Manners of the Ruſſian *Inhabitants of* Siberia.

SOME great and learned men have obſerved, that the differences in various countries with reſpect to genius, to paſſions, and to abilities, ariſe entirely from education, and the conſtitution of different governments. If this principle be admitted, the genius and manners of the Ruſſian inhabitants of Siberia muſt be accounted for from the deſpotiſm of their government.

The Ruſſians, throughout every province, ſeem to have the ſame paſſions, the ſame diſpoſitions, and the ſame manners: even in their dreſs, their amuſements, and exerciſes, there is no apparent variety.

Theſe people profeſs the religion of the Greek church. It was firſt eſtabliſhed by Wolodimer in the year 987, and differs from the Romiſh church principally in the following particulars: The Greeks adminiſter baptiſm by dipping, the Romans by ſprinkling: the former conſecrate with leavened bread, and the latter with unleavened bread. The Ruſſians believe that the Holy Ghoſt proceeds from the Father by the ſon; the Romans believe that the Holy Ghoſt proceeds from the Father *and* the ſon. The preciſion of ſcholaſtic divinity hath created a great difference between theſe two aſſertions, from whence many arguments and diſputations have originated. However, many of the fathers have frequently made uſe of both theſe modes of expreſſion. The pope is acknowledged as the firſt biſhop by divine right, and as ſuch is the centre of the unity of the church; but the Ruſſians refuſe to acknowledge the ſupremacy of his holineſs, and moreover in their chatechiſm condemn the opinion of the Romans relating to the ſtate of purgatory.

The common people are bigotted even to fanaticiſm in favour of the Greek religion, and think they fulfil all its duties in their compliance with ſome external ceremonies, and eſpecially in the obſervance of the Lent faſts: in other reſpects they addict themſelves to every ſpecies of immorality and vice.

As to the general mode of living as practiſed by theſe people, they paſs away great part of the year in ſloth and idleneſs, ſhut up in their hovels, the filthineſs of which is beyond conception. Unacquainted with either induſtry or commerce, and having no ideas of liberty, their wants and wiſhes are very circumſcribed. Slavery has ſet aſide all the rights of nature amongſt them; the human ſpecies is a commercial article, ſometimes ſold at a high price; this depravity ſtifles all principles of humanity, and all kind of ſentiment. The unwholeſomeneſs and inconvenience of their hovels are conſiderably augmented by the inclemency of the weather, which obviates a communication with the freſh air; their windows are generally no more than one foot high, and ſix inches wide; beſides which the

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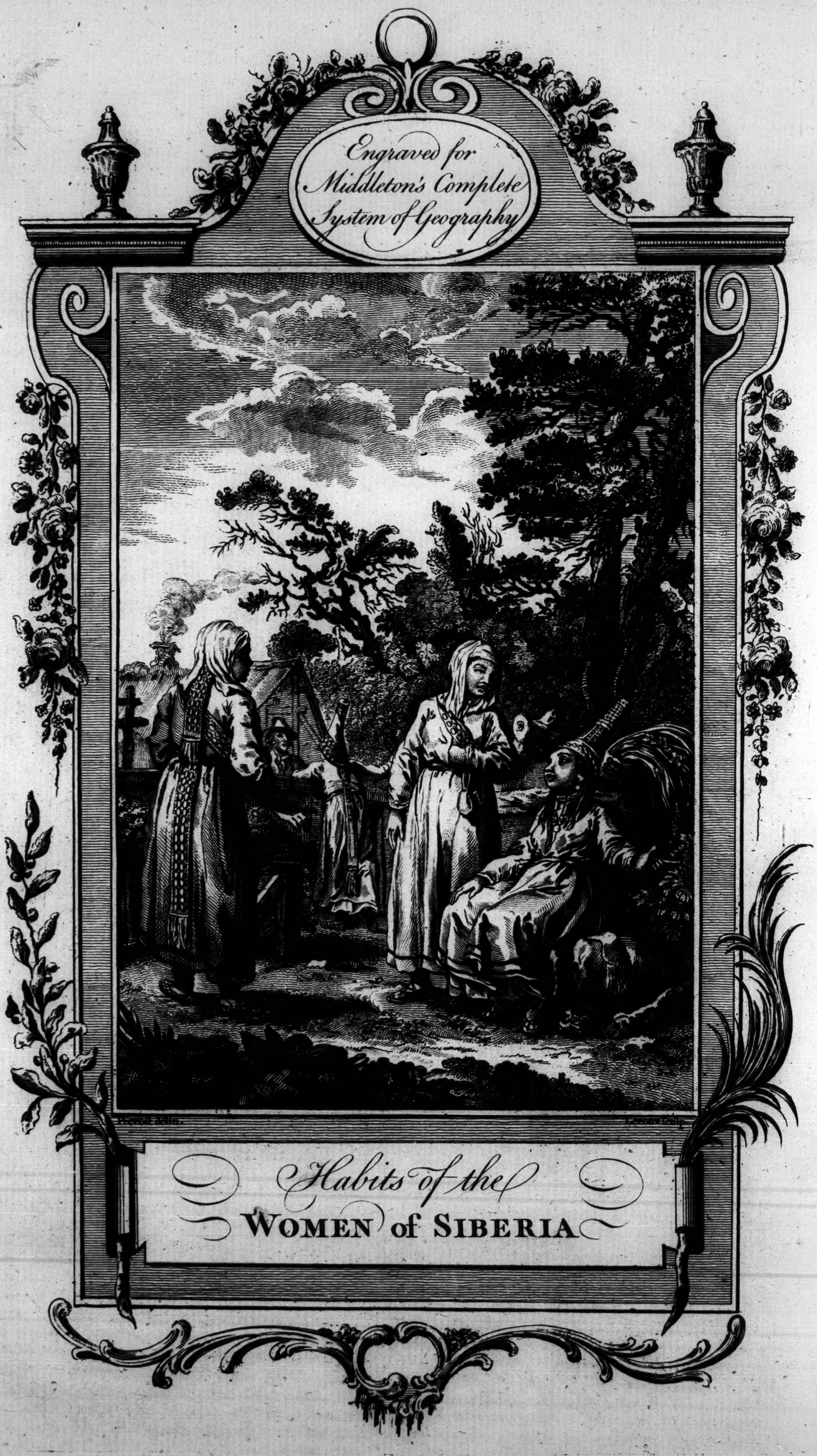

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Habits of the
WOMEN of SIBERIA

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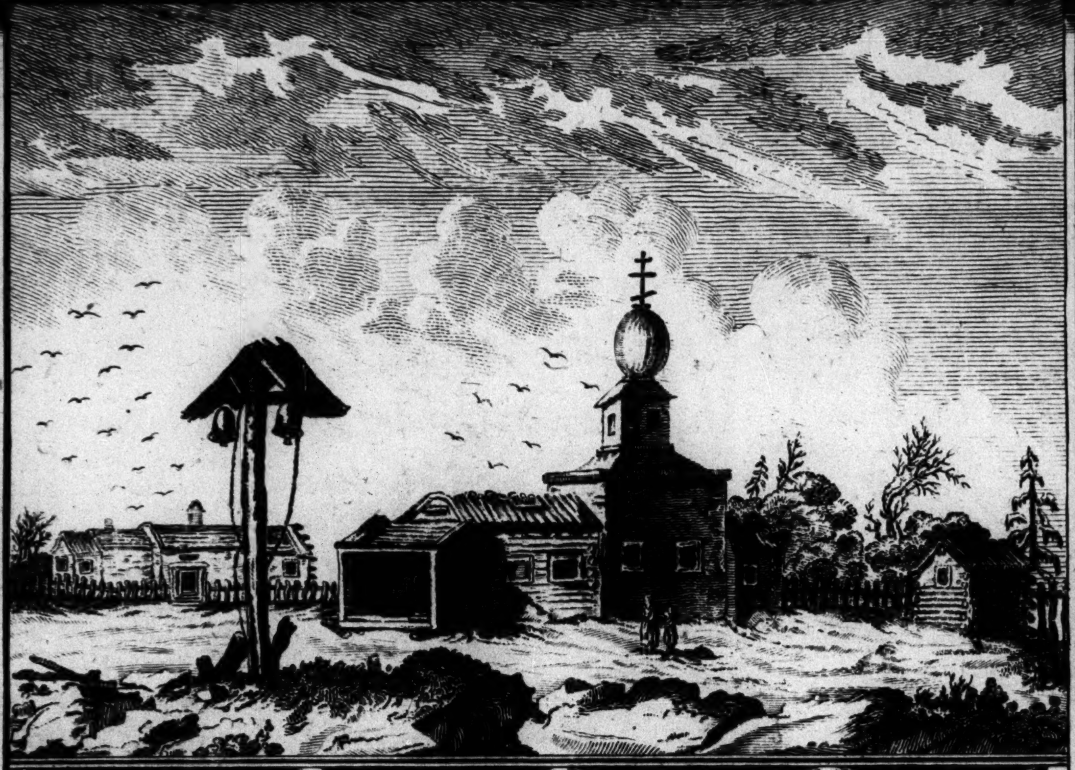
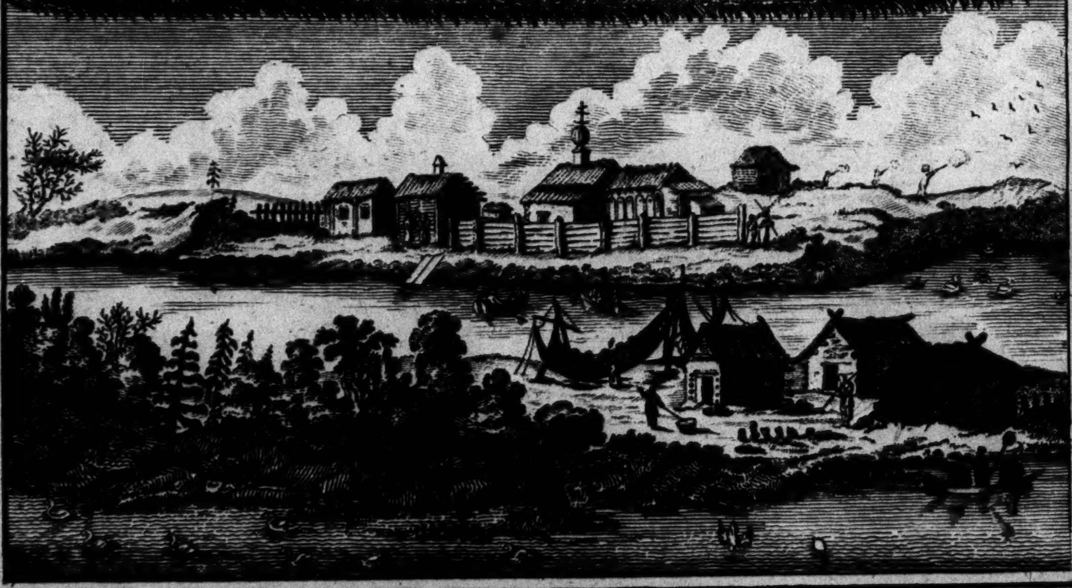


A View of **SCHORSKARSKOI-PAGOST** in Siberia



A View of **TROJESSKI** on the
Siberian River Oby.

inhabitants are almoſt deprived of the light of the ſun during the time it remains in the weſtern conſtellations; they are at that time in almoſt continual darkneſs, receiving light only from ſplinters of birch, which they call couchines: theſe natives, however, are ſtout, healthy, robuſt, muſcular, and live to a great age: though it muſt be confeſſed an infinite number of children die, eſpecially among the common people, of whoſe families one third part is ſcarce ever preſerved; parents who have had ſixteen or eighteen children born, having often no more than three or four alive; and the ſmall-pox, ſcurvy, and venereal diſeaſe, concur gradually to thin the country of inhabitants; ſo that unleſs the Ruſſian government adopts ſome meaſure to put a ſtop to this depopulation, the human ſpecies here muſt ſoon be extinct.

The women in general of this country are tolerably handſome: and all ranks and ages paint. At Tobolſky in particular the women are extremely fair, and their countenances perfectly agreeable; their eyes are black, languiſhing, and down-caſt, for they never dare look a man full in the face; they wear no caps, but coloured handkerchiefs, which they ſo curiouſly interweave among their hair, generally black and unpowdered, that this kind of head-dreſs gives them a very attractive look. They change their linen but ſeldom, and are unacquainted with that variety of undreſs to which the Europeans are accuſtomed.

The age of the women of Siberia is diſtinguiſhed by their dreſs; the old are dreſſed in the Ruſſian faſhion, and the young wear a Ruſſian robe, in the manner of the Polanders. They have ſtrait caps, with their hair hanging down from each ſide or behind; the cap is adorned with very indifferent fringes of a ſtuff peculiar to the place, which is bound round in curious circles.

In the houſes of people of rank at Tobolſky there are ſeldom more than two beds, one for the huſband and wife, and the other for the children; all other perſons in the houſe lie promiſcuouſly upon benches or mats.

The beds have no curtains; and inſtead of a bolſter, they have ſeven or eight pillows, one leſs than the other, raiſed up in the form of pyramids. This bed is generally the principal piece of furniture.

In 1663, even people of quality uſed to lie upon bare benches, on which a ſkin or other covering was ſpread; there was ſcarce any furniture in the houſes, and very few tables were covered with a cloth at meals.

At Tobolſky the men are extremely jealous of their wives, who ſeldom go out, but live wholly ſequeſtered from ſociety, and are given up to indolence and lazineſs.

That ſpecies of refined love which flows from ſenſibility, and predominates over the human ſoul, is here unfelt and unknown. Here a lover has never the ſatiſfaction of ſeeing the diſorder and confuſion of his miſtreſs, endeavouring, but unable, to conceal her paſſion. Such ſituations are never ſeen in Siberia. In this barbarous country men tyrannize over their wives, and treat them as ſlaves, requiring of them the moſt ſervile and menial offices: no wonder then that the delicacy of ſentiment which characterizes the natives of more civilized countries, is ſo rarely to be met with here.

Though the men uſe their wives with ſuch ſeverity, they are very indulgent to their daughters: they think married women ſhould be wholly taken up with their huſbands, but that liberty ſhould be given to the unmarried, in order that by that means they may have an opportunity of getting huſbands; and the girls very ſoon avail themſelves of this liberty, without either the conſent of their parents or the ſanction of the church.

There is very little ſociety at Tobolſky; nor is it poſſible there ſhould be much under a government where no individual enjoys that eſſential freedom by which the happineſs and welfare of the citizen is ſecured. A reciprocal fear prevails among people here; whence ariſe miſtruſt, diſſimulation, and perfidy. Genuine friendſhip, that ſentiment which ſo powerfully contributes to the common felicity of human beings, glows not in the breaſt of a Ruſſian.

The people of Tobolſky have no principles of morality: the clergy, who are very ignorant, are as libidinous and drunken as any. They make their wine with plants, drugs, and brandy. We do not wiſh or mean, however, to eſtabliſh an unfavourable opinion of the whole body of clergy from this diſadvantageous repreſentation of them; there are ſome among them of irreproachable manners, and liberal capacities.

The higher claſſes of people never enter into prieſthood; by which means there is no intermediate ſtate in the eccleſiaſtic body; it is made up entirely of the common people, or the children of the prieſts, who are often the moſt diſſolute; ſo that the depravity and ignorance of the clergy are the natural conſequences of their not having received any principles of education.

The young women of this country, who, as hath been obſerved, have great liberty given them by their fathers, frequently divert themſelves with dancing. Sometimes ſix or eight couple are ſeen dancing together, and at other times only two, a man and a woman: moſt of their dances are characteriſtic; a lover expreſſes his paſſion by the moſt wanton and laſcivious attitudes; his miſtreſs anſwers him with all the graces peculiar to her ſex; which are extremely alluring in theſe girls, as the inactivity of their lives gives them a kind of languor very tender and expreſſive.

Some of their dances are pantomimic, which the young people perform with admirable dexterity; they turn round on one foot, while they are almoſt in a ſitting attitude; then riſing inſtantly up, they throw themſelves into ſome mimic or groteſque poſture, which they vary every moment, in advancing, retiring, or turning round the room. One couple alone generally performs this dance.

Some of the young women amuſe themſelves in fine weather by ſwinging upon a plank balanced acroſs a beam lying on the ground; they place themſelves at the ends of the plank, and alternately raiſe one another ſeveral feet high with great dexterity.

We ſhall now bid adieu to the dreary regions of Siberia; we ſhall leave her frozen ſoil, her dreadful clime, her horror-ſtriking ſcenes! Now ſhall we quit a vaſt gloomy deſart, where the thickeſt coverings of fur cannot ſufficiently defend the natives from the piercing cold; where even brandy freezes, though kept in rooms where there are fires; where the ice of the diſmal lakes, from the condenſation of air, cracks ſometimes with a noiſe as loud as a cannon; where men and animals are ſometimes ſtruck with death by the cold; where even the ſmoke from chimnies is at intervals prevented from riſing by it; and where birds of all kinds drop dead to the ground.

Here nature, with her blooming verdure, is never ſeen or felt, as with us, imparting new life into all that breathes or vegetates: no trees are here adorned with freſh leaves, or enlivened with the ſhrill notes of harmonial birds: the animating lark is not heard giving the ſignal of the riſing morn, or making the air ring with his melodious voice, previous to his dropping upon ſome bed of flowers. No——dreadful winter reigns triumphant in Siberia.

Notwithſtanding all the above diſadvantages, there are many ſmall villages upon the banks of the Oby, which are pleaſantly ſituated, have a fine effect upon the eye, and afford ſome agreeable landſcapes, particularly Schorſkarſkoi and Pogoſt, a perſpective view of which will be included in the number of our plates.

CHAP. VI.

WESTERN TARTARY.

This extenſive diviſion of Tartary contains ſeveral nations or tribes of Tartars, which we ſhall enumerate and deſcribe under the following heads:

SECT. I.

The Kingdom of Aſtrachan.

ASTRACHAN lies between 44 degrees, 10 minutes, and 52 degrees north latitude. The longitude eaſt is 62 degrees, 30 minutes.

It is bounded on the eaſt by the country of the Coſſacks, towards the ſouth by Circaſſia, on the north by the kingdom of Cazan, and part of Siberia. The eaſtern boundaries are deſarts very little known, and not inhabited.

The metropolis of this kingdom is called Aſtrachan. It is built upon an iſland in the Volga, known by the name of the Iſle of Hares. It is in 46 deg. 13 m. north latitude and 68 deg. eaſt longitude.

This city is commonly ſuppoſed to contain 100,000 inhabitants. It abounds in well furniſhed magazines, and hath a citadel ſurrounded by a thick brick wall, of about 30 feet in height; though this citadel which lies towards the weſt of the city is irregularly built, the baſtions are ſtrong, and the cannons numerous. Here is a palace for the governor, and another for the archbiſhop. In the court of Chancery all civil and military affairs are heard and adjuſted, and the records are kept. The citadel hath three gates, one opens to the city, another to the Volga, and the third to the Tartar ſuburbs. It contains likewiſe a guard houſe, a Metropolitan church, and a monaſtery.

This city is ſurrounded by a wall, between which and the houſes is a large intermediate ſpace, upon which none are permitted to build. It conſiſts principally of three long ſtreets from eaſt to weſt, which are interſected by many others, and is upon the whole about a mile in length. The houſes are built of timber, the ſuburbs are extenſive and more populous than the city. There are four churches and a monaſtery belonging to thoſe of the Greek perſuaſion. The reformed have a church built of wood; the Roman Catholics have a monaſtery, and the Armenian's a church of ſtone. Without the ſuburbs are a naval and military hoſpital, and a large monaſtery.

No Tartar is permitted to ſtay all night in the city. Armenian and Ruſſian merchants inhabit the eaſtern ſuburbs, and the Indians are permitted to live in guarded Caravanſeras.

Aſtrachan is garriſoned by five regiments of infantry and one of dragoons; many field regiments, and Coſſacks, excluſive of the Tartar militia, winter here, beſides the garriſon itſelf.

The uſe of the regulars is to march againſt the wild Tartars whenever they attempt to make any incurſions into this kingdom, and the irregulars are employed to ſcour the deſarts, in order to trace out the lurking places of the banditti.

The commerce of Aſtrachan conſiſts chiefly in ſilks, brocades, velvets, ſattins, drugs, copper, cotton, Perſian fruits, wines, ſweetmeats, &c. which they import; and in return export meal, fiſh, ſalt, woollen, &c. all naval and military ſtores are prohibited from being exported to Perſia.

The merchants of Aſtrachan have permiſſion to navigate the Caſpian ſea, beſides which they always keep a great number of barks on the Volga: formerly theſe barks were frequently robbed by a ſtrong body of pirates, who either lurked in the immenſe woods near the banks, or on the iſlands in that river; but this evil is now pretty well remedied; as the lawleſs banditti who ſpread ſo much terror in Aſtrachan have been almoſt exterminated by the care of the governor of Caſan.

The puniſhment for pirates who rob on the Volga, is to be hanged up alive by the ribs, upon gibbets fixed upon floats, where they are left to expire in the greateſt agonies, and if any perſons relieve them, they render themſelves liable to ſuffer the ſame puniſhment.

Near the city of Aſtrachan, Peter the Great planted a large mulberry garden, and deſigned to eſtabliſh a ſilk factory, but the building and gardens are fallen to decay, and the money intended to carry on this deſign has ſince been applied to more courtly and venal, though leſs noble and patriotic, purpoſes.

In this place the Ruſſians, who compoſe a principal part of the Inhabitants, are in the chief offices of ſtate; the Georgians, who profeſs the Greek religion, are fond of ſerving in the army; and the Armenians, who in perſons, diſpoſitions, and features very much reſemble the Jews, have no other ideas but of ſcraping money together by the means of traffic. As for the Perſian and Tartar inhabitants, they are too fond of indolence and roving, to think of any thing elſe, unleſs compelled to it by abſolute neceſſity.

The ſoil of Aſtrachan is light and ſandy, but ſo much impregnated with ſalt, as greatly to add to its ſterility. The earth produces no grain, unleſs it has been overflowed during the winter ſeaſon. To remedy this ſome of the Tartars cut trenches in their grounds, which have been under water, and draining them, they ſoon become fit for tilling, and in a very ſhort time produce abundance of grain or even fruits, which the intenſe heat of the climate ſoon ripens.

The natural produce of the country are reeds, liquorice, kal, geniſta, aculeata, the herb aſtrachania, nitraria, &c.

The inhabitants likewiſe raiſe melons and pompions, which they eat with bread. This country likewiſe produces fine grapes, the flavour of which in eating is delicious, but the wine made of them is too ſharp, which proceeds from the ſaltneſs of the earth. The mulberries are unwholeſome. The garden vegetables are good, but are obliged to be continually watered, as much to waſh the ſalt from them as on account of the heat, for the ſalt lies upon the ſurface of the earth every morning like an hoar froſt.

All the ſame kinds of tame animals which are found in Great Britain, abound in Aſtrachan, beſides which they have a great variety of wild ones; ſuch as wild boars, elks, red and fallow deer, antelopes, hares, wild horſes, &c.

The antelope is of a light grey colour, of the ſize of a deer, with a head reſembling a cow, but the noſe is without griſtle. It has fine black eyes, yet is purblind, the horns are beautiful and without branches. They are taper to the top, and have rings at equal diſtances, the fleſh is tender, but ſeems to taſte of muſk.

Here are pelicans, corovaikas, ſwans, ducks, and all kinds of fowls that are to be found in England.

The Volga is replete with a great variety of moſt delicious fiſh; but there are but few reptiles in Aſtrachan, and none worth particularizing.

The Ruſſians, Armenians, Georgians, &c. who inhabit Aſtrachan have the ſame cuſtoms and manners as the people of their reſpective countries, but the real natives, or Nagai Tartars, greatly differ from the others in many reſpects.

They live in huts formed of canes, or bullruſhes, at the top of which a hole is made to let out the ſmoke; their fuel is turf or cow dung. Theſe huts, which are about 12 feet in diameter, they cover in cold weather with coarſe cloth, and remain ſhut up with their families till the ſky grows more ſerene; in the ſummer they move from place to place for the benefit of freſh paſture for their cattle; when they travel they load their camels, horſes and even oxen with their wives, children, huts, and utenſils. They pay no taxes, but are obliged to ſerve in the Ruſſian Wars; and ſome of their chiefs are always left in the caſtle of Aſtrachan as hoſtages for the fidelity of the reſt.

They have olive complexions, large faces, little eyes, ſmall beards, are low of ſtature, and inclined to corpulency. They ſhave their heads, wear a coarſe grey caſſock, and over it a ſheep-ſkin cloak, with the wool outwards, and a cap of the ſame materials. Their women wear linen, and a cap with Ruſſian coin hanging round; with reſpect to their perſons and features they are tolerable.

They are in general Mahometans, and devote their offspring to God or ſome ſaint. The males wear a ring in the right ear, the females in the noſe; the rings worn by the latter are uſually ſet with a piece of coral, a ruby or turquoiſe.

Hunting, fiſhing, and their cattle ſupport them. Fiſh dried in the ſun is uſed inſtead of bread, though they ſometimes make cakes of rice, millet or meal, which they fry in oil or honey; their drinkis water or milk, but mare's milk they prefer, and are exceedingly fond of camels fleſh and horſe-fleſh. Their camels have two bunches on their backs, their ſheep, like thoſe of Perſia, have very fat tails, and their cattle is exceedingly large.

SECT. II.

The KALMUCKS.

THE Kalmucks are the inhabitants of a prodigious deſart, which lies between the rivers Don and Volga.

Theſe people are continually roving about; in the winter they uſually reſide on the borders of Circaſſia; they proceed northerly in the ſpring, and return back again at the latter end of Autumn. They never cultivate any land, their only riches being their flocks and cattle, on whoſe account they principally roam about in ſearch of freſh paſture.

Their temporary or moving habitations, are huts, which the poorer kind cover with reeds or ruſhes, and the better ſort with felt.

They are divided into different hordes, each of which hath its chief, but all are ſubject to one ſovereign who is called Chan. This Chan has an agent or envoy in Aſtrachan.

Though the Ruſſians claim them as their ſubjects, the Kalmucks always aſſert their independance, but admit that they are happy in the friendſhip and protection of the Court of St. Peterſburgh. And a Ruſſian reſident attended by a guard of 300 ſoldiers always reſides in the court or rather camp of the Chan.

They believe in one God only, are fond of keeping holidays, and are tolerably decent in their mode of worſhip. However, they keep idols about them, but pretend not to pay them any kind of adoration, but only to treat them with reſpect out of regard to the ſaints they repreſent. Upon all occaſions they affect to profeſs the Chineſe religion, though they know very little of its principles.

They uſe an odd emblem of eternity during the time of their worſhip, which is this, the neck of a double gilt ſpear, of about eight feet in length, is encompaſſed with a ring, to which a leathern thong, with a piece of lead at the end is faſtened; during their devotions the end of the ſpear is placed on the ground, and one of the congregation, with great dexterity, occaſions the metal to turn round during the whole time: they likewiſe ſing, and make uſe of cymbols, and other muſical inſtruments, which are ſtringed; to theſe they beat time, and look upon notes, which are pricked from the top to the bottom of the page.

They are allowed but one wife at a time: and adultery is ſeverely puniſhed.

When two young people have a mind to marry, they cohabit together for a twelvemonth; if in that ſpace the woman proves pregnant, the marriage is legal; but if the contrary is the caſe, they are at liberty either to part entirely, or to make another year's trial. The undergoing of ſuch a trial is no ways injurious to the reputation of a woman.

Conjugal infidelity is rarely known among theſe people. If the wife is caught tripping, ſhe is immediately condemned to death; and the huſband, if he thinks proper, may be her executioner.

The prieſts are neither permitted to have money or wives; for theſe two reaſons: firſt, they are allowed to ſupply their neceſſities from the properties of whom they pleaſe; and ſecondly, they have the liberty of paſſing a ſingle night with any married woman they chuſe: and this is ſo far from diſguſting the huſbands, that they take it as a mighty great favour.

The burials of the Kalmucks were perhaps the moſt ſingular as well as the moſt ſignificant of any people in the Univerſe; they conſidered the dead for many years, and engaged every element in the concerns of their corpſe. In the firſt place, they buried them, that they might return to their original clay; but before it was poſſible for the bodies to corrupt, they took them up again, and then threw them into the Volga, but took care to ſecure them ſo, that they might eaſily be drawn out again. After having been immerſed in water for ſome time, they drew up the bodie, and half burned, or rather roaſted them, to bring them acquainted with the element of fire: then, that they might not omit the fourth element, air, the carcaſes were expoſed upon the banks of the Volga, to be devoured by birds of prey, or Tartarian dogs. If they were devoured by dogs, it was deemed a lucky omen; for dogs being looked upon in a ſacred light, they ſuppoſed that the ſpirit appertaining to a carcaſe belonging to any perſon devoured by dogs, muſt be in an abſolute ſtate of felicity.

This mode of treating the dead has however, for ſome years, been prohibited by an order from the imperial court of Ruſſia; and the Kalmucks, at preſent, are compelled to bury their dead in the ſame manner as the Chriſtians of Aſtrachan.*

Though the Kalmucks ſeem neither to be ſwayed by ambition or avarice, they are always quarrelling with their neighbours. The Karacalpaaks they have a particular enmity to; to prevent theſe quarrels, the Ruſſians are under the neceſſity of keeping a military force upon the banks of the Volga; but theſe troops are only under arms in the ſummer time.

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* It is aſtoniſhing that within the laſt 30 years, neither the account of the ſuppreſſion of the Kalmuck's mode of burial is mentioned in any of our SYSTEMS of GEOGRAPHY; nor the real method in which they formerly uſed to bury their dead; which evinces, that the writers of many Syſtems of Geography were mere copyiſts from the antiquated and ſtale works of obſolete and inaccurate authors; otherwiſe they muſt have known, that the Kalmuck Tartars never buried their dead in the manner they have deſcribed; that the number of dogs who devoured the body was immaterial, as all their dogs are looked upon in a ſacred light; and that the practice of openly expoſing the dead bodies was ſuppreſſed in the year 1740, by the intervation and repreſentation of John Cook, M. D. a Scotch gentleman, who was many years employed by the court of Ruſſia in a medical capacity at Aſtrachan; and who reported to that court that one of the chief cauſes of the plague's viſiting that country, was owing to the putrified carcaſes of the Kalmucks, which were continually expoſed to be devour'd on the banks of the Volga, and near the city of Aſtrachan.

The Kalmuck dogs are exceedingly fierce, and very voracious, and will attack any man who gives them the leaſt offence. In bodies they will aſſault a number of armed men; but the inhabitants of Aſtrachan very frequently go out on purpoſe to ſhoot them, and in time will without doubt extirpate the whole ſpecies.

SECT. III.

Of CIRCASSIA.

CIRCASSIA is that country lying between the Caſpian ſea on the eaſt, Aſoph and the Paulus Mœotis on the weſt, the high mountains of Caucaſus on the ſouth, and Aſtrachan on the north.

Of this country the ſouthern diviſion is claimed by the Perſians, the weſtern is under the dominion of the Turks, and the eaſtern pays obedience to the Ruſſian empire.

The land has by many writers been reported to be ſterile, for this reaſon only, becauſe they ſaw no appearance of fertility. But it ſhould be conſidered that the natives underſtand nothing of agriculture, and have not the leaſt propenſity to be induſtrious.

The natural richneſs of the ſoil is unqueſtionable, and the ſurface of the earth when juſt turned up will produce a plentiful crop.

The capital of Circaſſia is Kizlaar, which was built by the Ruſſians; the citadel is only formed of earth, but the garriſon conſiſts of about 500 regulars, and 3000 Coſſacks, the latter of whom are permitted by the Ruſſian government to erect habitations on the banks of the Terek.

Kizlaar is only in 44 deg. north latitude; the air is conſequently wholeſome and ſerene.

The river Terek, which flows from weſt to eaſt, produces a great variety of fiſh, as ſturgeon, ſalmon, &c. It meanders beautifully through the country till it diſembogues itſelf into the Caſpian ſea.

Polygamy, and the keeping of a number of concubines is permitted to the Circaſſians, who profeſs the Mahometan religion.

Theſe people are lovely in their features, majeſtic in their perſons, and agreeable in their deportment; in their ſtatures they are large, and the men make excellent ſoldiers; however, none but the principal people are permitted to carry fire arms, with which they are very expert, killing at a great diſtance, making uſe of balls, and rifle barrels. The common weapons are ſcymiters, bows and arrows.

The Circaſſians, who are immediately under the protection of the court of Ruſſia, have chiefs of their own, the principal of whom is ſtiled Becovitch, he is a major general of irregulars in the Ruſſian troops; he is however always ordered to remain in Circaſſia, where it is imagined his ſervices can be the moſt eſſential. Tho' the Circaſſian princes are exceedingly honoured and reſpected by the ſubjects, yet ſuch is their independency of the people that they are not obliged to do any thing at their command unleſs prompted by their own inclination. The princes themſelves are likewiſe independent on each other; the moſt conſiderable of which is the above mentioned Becovitch.

Whatever preſents the empreſs of Ruſſia ſends to the Circaſſian princes, their reſpective ſubjects expect a part. If the things are not ſufficiently diviſible to be diſtributed, they will have an equivalent in ſpecie, or ſome other commodity, which may be eaſily parted among them.

In war all the ſpoils are divided amongſt the troops, the ſovereigns being excluded from having any ſhare.

With reſpect to their ſubordination to Ruſſia, it is only confined to a formal oath of allegiance, in which they ſwear to be ſubmiſſive to a certain number of general laws, as long as their being ſo continues eſſential to the good of the Ruſſians and themſelves. The imperial court for many cogent reaſons ſeldom interferes with their political, and never with their religious concerns.

Like the Turks, they have harams or ſeraglios for their women, from which all men except the huſband is excluded. Theſe are ſeparate from, though built contiguous to their dwelling houſes.

The following ſingular cuſtom prevails in this country: When the principal lady of any of their princes is in labour, the firſt Circaſſian who hears of it, let his ſituation be ever ſo menial, runs and places himſelf at the door of the haram, from whence none are authoriſed to drive him. When the lady is delivered, if it happens to be a boy, he is richly dreſſed with the utmoſt ſpeed, and delivered to the Circaſſian, who immediately takes him home, and if he is a married man delivers him to his wife to nurſe; if he is a batchelor, a nurſe muſt be procured, and the child remains under his inſpection and tuition till he is nine years of age, when he is again returned to his parents, who receive him with great rejoicings, and the utmoſt public ceremonies. The reaſon which they give for this remarkable cuſtom is, that the child may not be ſpoiled in its infancy by the delicacies of a court, or the effeminate treatment which he might receive in the haram; but rendered ſo hardy and robuſt as to become in time a buggateer or hero. For courage and perſonal ſtrength are by the Circaſſians eſteemed as the firſt qualifications of a human being.

As the reſpect which the Circaſſians pay to their chiefs is voluntary, ſo it is ſincere; but a prevailing part of their character is their veneration for ancient houſes. They are as great genealogiſts as the Welch, but more tenacious of their family honour by not intermarrying even for gain, with an inferior.

Whatever may have been ſaid by former writers concerning the marriage ceremonies of the Circaſſians, they are ſimply theſe:

The parents or guardians enter into a nuptial contract; the young couple are then permitted to ſee each other. After two or three viſits, if each party is ſatisfied, the affair is concluded, and nothing remains but to ſend the bride home to the bridegroom's houſe in a cloſe waggon finely painted, attended by the women who are to live with her.

With reſpect to the contract itſelf, it falls heavy on the bridegroom, eſpecially if he is ardently deſirous of concluding the match; as the bride's relations give nothing with her but a few ſuits of cloaths; but the bridegroom is obliged to make them preſents to a great value of horſes, dromedaries, camels, cows, &c. If they happen to demand more than he is poſſeſſed of, it makes no difference to him, for he immediately makes incurſions upon his neighbours, and ſteals as many as will make up the deficiency.

The people of Kizlaar carry on a good trade with the Ruſſians for an excellent root called Rubia tinctorum, which is uſed in dying a beautiful red colour. Beſides a great variety of uſeful herbs, this country furniſhes the beſt capers in the univerſe.

The woods naturally produce vines, the grapes of which are ſmall, but the wine made from them excellent.

Circaſſia abounds in wild ſwine, wolves, and foxes; to catch theſe they uſe the following method:

After digging a hole in the earth nine feet deep, broad at the bottom, and narrow at the top, they drive a ſtake into the middle, which projects from the ſurface of the earth about four feet. Upon the top of the ſtake a moveable cart wheel is fixed, to which a young pig is faſtened in the evening. The mouth of the pit is then covered with branches of trees in a very ſlight manner, over which graſs is ſcattered.

The pig does not fail to ſqueak all night, being irritated by its confinement. When any of the above-mentioned animals hear the noiſe, they do not fail to viſit the place, which they no ſooner approach than they fall into the pit, where they remain till morning, being totally unable to diſengage themſelves.

The hare is hunted with hounds much in the ſame manner as in England, and affords great diverſion.

Circaſſia hath as great a variety of game as Aſtrachan, but the pheaſants in particular are much more numerous.

From Kizlaar the traveller may paſs through a great number of Coſſack villages, till he arrives at an excellent hot well, where Peter the Great built an hoſpital for the cure of ſcorbutic patients.

The hot ſpring is ſituated upon a hill, beyond the independant village Bragutſkoi, ſouth of the river

Terek, boiling hot water iſſues from it, which ſmells ſtrongly of naphtha, and falls into a baſon, the diameter of which is about 12 feet, and the depth three. On the weſt ſide there are ſeven ſmall ſprings of the ſame kind of water; and on the eaſt ſide there is an acid ſpring. The water of the chief well will boil a fowl in about nine or ten minutes.

In this country proviſions in general, and meat in particular, are exceedingly ſcarce.

About the city of Terki there are a great number of ſerpents, who make holes in the ground that are extremely dangerous. Theſe ſerpents are ſix or ſeven feet in length, and about the thickneſs of a man's arm.

There are likewiſe mice as large as ſquirrels, which are called jerhu[illegible]h. Their ears are long, and their fore feet ſhorter than thoſe behind, which prevents their running ſwiftly; they, however, can lay their tails over their backs, and leap to a conſiderable height or diſtance.

SECT. IV.

Of the River Jaik, *the* Karakalpaak, Kirgee, *and* Baſkeer Tartars.

THE river Jaik, which runs through a deſart of a prodigious extent, and at length empties itſelf into the Caſpian ſea, hath, at about 300 verſts from its ſource, a ſtrong town built by the Don Coſſacks. This, after the river, is called Jaik, and the Coſſacks have bravely defended it from the attacks of all the different tribes of ſurrounding Tartars.

Between Aſtrachan and Jaik river, there is no inhabited place except the above mentioned town. This vaſt deſart is, however, infeſted by innumerable hordes of wild Tartars.

Thoſe who wander about the Caſpian ſea are called Karakalpaaks, to the northward of whom the Kirgees and Baſkeers take up their abode. The Kalmucks are continually at war with theſe tribes.

The Kirgees and Baſkeers profeſs Mahometaniſm, and being perhaps the moſt ignorant and unpoliſhed of any who profeſs that religion, they are of courſe the moſt ſuperſtitious.

Conſonant to theſe notions in the year 1739, during the war between the Ruſſians and the Turks, they thought they could not do a more eſſential ſervice to Mahomet, than by injuring the Ruſſians as much as their power would permit. They accordingly fell upon all the defenceleſs towns and villages of the province of Umſimafoſkaja; all who were young and vigorous they carried with them, deſigning either to uſe them as ſlaves, or to ſell them as ſuch. The old, the infirm, and the very young fell indiſcriminate victims to their remorſeleſs fury.

The governor of Orenburg, however, being informed of theſe cruel depredations, diſpatched a body of 5000 regulars and 3000 Coſſacks, who marched with ſuch ſecrecy that they attacked the Kirgee camp in the night, and deſtroyed the greateſt part of thoſe Barbarians, though they were at the time 20,000 ſtrong.

The Coſſacks firſt diſcovered the river Jaik, and acquired great riches by fiſhing in it; and after having cured their fiſh, ſelling them to the Aſtrachan merchants for the mart of Ruſſia.

Peter the Great ſome time before had entered into a ſcheme for turning the Volga to a political advantage, and gave an excluſive privilege to one Demidioff with reſpect to the fiſhing, advancing at the ſame time 20,000 rubles, to enable him the better to put his deſign into execution. In a few years Demidioff repaid the money, and became exceedingly rich.

The fiſheries carried on in the Jaik river, at length exciting the attention of the court of Ruſſia, they determined to tax the fiſheries on that river as well as thoſe of the Volga; proper officers were ſent to enforce the tax, who were thrown into the river and drowned by the Coſſacks, to whom the very idea of any kind of taxation was abominable. Continual expreſſes were ſent from St. Peterſburgh to enquire why the officers had not ſent an account of their ſucceſs; but the meſſengers were treated exactly as the officers had been: at length the court got information of the whole affair; but it was thought the moſt prudent to wink at it, the Ruſſian miniſtry having too much ſenſe to quarrel with a ſet of people whoſe ſentiments inſured their independency, and whoſe ſituation rendered it impoſſible to conquer them.

SECT. V.

Of the Uſbec Tartars.

USBEC Tartary is ſituated between the great Moguls dominions which bound it on the ſouth, and the Caſpian ſea which with Perſia is the weſtern confine; it has the country of the Kalmucks on the north, and Tibet towards the eaſt.

The Uſbecs are generally eſteemed as the moſt civilized of all the Mahometan Tartars, not but they can pillage and rob their neighbours as well as any other Tartarian tribe.

They nearly reſemble the Perſians in their dreſs, their boots which are uncommonly large excepted; the chiefs wear a plume of feathers on their turbans, and as well as their khan pride themſelves much on being the deſcendants of the renowned Tamerlane.

Their common food is pilau, or boiled rice, but their greateſt delicacy is horſe fleſh.

They drink a kind of arrack or fomented liquor made of mares milk.

Their language is a mixture of the Turkiſh, Perſian, and Mongol; but they are well acquainted with the Perſian language in its purity.

Their arms are like thoſe of the other Tartars, viz. large bows, arrows, darts, and ſabres, which they uſe with admirable addreſs. Of late they have begun to uſe muſkets, and many of their cavalry wear coats of mail, and carry ſmall bucklers.

The Tartars of Great Bucharia pique themſelves upon being the moſt courageous and robuſt of their whole nations. The Perſians, who are not deficient in point of natural courage, look upon them with terror. The women themſelves aſpire to military reputation; they are ſtrong and well limb'd but in their features have all the delicacy of Aſiatic beauty.

The horſes belonging to theſe Tartars are not handſome, but they are hardy, indefatigable, and exceedingly ſwift; they are the beſt horſes in the world for the Tartars to ſcour the deſarts, as they can live upon almoſt any thing, and a very ſmall quantity of provender ſeems to keep up their ſtrength.

They are continually at war with the Perſians, the fertile plains of Koroſan exciting them to make frequent excurſions into that rich and plentiful country; but they do not find it quite ſo eaſy to penetrate into the dominions of the Great Mogol, on account of the prodigious mountains which intervene.

Thoſe who ſubſiſt upon their cattle, or by plundering their neighbours, live ſometimes in huts, and ſometimes in tents, every tribe forming a camp of its own, and frequently move from place to place as it ſuits their inclination or conveniency; others, who cultivate the earth, and are a little honeſter in their principles than their wandering brethren, form ſocieties, and live in towns and villages; theſe latter are either the real Bucharians or deſcendants of the Sartes, the ancient inhabitants of the country: or the Turkumaros, who were ſettled in the country long before the Uſbecs or Tartars, properly ſo called, ſubdued it. The Uſbecs in general, however, deſpiſe the thoughts of cultivation, and deem it glorious to make excurſions upon and plunder their neighbours.

The capital of the country which lies in 39 deg. 15 min. north latitude, is called Bochara. It is ſurrounded by a mud wall; the houſes are built of wood, but the moſques and caravanſeras are of brick: it is tolerably populous, but not equal to what it was formerly. The khan is permitted to ſeize upon the property of whom he pleaſes, which injures commerce and damps the ſpirit of cultivation.

SECT. V.

Of the Crim and Leſgee Tartars.

CRIM Tartary, which was anciently called Taurica Cherſoneſus, is ſurrounded by the Black Sea on the weſt, ſouth, and part of the eaſt. On the north it has the Paulus Mœotis, and leſſer Tartary joins it on the north weſt by a narrow iſthmus.

Its greateſt extent, from north to ſouth, is about 145 miles; its greateſt breadth from weſt to eaſt, is near 140 miles; and its breadth in other places is only about 80 miles.

It is ſituated between 33 and 37 degrees eaſt longitude, and between 44 and 46 degrees north latitude.

It is by nature exceedingly fruitful; and with cultivation would be a fine country. There are towns and villages; but the houſes are wretched huts. It is ſubject to the Grand Signior, whom the Khan is obliged in time of war to furniſh with 30,000 effective men. Theſe men, however, never receiving any pay, plunder and pillage in every place as they paſs through; on which account every man takes three or four horſes with him, beſides that on which he rides, to load with plunder and captives. Whenever a horſe dies, the owner immediately dreſſes the carcaſe, and invites his comrades to the entertainment.

In time of peace they purchaſe beautiful children in Circaſſia; and ſell them to the Turks, who pay for them in cloathing, arms, coffee, tea, rice, raiſins, &c.

The chief cities, if they may be ſo called, are Precop, Crim, Arabet, Sachingeri, Caffa, Sidagoy, &c.

They travel in cloſe carts, which contain not only themſelves, but their wives, children, baggage, &c.

A painted waggon, and a hut covered with white linen, with a painted cloth at the top, tied with red ſtrings, are all they give with their daughters in marriage; though they expect a handſome preſent from the bridegroom.

They bury their dead very deep in the ground; erect a tomb of mud over their graves, and adorn it with a variety of flags, expreſſive of the quality, circumſtances, and actions of the deceaſed.

The country of the Leſgee Tartars extends near an hundred miles in length, from north to ſouth, and about fourſcore from eaſt to weſt. It is fertile and pleaſant, producing all kinds of grain and cattle. The people are good mechanics, and carry on ſeveral manufactures: they are not only very warlike, but excel in making fire arms, with which they trade into Perſia. They are an independant people, and their chiefs, who are named Shamkalls, in any common caſe of danger, unite their forces, and are unanimous in their operations.

They are active and well proportioned: their eyes are black and full of fire; their complexion ſwarthy, and their features regular and engaging. They dreſs after the Arabian faſhion, and wear whiſkers: ſome few indeed let their hair grow.

They trade not only with the Perſians, but with the Ruſſians and Armenians, giving fire arms and madder for cloathing and neceſſaries.

But though they are fond of commerce, they can rob and plunder as well as any of the other Tartars; however, if they promiſe to protect or convey any ſtranger, they never break their words, or violate the laws of hoſpitality.

They follow the Turks in their mode of worſhip, and the Perſians in their manners; but in one particular they outdo moſt of the Oriental nations, for they can drink like Germans.

SECT. VI.

CONCLUSION.

AFTER having particularized all the kingdoms, ſtates, and various tribes which compoſe thoſe vaſt regions known by, and comprehended under the name of Tartary, a country which extends 4000 miles in length, and 2400 in breadth, it may not be improper to preſent the whole to the eye in one general view by way of concluſion.

This extenſive country ſeems to be an epitome of the univerſe. It contains within its limits a vaſt ocean, viz. the Caſpian ſea, which in fact is no more than a prodigious Tartarian lake; many other lakes, innumerable rivers, and ſome navigable, ſome not; the former contain iſlands, and both are well ſtocked with fiſh. Mountains whoſe ſummits reach the clouds; ſmall hills, extenſive plains, deſarts of an aſtoniſhing circumference; in fine, it includes within its vaſt limits all the varieties of nature with reſpect to land and water, and all that the imagination can conceive of the pleaſant, the dreary, and the dreadful.

The air hath innumerable variations from the prodigious extent of the country, as it partakes of the frigid temperature, to be found beyond the Artic Polar Circle, and of the ſerene climates of France and Italy, and the more luxurious atmoſphere of the finer parts of Turkey.

The ſoil is equally various, and a ſcale of the Tartarian produce might be drawn, to deſcend from the height of fertility to the moſt ſterile degree of local barrenneſs.

In ſome places not a vegetable fit for uſe is to be found, nor a pebble that is worth looking at. In others all the luxuries of vernal nature abound, and the mines team with gold, ſilver, copper, iron, jaſper, lapis lazula, &c.

The people vary as much as their country or climate, in perſons and manners. Thoſe in the weſtern parts, in Circaſſia, and its neighbourhood, are the moſt lovely and delicate of the creation. In the middle regions they are leſs handſome, and in the eaſtern parts, about Kamtſchatka, they are very indifferent. Thus the inhabitants of Tartary, with reſpect to features and perſons, may be included under three general heads, viz. the beautiful, the paſſable, and the forbidding.

There are two characteriſtic circumſtances indeed, in which all the Tartar nations and tribes unanimouſly agree. In the firſt place they are exceedingly fond of that noble animal the horſe, either alive or dead: alive, as the moſt excellent of ſervants; and dead, as the moſt delicious of food. And ſecondly, they have all the ſame natural propenſity, not only to plunder their neighbours, but to rob and pillage each other.

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CHAP. VII.

The EMPIRE of PERSIA.

SECT. I.

Antiquity of Perſia, *ancient and modern State, Derivation of its Name; Situation, Extent, Climate, Diviſions, Mountains, Rivers; principal Cities, particularly* Iſpahan, &c.

PERSIA hath been celebrated in hiſtory from the very earlieſt ages; but though the people have often been conſidered as powerful, they could never be deemed happy. Deſpotiſm and ſuperſtition have always had too much influence in their political and religious matters. Wherever private property is precarious and the human reaſon manacled, the people muſt be miſerable. Nothing but liberty guarded by wholeſome laws, and freedom of thought under ſalutary reſtrictions, can render any people happy. From the remoteſt periods to the preſent time we find that arbitrary meaſures have ruined the moſt powerful ſtates, and depopulated ſome of the fineſt regions in the univerſe, while liberty hath rendered other countries leſs happily ſituated, opulent and potent.

It is probable that the word Perſia is only a corruption of the word Parthia, and that the modern Perſians derive their name from their progenitors the Parthians, the ancient inhabitants of the country: the word itſelf implies a horſeman; the Perſians and Parthians having always been famed for their ſkill in horſemanſhip.

Modern Perſia includes all thoſe countries which were anciently celebrated and known by the names of Media, Parthia, part of Aſſyria, Hipcania, Colchis, Bactria, Iberia, and Suſiana.

It lies between the 45th and 70th deg. of eaſt longitude, and 25th and 44th deg. of north latitude. It is 1300 miles in length, and 1100 in breadth, being bounded on the north by the Caſpian ſea, which ſeparates it from Ruſſia, and on the north eaſt by the river Oxus, which divides it from Uſbec Tartary; the north weſt boundaries are the Daghiſtan mountains, and the mountains of Ararat, which divide it from Circaſſian Tartary; India is the eaſtern boundary; the Indian ocean, and the gulphs of Perſia and Ormus, the ſouthern; and Arabia and Turkey, the weſtern. Thus it is evident that no country in the world is more happily ſituated for commerce, or better calculated to become a great maritime power; but its natural advantages have always been rendered of very little uſe by its unhappy political conſtitution.

The prodigious mountains of Ararat and Caucaſus have long made a diſtinguiſhed figure in hiſtory; nor hath that long chain of mountains, known by the name of Tauris, which run quite through the empire from Natolia to India, been leſs celebrated. Theſe are the only mountains of any conſideration in the whole country.

The chief internal diſadvantage in Perſia is the want of water. There are fewer rivers in this country than in any other of ſo vaſt an extent in the world. The only rivers worth naming are the Kur and Aras, they both riſe near mount Ararat, and diſcharge themſelves into the Caſpian ſea. The weſtern boundary indeed is watered by the Euphrates and the Tigris; and the river Indus waſhes the eaſtern part; the ſtream called Oxus does not merit the name of a river; and the few other rivulets are no better than ditches, many of them being the greateſt part of the year dry.

However, to remedy the above inconveniency, the Perſians have ſupplied by art what they have been refuſed by nature; and by the means of a great variety of canals, reſervoirs, aqueducts, and other uſeful and ingenious contrivances, they ſeldom know the want of water.

In a country ſo extenſive, the air is of courſe exceedingly various; but it is allowed that the provinces in general are fertile. Towards the Daghiſtan mountains, which are continually covered with ſnow, the air is exceedingly cold; it is very hot in the ſouthern parts; but the midland regions are agreeably temperate, and ſalubriouſly pure.

From the diſtracted ſtate of Perſia for many ſucceſſive years, the political diviſion of the provinces cannot be aſcertained; but the moſt remarkable places in the empire have been viſited of late years by ſeveral merchants and others, who went upon embaſſies; the moſt authentic and intereſting of whoſe accounts we ſhall blend for the information of our readers.

Iſpahan, the metropolis of the Perſian empire, and the capital of the province of Erahi, is ſituated in a pleaſant plain, and is defended from the winds by a chain of mountains, which ſurround it at ſeveral miles diſtance; it is 12 miles in circumference, excluſive of the ſuburbs; the form is oval, and though the ſtreets are irregular, it certainly merits the name of a magnificent city. It however ſuffered greatly in point of population and ſuperbneſs, by the devaſtations of Kouli Khan; ſo that Mr. Hanway, who was there in the year 1744, imagines that not above 5000 of the houſes were inhabited at that time.

Previous to Kouli Khan's ravages, it contained 18,000 houſes, 500,000 inhabitants, 1,800 caravanſeras, 160 moſques, 260 public baths, a great number of ſuperb palaces, and fine ſquares planted with ſhady trees. The royal palace, with the offices and gardens, is three miles in circumference; the royal ſquare is near a mile long and about three furlongs broad. The fortifications of this city are however mean and weak, being moſtly made of earth, and the moat which ſurrounds them is generally dry, ſo that the place is but in a defenceleſs ſituation; it is nevertheleſs not only the beſt town, but the greateſt mart of commerce in Perſia, all the trade of the empire centring here; beſides the vaſt quantity of goods of all kinds which are brought by merchants of all the Oriental nations, who deal in muſk, ambergris, diamonds, pearl, gold, &c.

The great market place or meidan is 700 feet long and 250 broad; the houſes which ſurround it are uniform, erected with bricks, and the ſhops vaulted; on the ſide towards the palace are the ſhops belonging to the lapidaries, goldſmiths, and druggiſts, oppoſite to which are the taverns, eating houſes, linen drapers, mercers, woollen drapers, &c.

Through the market flows a rivulet, the channel of which is of ſtone, by which the water is conveyed to two large reſervoirs, that ſupply the greateſt part of the city with that uſeful article by the means of pipes. On the banks of this rivulet and round the market are planted a great number of ever-green trees, which greatly reſemble box, and being regularly cut, ſo that the ſhops appear between them, they add greatly to the elegance of the place.

Here are two covered muſic galleries oppoſite to each other, where the city muſicians play every night at ſun ſet, or whenever the Sophi makes his appearance.

Near the great market place is the bezar, or another inferior market place, which is divided into ſeveral ſtreets or other ranges of ſhops covered over. In this market all ſorts of merchandize, and proviſions of every kind are ſold, and the prices are allowed to be reaſonable; meat and fuel indeed are rather dear.

Several pieces of cannon without carriages, are planted before the royal palace. This palace conſiſts principally of the feſtival hall, where the Sophi entertains his nobles on new year's day, and the hall of audience where he receives foreign ambaſſadors, hears cauſes, and diſtributes juſtice; the latter has not only a ſpacious court before it, but is in itſelf exceedingly ſuperb and elegant. At one end of this hall is a kind of alcove, which is ſeparated from the other part by a red callico curtain, which is occaſionally drawn up by ſilk ſtrings, and reſts upon the capitals of the pillars, which being of wood are finely carved and gilt, as well as the walls: the floor is covered with a carpet, of a gold and ſilver ground; the ſides are adorned with pictures painted by European maſters: in the center is a beautiful fountain ſurrounded by a number of gold and ſilver veſſels. In its baſon many kinds of fruits and flowers are ſeen floating upon the ſurface of the water. There are many other ſpacious apartments in the palace, which ſtrangers are not permitted to ſurvey. Beſides the halls there are many ſmaller chambers, cloſets, and galleries, ſome for the entertainment of the officers of the court, who are exceedingly numerous; others for the women: there are many detached offices for the menial ſervants, and a ſanctuary or place of refuge for debtors and criminals. But it is remarkable that almoſt every apartment hath its own peculiar ſubdiviſion of the garden.

Near the palace is a citadel, well garriſoned, and but indifferently fortified, which contains the treaſures, ammunition, arms, and ſtores belonging to the Sophi.

There is a capacious moſque near the ſouth ſide of the Meidan, built of white marble, in ſo artful a manner that the eye cannot diſcover where the ſeparate ſtones are cemented together: there is a large court before it, in the center of which is a beautiful fountain. Many of the other moſques are remarkable for their elegance and grandeur.

Oppoſite to the great moſque are many taverns, and tea houſes or coffee houſes; the latter are held in great repute, but the former are deemed infamous.

In the tea houſes people of reputation drink tea and play at cheſs. To the coffee houſes they go to drink coffee, ſmoke tobacco, and hear the poets rehearſe their humourous and ſatirical compoſitions.

In Iſpahan there are two convents, the one Spaniſh and the other Italian, which belong to the Auguſtine and Carmelite friars.

The Sophi's ſtables are very large; but the moſt ſingular thing in them is a high tower, built of earth and the horns of ſtags and ahues, in commemoration of a great hunting match, in which Shah-Tamar killed 2000 of thoſe animals, whoſe horns were employed in the building.

There are many warehouſes in different parts of Iſpahan, which are uſually built three ſtories high, with vaults beneath them.

The ſuburbs are large; and that quarter, inhabited by the Armenians, is ſuppoſed to contain 3000 houſes and 12 churches; there is another quarter inhabited by Georgians, who, as well as the Armenians, are Chriſtians, and merchants; the third quarter is the reſidence of the Gebers, or the deſcendants of the ancient Perſians.

The city of Schamachie, the capital of the province of Schirwan, is divided into the north and ſouth city; the walls of the former are ſtanding, but are too low and weak to be of any ſervice in caſe of a ſiege: thoſe of the latter were demoliſhed by Shah Abbas. The ſtreets are narrow, the houſes low, and built only of earth. The ſhops, bezar, and two capacious warehouſes, are in the ſouth city. The trade chiefly conſiſts of raw and wrought ſilk, callicoes, &c. The Muſcovite merchants deal in Ruſſia leather, furs, copper, and tin: the Circaſſian Tartars trade in horſes, boys, and women, the latter of whom they ſteal on the Muſcovite frontiers. The Jews likewiſe drive a conſiderable trade here in gold, ſilver, brocade, tapeſtry, woollen, ſilk, and warlike inſtruments. There are many colleges here in which all the branches of Oriental learning is taught. The Moſques are large and numerous: the inhabitants uſe the Turkiſh language in common; indeed, it is generally known all over Perſia. The country round this city is fertile and pleaſant.

Ardebil, though large, hath neither wall nor fortification; it principally conſiſts of five capital ſtreets; every houſe hath a garden, or rather orchard, full of fruits; and the ſtreets are regularly planted with elms, which render them exceedingly beautiful and pleaſant. The market place is 300 paces in length, and 150 in breadth; it is ſurrounded with ſhops, and warehouſes, every trade having its peculiar quarter: not far diſtant is a moſque of refuge where criminals are protected for a limited time; this is the burial place of Iman Sade, a child of their twelve ſaints. When the time is expired the criminal muſt again ſeek his ſafety in the grand ſanctuary, or ſepulchre of Seſi, which is at a ſmall diſtance. At the entrance of the city, a little river divides itſelf into two branches, the one paſſes through it, and the other ſurrounds it; theſe ſtreams are ſometimes ſo ſwelled by the melting of the ſnow from the mountains, that the inhabitants are obliged to divert the fury of their currents by means of innumerable artificial trenches, or the whole city would be overwhelmed by the inundation.

All valuable commodities, ſuch as jewels, gold, ſilver, brocades, &c. are ſold in a handſome ſquare fabrick, built upon arches on one ſide of the market place; there are three gates in this building, which lead into three trading ſtreets, that are covered over, and well furniſhed with caravanſeras, ſtore-houſes, and ſhops.

Sulthania, though greatly decayed, was once a noble city; it ſtill retains many magnificent buildings, the moſt remarkable of which is a prodigious large moſque, that contains the ſepulchre of Sultan Mahomet Chodabende, the founder of the city.

This moſque hath three gates of fine poliſhed ſteel, which equal in bigneſs the gates of any church in Europe. The Perſians pretend that twenty ſtrong men cannot open the largeſt of them, without diſtinctly pronouncing *Beask Ali Bukſcha*, which ſignifies, *open for the ſake of Ali*; but on the repetition of thoſe words, the hinges become ſo pliant, that a child may manage the gate and ſwing it open with the greateſt eaſe. The roof of the moſque is of blue and white ſtones. The tomb of the before mentioned Sultan is ſurrounded by a grate of poliſhed Indian ſteel, moſt admirably wrought: within the braſs rails, which ſeparate it from the reſt of the moſque, there are ſeveral books written in Arabic characters, of three inches in length, with alternate lines of black and gold. The books themſelves are near a yard ſquare. The Holſtein ambaſſadors, when in Perſia, procured ſome leaves of them, which are now in the duke of Holſtein's library, and contain a paraphraſe upon the Koran. At the entrance of the moſque is a beautiful fountain; the tower, which is of an octagonal form, is ſurrounded by eight other towers. Upon the whole it is a ſtructure which aſtoniſhes the imagination and gratifies the curioſity.

There are many other fine moſques in the city, particularly one founded by Shah Iſmael, which hath a round tower over the gate, and the court is embelliſhed by a magnificent pyramid, ſurrounded by eight elegant marble pillars. Near this moſque are the ruins of a triumphal arch built of freeſtone.

The city of Caſwin, the ancient Arſatia, is the principal city of the province of Erak, which was originally the celebrated Parthia: it contains above 100,000 inhabitants, yet hath neither wall nor fortification. Its circumference is about a German league, and its ſituation in a ſandy plain. The houſes are plainly built of brick, but are neat and well furniſhed; the ſtreets are not paved, and conſequently duſty; the inhabitants are ſupplied with water from a neighbouring mountain by the means of pipes. The people ſhelter themſelves from the exceſſive heats in vaulted cellars, where they likewiſe preſerve ice and ſnow to cool their liquors.

Here is a royal palace near the market place, which was erected by Shah Tamas; he however afterwards removed the regal ſeat to Tauris: there is a beautiful garden behind it, and another oppoſite to it: in the common market prodigious quantities of all kinds of commodities are ſold. The horſe market contains many fine buildings; but we cannot omit one ſingular circumſtance which is practiſed here: as ſoon as the ſhops are ſhut a great number of proſtitutes make their appearance, and ſeat themſelves in rows with their faces veiled; the bawds ſtand behind them with unlighted candles; when a man makes his appearance at any of the rows, the bawd lights her candle, that he may have an opportunity of examining which face he likes; when he has pitched upon one, a bargain is made with the bawd, which being concluded, the couple retire. This, like other large Perſian cities, contains many bagnios, caravanſeras, warehouſes, &c.

The city of Kom, which by Ptolemy was called Guriana, hath loſt much of its ancient ſplendour; the walls are in ruins, but indicate its former importance. Its principal trade at preſent is in a much admired earthen ware, and ſword blades, which are deemed the beſt in the whole empire.

In 33 degrees 51 minutes of north latitude lies the city of Katſchan, in the midſt of a fine fertile plain; this is one of the fineſt cities in Perſia, the houſes in general being handſome, and the public ſtructures ſuperior to thoſe of any other city; the country about it is ſo fruitful, that the very pooreſt inhabitants live luxuriouſly. The city is exceeding populous, not only from the great number of natives, but from the vaſt influx of foreigners, who flock thither from all parts, particularly from India, to carry on trade; the walls and fortifications are made of a kind of potter's clay. The Sophi hath a grand garden here, in the midſt of which is a ſummer palace, reputed to have a thouſand doors and windows. This greateſt inconveniency in Katſchan is the want of water, as they have not any but what is ill-taſted, thick, and muddy.

The city of Reſchd, which is in 31 deg. north latitude, and in 50 deg. longitude from London, is the capital of the province of Ghilan, which is one of the moſt fertile, rich, and pleaſant provinces in all Perſia. It is large and populous, but hath not the leaſt fortification. The ſtreets are agreeable and planted with trees; but the houſes in general are meaner than thoſe of any other city in the empire; they are all covered with tiles, or ſlates. The market place is capacious, and contains many good ſhops; and all the neceſſaries of life are exceedingly cheap.

The city of Derbent is ſituated in 41 deg. 15 min. north latitude, and in 51 deg. eaſt longitude: it is about three miles in length, and near five hundred paces in breadth; the caſtle and wall are five feet thick, and it is ſuppoſed they were built by Alexander the Great. They appear to be built with freeſtone, but in reality are a compoſition of pounded muſcle ſhells, and pieces of freeſtone beaten to powder, which being moulded into the form of bricks, are ſo excellently cemented together, that the whole compoſition is now harder than any marble; a garriſon of five hundred ſoldiers is kept here.

Schiras, which lies about two hundred miles to the ſouthward of Iſpahan, is a place of conſiderable trade. The wines made here are the beſt in Perſia; the fruits and flowers are incomparable, and the ſurrounding country is a perfect paradiſe; but only about four thouſand of the houſes are at preſent inhabited: it is the capital of Pars, the ancient Perſia; and its college for the ſtudy of oriental literature, is one of the beſt in Perſia. Though the ſtreets are narrow, the buildings in general are ſuperb and elegant, and the moſques are innumerable.

The cities of Ormus and Gombroon, on the Perſian Gulph, are much on the decline at preſent, though they were formerly places of great commercial conſequence. Moſt of the European nations, particularly the Engliſh, have eſtabliſhed factories at Gombroon, by the means of which they carry on a trade with the Perſians, Turks, Tartars, Arabians, Armenians, Banyans, &c. Of theſe factories a more particular account will be given hereafter.

SECT. II.

The Natural Hiſtory of Perſia.

THE moſt ſingular circumſtance in the natural hiſtory of Perſia, is what relates to the ſprings of Naptha.

The dark grey or black naptha is principally found in the little iſland Wetoy. The ſprings foment and boil higheſt when the weather is thick and hazy. It often takes fire at the ſurface, forms a flaming rivulet, and rolls with great rapidity to the ſea, which it enters and retains its flames till it gets to an aſtoniſhing diſtance from the ſhore. In fine weather the ſprings boil up to about three feet, in doing which it often hardens till it almoſt cloſes the mouth of the ſpring, and ſometimes quite covers it up, and forms a hillock upon it. But a ſpring is no ſooner oppoſed and obſtructed in one place, than it works its way under ground, to another, where it breaks out with redoubled violence. The mouths of the ſprings are about ten feet in diameter, or more when they have continued long open. The poor people uſe the naptha as oil in their lamps, and often to boil their proviſions; but it gives the food a diſagreeable taſte, and is indeed in itſelf very diſguſting to the ſmell. This occaſions the iſland not to be inhabited, at any time, except when the people are gathering naptha.

When aſhes are mixed with the naptha, it burns beſt in the lamps; it is kept in earthern veſſels under ground, at a diſtance from any dwelling place, as it is very apt to take fire, and when ſuch an accident happens, it is as dangerous as gunpowder.

There is a thin white naptha found in the peninſula of Apcheron, which is drank by the Ruſſians as a cordial, and uſed externally as a medicine. It is purchaſed by the Indian merchants, and being properly prepared, forms the moſt beautiful and durable varniſh in the univerſe.

Near the city of Baku on the Caſpian ſea, mines of brimſtone are found.

The temple of the Gebers, or Gaurs, who are the worſhippers of fire, is about ten miles from Baku. The earth for two miles round hath been long famous for its ſingular qualities, for on paring off the ſurface of the earth in any part of that extent, to the depth of two or three inches, and touching the uncovered part with a red hot coal, it immediately takes fire. Though the flame makes the ſoil hot, it does not conſume it, or injure any thing near it. If a hollow cane, or any other tube, though made of the ſlighteſt materials, be put a few inches into the ground, and the top of it be touched with fire, a flame will inſtantly burſt out, which will burn exceedingly clear, without conſuming the cane or tube. Thus the inhabitants of theſe parts kindle a fire and dreſs their food without expence; for their houſes conſiſt only of a ground floor, which is not paved, ſo that when they want to dreſs any food, they run three or four canes into the ground, and having kindled a fire, they put on their pot. The flame may be extinguiſhed in the ſame manner as ſpirits of wine are. This flame ſmells ſulphureouſly like naptha, but is not quite ſo offenſive, and the more ſtrong the ground, the more ſtrong and clear is the flame.

In Perſia we ſee a fine country miſerably neglected, where nature has done much, and art little; where cultivation is only ſubſervient to abſolute neceſſity, and any improvement in agriculture is never once thought of.

Towards Tartary, and on the borders of the Caſpian ſea, the ſoil itſelf is rather unfruitful, but to the ſouthward of Mount Taurus the natural fertility of the ground is aſtoniſhing; the corn, which is brought to perfection with a very little trouble, is admirable. They make excellent wine of grapes, which are the ſpontaneous productions of thoſe parts. The other fruits are delicious, and the face of the country teems with all the luxuries of life.

No part of the world produces better oil or finer drugs; particularly ſenna and rhubarb. The cucumbers, dates, oranges, piſtachio nuts, melons, and all kinds of what Europeans call garden vegetables, are not to be excelled.

It is to be obſerved that what hath been ſaid relates to the open country only, for no people in the univerſe are more careful of their gardens than the Perſians; like the Chineſe, they deem gardening one of the moſt important ſciences, and ſpare neither pains nor expence to render their encloſed grounds beautiful, as well as uſeful, as a deſcription of their gardens will evince.

The Perſians do not introduce flowers into their gardens as the Europeans do; theſe are the ſpontaneous productions of the fields; but the gardens are filled with plantations of the moſt excellent fruit trees. Their walks are curiouſly laid out, and ſet on both ſides with tzinnar trees, a ſpecies of poplar not known in Europe; it grows to the height of a pine, bears a fruit reſembling the cheſnut, and has broad leaves like thoſe of the vine. Of the wood the Perſians make their doors and window ſhutters, as it is brown, ſmooth, finely veined, and much more beautiful than the fineſt walnut tree. But theſe people plume themſelves on their ſkill in hydraulics, in which they ſeem to excel, and their fountains are deemed the fineſt ornaments of their gardens.

The Emperor's garden near the city of Iſpahan, called Fyarback, is exceedingly fine; it is exactly ſquare, being half a league each way; it is divided at right angles by the river Senderuth. Towards the ſouth there is a mount finely planted with trees, which form ſeveral beautiful walks; on each ſide are precipices, made by cutting the rock, and from the top ſeveral ſtreams of water fall into baſons at the bottom, and form a variety of artificial caſcades. There are baſons and fountains in every walk, but they all differ from each other in appearance, and ſpout out the water variouſly.

In the middle of the garden there is a very large baſon, into which all the ſeveral ſtreams diſembogue themſelves, and from which a column of water is thrown up to the height of 40 feet. The baſon is ſquare, and at each corner there is a large pavilion, containing ſeveral fine apartments, adorned with beautiful carving and gilding. This garden is not only planted with all the ſpecies of fruit-trees in Perſia, but with many from Turkey and India, which were procured at a great expence for that purpoſe, by Shah Abas; among which is a peculiar kind of vine, the grapes whereof are as large as a walnut; they contain no ſtone, and taſte moſt deliciouſly. There are 110 gardeners to take care of this garden; that is, 10 maſter gardeners, and 10 others under each of them. They are ſuffered to let any perſon ſee the garden for 4 kaſbekies, or two-pence a piece; who are allowed to eat what fruit they pleaſe, but to carry none away.

In moſt gardens there are ſummer-houſes, containing four apartments, ſuitable to the four winds, where the maſter may take the benefit of the air as he pleaſes; and it frequently happens that theſe ſummer-houſes are far ſuperior to the dwelling-houſes, both with reſpect to the architecture and furniture.

In Perſia the number of mulberry-trees is ſo prodigious, that it enables the natives to feed innumerable quantities of ſilk worms, which produce ſome of the moſt excellent ſilk in the univerſe.

All the flowers that are known in Europe are found in the Perſian fields, with many others, peculiar only to that country. For many miles round Iſpahan the ground is enamelled, and the air perfumed by them.

The flowers in general are thought to be more beautiful in colour, and more pleaſing in their odours than thoſe of moſt other countries.

Here are a great number of wild cheſnut, turpentine, and almond trees. Many provinces produce trees which bear thoſe gall nuts which are uſed in dying. There are gum, maſtick, and incenſe trees; the latter, which are found in Carmania, reſemble the pear tree. The plantane trees are ſuppoſed to prevent the plague from viſiting places, where they are found in abundance; and it is aſſerted by the Perſians, that at Iſpahan, where the plague was formerly frequent, no contagion hath happened ſince the gardens and public walks of that city were planted with theſe trees.

Willow, fir, and cornil trees abound. The manna trees are of various ſorts; the beſt yellow is found in Nichapour and part of Bactria.

They have plenty of tobacco about Hammadan and Suſa, and the Perſian poppy is deemed the fineſt in the univerſe. The roots and ſallading are better taſted, and leſs liable to create ructations in the ſtomach, than thoſe of any other country.

In Choraſſan they have rhubarb, which is in high eſtimation, though it muſt be confeſſed that it is inferior to that brought from Tartary. Here is plenty of ſena, nux-vomica, caſſia, gum-ammoniac, aſſafœtida, &c. Aſſafœtida is common in all the oriental countries, being uſed in ragouts, ſauces, ſoups, &c. it is allowed to have the ſtrongeſt odour of any thing in the univerſe; whatever veſſel it is put in, it always retains the ſmell, and all the goods in any ſhip in which aſſafœtida is packed up, are more or leſs impregnated with the ſcent.

In Perſia there are two kinds of mummy, the one is a natural production which diſtills from a rock, the other is taken from embalmed bodies. It is an admirable medicine in the cure of wounds, bruiſes, &c.

Galbanum and the cotton tree are very common, but there is another tree which produces a very fine cotton, or rather a ſilk.

The melons, of which there are above twenty different ſorts, are perfectly delicious and exceedingly wholeſome.

All the fruits of Europe are found in great perfection in Perſia, particularly peaches, apricots, and nectarines, ſome of which weigh eighteen or twenty ounces.

The pomegranates, apples, and pears, which grow in Iberia, are very fine, as are the dates of Carmania, the oranges of Hyrcania, and the onions of Bactria; the laſt mentioned are as ſweet as apples. The wheat, barley, rye and oats, are exceeding good, and the rice is univerſally admired.

The Perſians know nothing of grafting, but many of their roſe buſhes bear three ſorts of roſes naturally. Salt, ſulphur, allum, and ſalt-petre are here produced by ſpontaneous nature. There are large quarries of black, white, red and mixed marble.

The horſes are the moſt beautiful of the Eaſt, though not deemed to be ſo ſwift as the Arabian. The aſſes are of two ſorts; firſt, the native aſſes, which are dull, heavy, and ſtupid; and ſecondly, the Arabian breed, which are beautiful and docile, and are in high eſtimation for the ſaddle.

There are three ſorts of camels, viz. the ſmall, the large, and the ſwift; the ſwift can trot as faſt as a horſe can gallop: the large can carry 1200 or 1300 wt. they are not beaten, but managed by the voice, the driver ſinging a kind of ſong, and the camel proceeding faſter or ſlower according to the modulation of the voice.

Oxen are uſed in ploughing; but beef is ſeldom or ever eaten. Hogs are ſcarce; ſheep and deer plenty: and wild beaſt, ſuch as lions, leopards, bears, tigers, &c. very numerous, particularly in Hyrcania. The jackals dig graves, and tear up the dead bodies, being exceedingly fond of the fleſh.

There are abundance of locuſts, or flying graſshoppers: and many black ſerpents, whoſe ſting proves mortal in a few hours: many provinces produce a frightful kind of lizard, which is above a yard in length.

Perſia produces all the different kinds of fowls, which are found in Europe, but not in abundance; but wild and tame pidgeons are very plentiful: for it is imagined that no country in the univerſe contains ſo many pidgeon houſes, there being above 3000 in Iſpahan and its neighbourhood. The reaſon of ſuch a number of pidgeons being kept is on account of their dung, which the Perſians deem the beſt manure for their melons, of which they are ſo fond.

Martlets and the noura are taught to ſpeak like parrots. The nightingale is heard all the year round, though it ſings fineſt in the ſpring: but the principal bird is the pelican, which has a beak near twenty inches in length, a head too large in proportion to the body, and feathers as ſoft and white as thoſe of a gooſe. It uſually reſts its long beak upon its back; its food is fiſh, in the catching of which it ſhews great dexterity.

There are a great number of birds of prey, which are taught to fly at other game, the Perſians being great lovers of falconry.

Freſh water fiſh are not plenty on account of the great ſcarcity of rivers: but they have ſea fiſh in great abundance.

In Carmania there is a natural rarity called the wind-poiſoning-flower, which it is ſaid infects the air. There is another ſhrub called aſſes poiſon, becauſe thoſe animals are fond of eating it when they can find it, though it is ſure to prove mortal to them.

The bezoar ſtone is taken from goats, both wild and tame, which feed near the Perſian gulph. It excells the bezoar of Golcanda, becauſe the herbage upon which the goats feed is the dryeſt in the univerſe. This ſtone, which is uſed in medicine as a ſudorific, is now greatly ſunk in its reputation in the Oriental regions.

It is happy for Perſia, which is ſo much troubled with the land locuſt, that there are great ſwarms of abmelecs, or water locuſts, which are natural enemies, and devour the others wherever they meet with them. They are of the ſize of an ordinary hen; the feathers are black, the fleſh greyiſh, and the wings large.

At ſome diſtance from Iſpahan, the Perſian metropolis, is Mahmoudker, or Mahmoud the Deaf, a river ſo called, which falls into an extenſive and beautiful baſon, through a range of rocks, which nature hath formed into a kind of fortification, with regular baſtions, embraſures, &c. through which the winds paſs with aſtoniſhing velocity. As the traveller aſcends the mountain, he is entertained with a view of the river through a variety of chinks. It appears like a lake covered with rocks and mountains: ſtones, when thrown in, make a ſurpriſing noiſe; and the river itſelf is deemed unfathomable.

SECT. III.

A ſuccinct and conciſe Hiſtory of Perſia.

THERE is not, perhaps, in the univerſe a country whoſe hiſtory is more replete with great and ſingular events than that of Perſia. It hath exerciſed the pens of the moſt eminent writers, both ſacred and profane; and forms a principal part of the hiſtory of the chief nations in the earlieſt ages of the world.

Perſia conſtituted a part of the firſt great monarchy in the univerſe, ſuppoſed to have been founded by Nimrod, or his ſon Belus, the Baal of the ancient idolatrous nations. Moſt of the particulars relative to Semiramis, and her ſon Ninus, are ſo exceedingly fabulous, that they are not worth repeating. Indeed the Perſian hiſtory is very little to be depended upon till A. M. 2083, when Abram fought a battle with four Perſian princes, and defeated them with only 318 of his own family. Theſe princes were Chedorlaomer, king of Elam or ancient Perſia, Arioch king of Ellaſar, Amraſhel king of Shinar, and Tidal king of Nations, a ſucceſſor of Nimrod.

The hiſtory of the Aſſyrian empire, from the time of Nimrod to the reign of Sardanapalus, is exceedingly vague, uncertain, and mutilated.

Sardanapalus, who flouriſhed about the year of the world 3237, was timid, luxurious and effeminate. He painted and dreſſed like a woman; was fond of none but female amuſements, and paſſed all his time in his ſeraglio: he was a great drunkard and glutton, and extremely ſolicitous after riches, not for the ſake of hoarding them up, ſo much as to have an opportunity of ſpending them in rioting.

The following two lines were engraved upon his tomb by his own peculiar order:

Hæc habeo quæ edi, quæque exaturata libido
Hauſit: at illa jacent multa & præclara relicta.

Which may be thus rendered into Engliſh:

All I've enjoy'd, or eat, away I take,
What I can't reach, I leave for others ſake,

which ſhew the natural ſordidneſs of his ſoul.

Arbaces, the governor of Media, contrived to be introduced into the palace of Sardanapalus privately, where he beheld the ſcandalous manner in which he lived, and found that a potent ſovereign, whom many warlike nations obeyed, had, by his luxurious and inactive manner of life, rendered himſelf more effeminate than a woman. Arbaces therefore determined to dethrone him, and being joined by others, found himſelf at the head of a powerful army. Sardanapalus at firſt hid himſelf in his palace, but being perſuaded by ſome of his nobles to put himſelf at the head of his army, he did, but was defeated and purſued to Ninevah; finding that he could not maintain that city againſt the revolters, he ordered a vaſt pile of wood to be raiſed, and upon it burnt his treaſures, his eunuchs, his women, and himſelf. After the death of this emperor, the revolters divided his dominions; thus Arbaces took Media and Perſia; Belochus aſſumed the government of Babylonia and Chaldea; Ninus the ſecond reigned in Ninevah and the circumjacent countries, and the reſt of the conſpirators uſurped the other provinces, which had helped to conſtitute the empire.

Belochus, Beleſis, Nabonaſſar, or Baladan, as he is termed in the ſcripture, reigned 12 years, beginning his reign A. M. 3257, which is the celebrated æra of Nabonaſſar.

He was ſucceeded by his ſon Merodach Balladan, who was followed by ſeveral other kings of Babylon, to whoſe hiſtories we are totally ſtrangers, as nothing concerning them hath been tranſmitted to poſterity but what is evidently fabulous.

The city of Ninevah, where Ninus the Second, or Tiglath Pileſer reigned, was at this time nineteen miles in length, and about eleven in breadth, and the circumference ſixty miles. It is of the circumference that the Prophet Jonah ſpeaks, when he ſays in the Eaſtern ſtile, that it was a city of three days journey. Three chariots might go a-breaſt upon the walls, which were one hundred feet in height; the towers or caſtles by which it was fortified, were two hundred feet in height, and one thouſand five hundred in number. Ninus conquered Syria, and annexed not only that kingdom, but all Iſrael beyond Jordan or Galilee, to his own dominions.

Hoſea, king of Samaria, being deſirous of ſhaking off the Aſſyrian yoke, courted the alliance of So or Sabachus, the Ethiopian monarch, who had conquered Egypt. To puniſh the preſumption of Hoſea, Salmanaſar, king of Ninevah, marched againſt him with a powerful army, plundered and laid waſte the country, loaded Hoſea with chains, impriſoned him during the remainder of his life, and carried away his ſubjects the children of Iſrael, into captivity.

Salmanaſar having reigned fourteen years, was ſucceeded by his ſon Sennacherib, or Sargon, as he is termed in ſcripture. King Hezekiah having refuſed to pay the uſual tribute, Sennacherib invaded Judea, and obliged Hezekiah to give him not only his own treaſures, but alſo thoſe belonging to the Temple. After receiving every thing he could aſk, he refuſed to withdraw his army agreeable to his oaths and promiſes, but carried on the war, and reduced the whole country, except Jeruſalem, which he cloſely inveſted. At this criſis he was informed that the kings of Ethiopia and Egypt were marching to the ſuccour of Hezekiah; he immediately raiſed the ſiege to oppoſe them, but firſt wrote a letter to the king of Judea, replete with the moſt horrid blaſphemies. Having defeated the armies of the Ethiopians and Egyptians, he returned to the ſiege of Jeruſalem, where the vengeance of Heaven overtook him, for in one night 185,000 of his men were deſtroyed by the ſword of an angel, and he was compelled to retreat with the wretched remains of his forces. Thus the proudeſt monarch upon earth, who ſtiled himſelf king of kings, and victor of nations, was in a few hours brought from the higheſt pinnacle of glory, to ſhame, confuſion, and diſtreſs.

Sennacherib's diſappointments rendered him ſo tyrannical, ſavage, and cruel, that he even became odious to his own relations, and was at length murdered by two of his own ſons, in his principal temple, while he was proſtrating himſelf before an idol named Niſroch. The parricides fled to Armenia, and their younger brother Eſarhaddon mounted the throne. The royal family of Babylon becoming extinct about this time, Eſarhaddon turned the diſtracted ſtate of that kingdom to his own advantage, and annexed it to his dominions, reigning over the united kingdoms thirteen years: previous to his death, he likewiſe conquered Syria, Paleſtine, and Iſrael, and added them to the Aſſyrian empire. His whole reign was exceedingly proſperous, and laſted thirty nine years. He was ſucceeded by his ſon Saoſduchinus, or Nebuchadnezzar the firſt, who aſcended the throne A. M. 3335.

Saracus his ſon reigned after him. A general belonging to this monarch raiſed a rebellion againſt him, made himſelf maſter of Babylon, reigned there twenty one years, and then having entered into a treaty with Cyaxares, king of Media, they, in conjunction, laid ſiege to Ninevah, took it by ſtorm, and entirely deſtroyed it. Saracus being ſlain in the ſiege, the ſucceſsful general Nabopolaſſar, transferred the ſeat of the Aſſyrian empire to Babylon, and was acknowledged as ſovereign by all ranks of people.

The neighbouring monarchs, alarmed at the growing power, and envious of the riſing greatneſs of Nabopolaſſar, united their forces againſt him and his colleague Cyaxares, recovered Syria and Paleſtine, and advanced as far as the Euphrates.

Nabopolaſſer being grown old, ſent his ſon Nebuchadnezzar at the head of a powerful army againſt them, who defeated the confederate armies, retook the city of Carchemiſh, and recovered Syria and Paleſtine.

He then penetrated into Judea, laid ſiege to Jeruſalem, and took it in the year of the world 3398.

He put Jehoiakim, king of Judea into irons, deſigning to carry him to Babylon in order to grace his triumph. But being at length moved to compaſſion by the ſeverity of that king's affliction, he relented, and reſtored him again to his throne; he, however, carried a great number of Jews with him into captivity, particularly ſeveral of the royal family, plundered the king's treaſury, and even the temple, from whence he removed the moſt valuable veſſels. From this æra we are to date the Jewiſh captivity at Babylon, which happened in the fourth year of Jehoiakim king of Judea; among the reſt Daniel the prophet being then only eighteen years of age was carried into captivity, as was Ezekiel a ſhort time after.

Nabopalaſſar dying A. M. 3399, his ſon Nebuchadnezzar, who, for ſome time, had ſhared the government with him, now aſcended the throne of Babylon, by the name and title of Nebuchadnezzar the ſecond.

His dominions included Chaldea, Aſſyria, part of Arabia, Paleſtine and Syria, over which he reigned 43 years.

He had a dream in the fourth year of his reign, which greatly oppreſſed his ſpirits, though he could not recollect the particulars of it.

The ſoothſayers, diviners, and magicians of the empire were accordingly called together. When they were aſſembled, Nebuchadnezzar demanded of them the particular circumſtances of the dream.

They replied, that it exceeded their ſkill to tell what any perſon had dreamed, their art extending only to the interpretation of thoſe dreams which were told them. This ſo greatly enraged the king, that he ordered all the magicians and wiſe men to be put to death. In this bloody order, Daniel and three of his companions were included, they being deemed to poſſeſs all the learning and ſkill of the Egyptians and Arabians. Daniel however deſired to have an audience of the king, when being admitted into his preſence, he, to the king's great aſtoniſhment, told him the ſubſtance of his dream. The king being now convinced that the God of Iſrael was the true God, advanced Daniel to the higheſt offices of the ſtate, his three friends were likewiſe promoted to great truſt and dignity.

About this time the king of Judea revolted, but was killed in an engagement with the troops of Babylon, under the command of one of Nebuchadnezzar's generals. Jechoniah his ſon was ſhut up and cloſely beſieged in Jeruſalem by the Aſſyrian army till the arrival of Nebuchadnezzar, who ſoon made himſelf maſter of, and plundered the city, ſending away every valuable to Babylon.

He placed his own uncle Zedekiah upon the throne, and carried Jechoniah, his wives, officers, and even his mother, into captivity, excluſive of a vaſt multitude of the common people.

Zedekiah, however, ſoon revolted, and Nebuchadnezzar again laid ſiege to Jeruſalem, which after having been inveſted above a twelvemonth, was taken by ſtorm. Zedekiah was carried to Babylon into captivity, after having had his eyes put out; but his two ſons, his nobles, and all his principal officers of ſtate, were put to the ſword; the fortifications of Jeruſalem were demoliſhed, the city burnt, and the temple deſtroyed.

Nebuchadnezzar was now ſo elated with pride, that he ordered a ſtatue of gold to be made, of ſixty feet in height.

The idol being completed, he convened together all the principal people of his empire, in order to dedicate it with the utmoſt ſolemnity, and publiſhed a decree that all ſhould be thrown into a fiery furnace, who refuſed to acknowledge it as a deity, and to pay it adoration.

Three Hebrew youths, however, named Ananias, Miſael, and Azarius, or as they are termed in ſcripture, Shadrach, Meſhach and Abednego, abſolutely refuſed to comply with the royal mandate. Being, therefore, in conſequence of the king's order, thrown into the fiery furnace, they were miraculouſly preſerved from the flames by the intervention of heaven. This ſo affected the king that he publiſhed another ordinance, enjoining, upon pain of death, that nothing ſhould be ſaid againſt the God of the Hebrews.

Nebuchadnezzar then laid ſiege to Tyre, but was thirteen years before he took it. The principal Tyrians, however, eſcaped in their veſſels to a neighbouring iſland, where they erected another city, which ſoon ſurpaſſed the former in magnificence and wealth. After the conqueſt of Tyre he ſubdued Egypt, and having attained the pinnacle of glory, he determined to complete the buildings and embelliſhments of Babylon.

Nebuchadnezzar now fell a ſacrifice to his own pride, and by pretending to be equal to God became inferior to man; for the Almighty deprived him of his ſenſes; he was excluded from the ſociety of men; grazed in the fields like the oxen; had nails like the claws of birds; and hairs like the feathers of eagles.

In ſeven years time, however, his ſenſes were reſtored to him, he reaſſumed the government, and being ſenſible of the enormity of human vanity, and of the immenſe power of the Almighty, he publiſhed an edict againſt idolatry, and died the enſuing year.

He was ſucceeded by his ſon Evil Merodoch, who immediately releaſed Jechoniah from the priſon where he had been confined thirty-ſeven years. He was, however, of ſo vicious a nature, that his own relations conſpired to put him to death, when his ſiſter's huſband, Nezigleſſar, who was one of the conſpirators, mounted the throne.

In the year of the world 3444, he entered into an alliance with the Lydians againſt the Medes, when Cyaxares, king of Media, called in the aſſiſtance of the Perſians; but before the war began the king of Babylon died, and his ſon Loboroſoarchod, one of the moſt infamous monarchs that ever exiſted, reigned but nine months, being put to death by his own ſubjects, on account of his exceſſive wickedneſs.

He was ſucceeded by a ſon of Evil Merodoch, named Labynit, or as the ſcripture terms him Belſhazzar, A. M. 3449.

In this reign Babylon was taken by Cyaxares, king of Media, and Cyrus, king of Perſia, and an end put to the Babyloniſh empire after a duration of 210 years. The ſucceeding Perſian kings not only deſtroyed a great part of Babylon, but choſe their reſidence at Perſepolis, Shuſhan, Ecbatana, &c. in order that it might fall to decay as ſoon as poſſible, by ceaſing to be a royal ſeat.

Cyrus and Cyaxares reigned jointly over the dominions of thoſe they had ſubdued for the ſpace of two years, when Cyaxares dying, Cyrus became ſole monarch of Media and Perſia by birth, and of the Aſſyrian empire by conqueſt; and the whole acquired the name of the PERSIAN EMPIRE, of which he was deemed the firſt founder. Cyrus divided the whole of his dominions into one hundred and twenty provinces, each of which had its governor, who was obliged to give an account of his adminiſtration to three great officers of ſtate, of which Daniel the prophet was principal. The ſeventieth year of the Babyloniſh captivity expired in the firſt year of Cyrus, when he publiſhed an ordinance by the perſuaſion of Daniel, permitting the Jews to return to Jeruſalem, reſtoring at the ſame time the veſſels which Nebuchadnezzar had plundered from the temple.

Peace being formally eſtabliſhed throughout the empire, Cyrus made it his practice to reſide yearly ſeven months at Babylon, three at Suſa, and two at Tauris. After a reign of infinite glory, he died in the ſeventieth year of his age; the ſeventh after his reigning ſole monarch of the Perſian Empire, the ninth after the caption of Babylon, and the thirtieth after his being appointed to the command of the Perſian forces. His eldeſt ſon Cambyſes ſucceeded him on the throne, though he left ſeveral provinces to his younger ſon Tanaoxares.

Cambyſes, in A. M. 3479, invaded Egypt, and made himſelf maſter of Peluſiam, or Damietta, as it is at preſent called, by a ſingular ſtratagem; for he drove a great number of thoſe animals which the Egyptians adored, before the van of his army; theſe were oxen, cats, &c. The Egyptians perceiving ſuch a number of thoſe animals whom they venerated, would not ſhoot a ſingle arrow leſt they ſhould wound a god.

Amaſis died during the war, and his ſon Pſamaticus ventured a general battle with the Perſians, but was defeated and made priſoner. Cambyſes, however, treated him with great humanity, and reſtored him to his throne, but Pſamaticus afterwards revolted, which ſo enraged the Perſian monarch, that he put him to death.

A. M. 3480, Cambyſes invaded Ethiopia, in which expedition he loſt a great part of his army by a variety of accidents, and was at length compelled to retire. He was ſo chagrined at his diſappointment, that on his return through Egypt, he deſtroyed the city of Thebes out of mere vexation. To add to his affliction, he received intelligence, that an army which he had ſent to invade Lybia, was deſtroyed by a hurricane of ſands in the deſarts, which was ſo terrible, that it had overwhelmed and ſuffocated all his troops. This news rendered him almoſt frantic; when arriving at Memphis, during the paroxyſm of his rage, he found the people celebrating a certain feſtival. This appearance of mirth redoubled his fury, for he fancied that they were rejoicing at his ill ſucceſſes; giving way therefore to the dictates of his anger, he wounded the ſacred ox with his ſword, and ordered all the prieſts to be inſtantly put to death. In fact, his misfortunes had ſo far impaired his underſtanding, and ſoured his temper, that he exerciſed the utmoſt cruelties even upon his neareſt relations and beſt friends.

In paſſing through Syria towards Babylon, he received advice, that his brother Smerdis had uſurped his throne. Cambyſes, however, well knew, that Smerdis was actually dead, and that this muſt be ſome impoſtor, who pretended to be his deceaſed brother in order to impoſe upon the people; he therefore determined to haſten his march towards Babylon, to undeceive his deluded ſubjects; but, in mounting his horſe, he by accident wounded himſelf with his own ſword in the thigh, of which wound he ſpeedily died, A. M. 3482.

The uſurper Smerdis, who greatly reſembled the real Smerdis in perſon, features, and age, was the ſon of the governor of Babylon, who was one of the magi.

The people were eaſily impoſed upon, and recognized him as their king upon the death of Cambyſes.

As ſoon as he was ſeated upon the throne, he ſequeſtered himſelf as much as poſſible from the people, and particularly concealed himſelf from the nobles. This myſterious conduct occaſioned the principal people to ſurmiſe, that he really was not the prince he pretended to be.

A Perſian nobleman, whoſe daughter was one of the uſurper's concubines, gave her orders to obſerve if Smerdis had any ears. She aſſured him he had not; for Cyrus had ordered his ears to be cut off, for ſome offence he had committed againſt him during his reign.

This diſcovery being made known, a number of the nobility entered the palace, and having put him to death, cut off his head, and expoſed it to the people, who were ſo exaſperated at the magi for aſſiſting in the impoſition, that they murdered the greateſt part of them, and inſtituted a feſtival in commemoration of the event.

Darius Hyſtaſpes, who was the perſon that gave the uſurper his mortal wound, was unanimouſly choſen emperor A. M. 3483; he immediately married Atoſſa, the widow of Cambyſes, and Ariſtona, another daughter of Cyrus; he had many other wives, who brought him a numerous iſſue.

It was this monarch who was the Ahaſuerus of the ſacred writings, and at the requeſt of queen Eſther cauſed the celebrated edict againſt Haman, and in favour of the Jews, to be publiſhed.

Darius removed the regal ſeat to Suſa, when ſome intereſted perſons taking the advantage of his abſence from Babylon, perſuaded the people to revolt.

Darius accordingly marched againſt Babylon, and beſieged it for eighteen months, without being able to take it; when one of his generals, named Zopyrus, pretended to deſert to the enemy, and by means of an artful tale, contrived to inſinuate himſelf ſo far into the good graces of the Babylonians, that they were weak enough to entruſt him with the command of their forces. This power he ſoon uſed in favour of Darius, to whom he betrayed the city. The Perſian monarch ordered the walls to be demoliſhed, and put to death a great number of citizens, who had been moſt active in the revolt.

He afterwards made two unſucceſsful expeditions, the one into Scythia, and the other into India; and in the year of the world 3514, he invaded Greece; but Miltiades, the Athenian general, gained a complete victory over the Perſian army at the paſs of Marathon; though the Perſian emperor had ten times the number of men under his command.

Darius then made preparations to invade Egypt, which had revolted, but dying before his army was completed, his ſon Xerxes ſucceeded him, in the year of the world 3519. Xerxes determined to purſue his late father's meaſures vigorouſly; he accordingly marched into Egypt, and ſubdued that kingdom.

Three years afterwards he invaded Greece, with a conſiderable army, conſiſting of near 3,000,000 of men. The Carthaginians at the ſame time had engaged to invade the Grecian territories in Sicily and Italy by ſea. Xerxes laid a bridge of boats over the Helleſpont, that his vaſt army might paſs with the greater facility; but a ſtorm deſtroying the bridge, the Grecian writers pretend that he ordered the waves to be baſtinadoed, and fetters to be thrown into the ſea, to let the waters know that he was their maſter. Having cauſed a ſtronger bridge to be made, the army ſecretly paſſed over it: however, he was unſucceſsful in his expedition, no part of Greece, except Thrace, ſubmitting to his arms; and Leonidas, a Spartan prince, diſputed his paſſage ſo bravely at the paſs of Thermopylœ, between Sicily and Phocis, that 20,000 Perſians were ſlain in various aſſaults, though Leonidas had only 4000 men under his command.

At length a treacherous native ſhewed the Perſians a way up the mountain which commanded the Strait. Leonidas perceiving this, judged it would be impoſſible to defend the paſs, and therefore determined to die upon the ſpot: he accordingly diſmiſſed all his troops, except three hundred, who choſe to ſhare his fate. Before the attack began he invited them to dine with him, telling them at the ſame time, that they muſt ſup with Pluto. The attack was then begun; Leonidas and his Spartans ſold their lives at a dear rate, all being killed except one, who eſcaped and carried the news to Sparta, where he was puniſhed for cowardice, in not ſtaying and dying with his companions. This action, however it may have been admired, appears to have bordered more upon raſhneſs than real courage, and to have been founded rather upon abſurdity than true heroiſm.

On the ſame day that the above action happened, the Grecian fleet, conſiſting of 400 ſail, defeated the fleet of the Perſians, which conſiſted of full one thouſand ſhips.

Xerxes, however, proceeded to Athens, when the Athenians ſent their wives and children to Peloponneſus, abandoned their city, and retired to their ſhipping. Xerxes entered Athens, which he firſt plundered, and then burnt. The Grecians, however, obtained another ſignal victory over his fleet at Salamis; and a report at the ſame time prevailing that they intended to cut off his retreat by deſtroying the bridge over the Helleſpont, he therefore haſted back, and found the bridge deſtroyed, not by his enemies, but by a ſtorm. He, however, contrived to paſs with part of his army, leaving 300,000 men behind to continue the war, who were defeated the enſuing campaign by Ariſtides and Pauſanias, and their general Mardonius was ſlain. In theſe various expeditions Xerxes had above two thirds of his vaſt army deſtroyed, and was ſo chagrined by his repeated diſappointments, that he burnt all the Grecian temples in Aſia, the temple of Diana at Epheſus excepted.

Soon after Mithridates, an eunuch, and Artabanus, a captain of the Perſian guards, formed a conſpiracy, and murdered this unhappy monarch, who was ſucceeded (A. M. 3532) by his third ſon Artaxerxes, the two elder having been deſtroyed by the above mentioned regicides, whom Artaxerxes put to death ſoon after his aſcending the throne.

This monarch ſubdued Egypt, which had revolted, and aſſiſted the Jews in rebuilding the walls of Jeruſalem. The Grecians, however, continued the war, and carried it into Aſia with ſucceſs, when Artaxerxes thought proper to conclude a peace with them; and thus terminated a war which had raged for the ſpace of fifty years.

Artaxerxes died in the 49th year of his reign. His ſons, who were numerous, diſputed each their title to the throne; at length Ochus, or Darius, prevailed; but dying ſoon, he was ſucceeded by his ſon Arſaces, (A. M. 3600.) who ruled the whole empire, except Leſſer Aſia, which was bequeathed to a younger brother.

Arſaces was born before his father was king, but his brother Cyrus after: the younger prince, therefore, imagined that he had the greateſt right to the whole empire. To ſupport this claim, he raiſed a numerous army of Perſians in his government of Leſſer Aſia, and having procured the aſſiſtance of a body of auxiliary Grecians, he began his march to diſpoſſeſs his brother of his crown.

Arſaces met him with an army of 1,000,000 of Perſians, at the diſtance of about ſeventy miles from Babylon, when the army of Cyrus was defeated, and himſelf ſlain. The Grecian auxiliaries, however, made an admirable retreat, under the conduct of their able and learned general, Xenophon, whoſe narrative of that celebrated tranſaction is one of the fineſt pieces of ancient hiſtory that the moderns are acquainted with.

Arſaces was ſucceeded by his ſon Ochus, A. M. 3642. This prince ſubdued the Egyptians and Phoenicians, who had revolted, deſtroyed all the fortified places and temples, and carried many of the people into captivity. Among the reſt was an Egyptian eunuch, called Bagoas, of whom Ochus ſoon grew exceedingly fond, and heaped innumerable favours on him. This, however, did not prevent Bagoas from conſpiring againſt him, and poiſoning him in the 23d year of his reign. Not content with this treachery, he in a very ſhort time poiſoned his ſon Ochus, who ſucceeded him, and contrived to place another Ochus upon the throne, who, it is imagined, was not in the leaſt related to the royal family. It was not, however, long before he was diſpleaſed with this monarch alſo, and, as uſual, had prepared a cup of poiſon for him; but the king diſcovered his intentions, and obliged him to drink the poiſon himſelf. Thus was his repeated treachery puniſhed, and the law of retaliation properly exerciſed.

Ochus then aſſumed the name of Darius Codomanus, and (A. M. 3668) was invaded by the Grecians under the conduct of Phillip king of Macedon, who was choſen generaliſſimo of the confederate armies of Greece; but being murdered, his ſon Alexander, afterwards known by the name of Alexander the Great, ſucceeded him.

This prince being only twenty years of age, paſſed the Helleſpont at the head of 30,000 foot and 5,000 horſe, and defeated Darius on the banks of the Granicus, though his army conſiſted of 100,000 Perſians and 10,000 auxiliary Greeks: when Sardis and many other cities ſubmitted to the conqueror.

During the enſuing winter, Alexander viſited the temple of Gordian, where he cut with his ſword the celebrated Gordian knot, which ſo many had in vain attempted to untie, on account of the tradition, that whoever could untie it ſhould conquer Aſia. As ſoon as the ſeaſon permitted, Alexander marched to the ſtraits of Iſſus in Cilicia, when Darius very imprudently attacked him at a time the ſituation of his army was admirable. The Perſians were again defeated, and Darius's mother, wife, ſeveral of his children, and 300 of his concubines, were taken priſoners. All the cities of Paleſtine and Phœnicia now ſubmitted to the conqueror, except Tyre, which ſuſtained a long ſiege; but being at length taken by ſtorm, all the inhabitants were put to the ſword, except two thouſand who were reſerved for crucifixion; which cruel ſentence they afterwards ſuffered upon croſſes erected for that purpoſe along the ſea coaſt, for no other reaſon than having bravely defended their lives and properties, and performed the parts of worthy citizens and heroic ſoldiers. This deteſtable affair will be a laſting ſtigma upon the character of Alexander, and blaſt his laurels with infamy: Syria and Egypt ſubmitted to the conqueror. Alexander now viſited the temple of Jupiter Ammon, whoſe ſon he pretended to be. After having built the city of Alexandria, he penetrated into Paleſtine, paſſed the Euphrates and Tigris, and in the plains of Arbela again gave the Perſians a total defeat; the conſequence of which was, Babylon, Suſa, and Perſepolis, opened their gates to the conqueror; the latter of theſe, which was then the fineſt city in the univerſe, he burnt at the inſtigation of Thais, a Grecian courtezan.

Alexander then continued to purſue Darius; but that unhappy prince was murdered by one of his own generals named Beſſus, whom Alexander afterwards put to death for his treachery. Thus ended the Perſian monarchy after a continuance of 209 years.

Alexander then carried his arms into India, ſubdued Porus, a powerful monarch of that country, and indeed conquered the greateſt part of the then known world. He afterwards married Statira, the eldeſt daughter of the unfortunate Darius; and at the ſame time obliged his officers to intermarry with Perſian ladies. Returning to Babylon, elated by vanity, and intoxicated by ſucceſs, he gave himſelf up to all manner of debaucheries, and at length fell a martyr to exceſs, A. M. 3681.

As Alexander had not named a ſucceſſor, his generals ſhared his dominions among them. To Ptolemy fell Egypt; Seleucus, the ſon of Antiochus, poſſeſſed Babylonia, and Syria; and Caſſander reigned in Greece.

In the year of Chriſt 630, the Saracens, who ſucceeded Mahomet, made a conqueſt of Perſia. The Turks conquered it in the year 1000; and Tamerlane the Great, chan of Tartary, ſubdued Perſia and Turkey in Aſia, in the year 1400: after the race of the Tartar monarchs Sophy or Sefi obtained the regal dominion of Perſia, ſome of the deſcendants of whom are at this time contending for the empire. He was ſucceeded by his ſon Shah Thamas, an inhuman prince, who was depoſed by his ſubjects. His brother Codabundi reigned after him. This monarch was ſucceeded by Shah Abbas, a powerful prince, who greatly enlarged the Perſian monarchy by his conqueſts. Having reigned glorioſly for the ſpace of forty years, he was ſucceeded by his grandſon Shah Sefi, who was a tyrant and a drunkard. He deſtroyed his queen in a fit of inebriation, and at length fell a martyr to repeated exceſſes. After this prince, Shah Abbas the ſecond, his ſon, reigned one and twenty years, but, like his father, deſtroyed himſelf with hard drinking.

He was ſucceeded by his ſon, Shah Sefi the ſecond. The country in his reign was greatly diſtreſſed by war and famine; he died July 29, 1694. Sultan Hoſſein, his ſon, was his ſucceſſor, a weak indolent prince, who, by his vices and ſupineneſs, gave great offence, not only to his own ſubjects, but to the neighbouring Tartar chiefs; one of whom, named Mereweis, ſurpriſed Candahor, penetrated a conſiderable way into Perſia, determined to march to Iſpahan, and even aſpired to the throne of Perſia itſelf. He died, however, before he could carry his plans into execution; but his ſon Mahamood, who ſucceeded him, purſued his meaſures. He made alliances with the grand ſignior, and great mogul, and prevailed on the Baſſa of Bagdad to invade the Perſian frontiers, and the Ruſſians to attack the provinces towards the Caſpian ſea.

The Perſian court were now in the utmoſt conſternation: Mahamood was, by haſty marches, approaching towards the capital, where the puſillanimous monarch offered to reſign his crown in favour of his eldeſt ſon; but the ſon having been educated in effeminacy and never out of the ſeraglio in his life, was more frightned than his father, and declined either accepting the crown or commanding the army. Prince Thomas, however, a younger brother, having more ſpirit than the reſt of the family, determined to put himſelf at the head of the forces, and to oppoſe the rebels; but when he came to take a review of the Perſian troops, he found them ſo effeminate, undiſciplined, and diſpirited, that he was ſenſible he could not repoſe any truſt in them. He therefore withdrew himſelf from the army, and retired towards the Caſpian ſea.

Mahamood ſhortly after entered Iſpahan without oppoſition, in the month of Feb. 1721-2, and impriſoned the king and all the royal family, moſt of whom he afterwards deſtroyed. He beheaded the prime miniſter with moſt of his adherents, and ſeized upon the eſtates and properties of all who were obnoxious to him; the whole conqueſt being effected with only 5000 horſe.

In the mean time Shah Thomas, the young ſultan, aſſembled a body of troops, and being daily joined by a great number of royaliſts, he determined firſt of all to repel the Turks, who were ravaging the frontiers; when intelligence was brought him, that the uſurper Mahamood was aſſaſſinated by one of his officers, named Eſriff, who had ſucceeded him. Upon this information the prince gave an invitation to Kouli Khan, who had been ſtrongly recommended to him, to join his forces.

Kouli Khan, at the head of ſome Uſbec Tartars, accordingly joined the army of Shah Thomas, and marching immediately againſt Eſriff; he defeated his troops, took him priſoner, and put him to a very cruel death. He then turned his arms againſt the Turks, and wreſted from them all the places they had taken from the Perſians during the late troubles; and afterwards compelled the Ruſſians to evacuate thoſe provinces, towards the Caſpian ſea, of which they had poſſeſſed themſelves. Elated with repeated ſucceſs, he aſpired at the imperial dignity, and, ſtimulated by his ambition, he not only depoſed, but murdered the unfortunate Shah Thomas; for that unhappy monarch was never heard of after his having been deprived of his throne.

As Kouli Khan's actions have been the ſubject of univerſal converſation, and the conſequences of which they were productive are the moſt recent particulars on which we can with certainty depend, relative to the affairs of Perſia, we ſhall be rather circumſtantial in what concerns that uſurper.

Among the mountains in the neighbourhood of Meſhed there is a petty principality called Chalat, which is ruled by a chief who is always a native; this chief acknowledges the emperor of Perſia as his ſovereign; that monarch, however, has not the leaſt real power over the abovementioned little ſtate, but the court of Perſia winks at the nominal ſubjection and real independance of the Chalatites, in order to preſerve their friendſhip, otherwiſe they would prove very troubleſome neighbours; for, ſecure in their mountainous retreat, they could, at pleaſure, make excurſions into the adjacent provinces, and plunder the Perſians with impunity.

Kouli Khan, or Nadir Shah, was born at Chalat in the year 1687, and was heir to that little principality. His father died when he was only nine years old, and an uncle of Nadir's was inveſted with the government till he ſhould become of age. The uncle acted with ſuch prudence and moderation, that he became exceedingly popular, and the people unanimouſly confirmed to him the government during his life: for young Nadir gave ſuch early proofs of a haughty, turbulent, and tyrannical ſpirit, that the Chalatites in general preſaged the moſt fatal conſequences when he ſhould be inveſted with uncontrouled power.

As this treatment was exceedingly diſguſting to young Nadir, he left the place of his nativity, repaired to Choraſſan, and entered into the Perſian army in 1712 as a private ſoldier only.

His ſtrength, courage, and military capacity, of which he gave frequent proofs, occaſioned him to be promoted to the rank of colonel in 1719.

The Uſbec Tartars having invaded Choraſſan, the governor of that province thought proper to appoint Nadir to the command of the Perſian troops, though by ſo doing he diſguſted many ſenior officers.

Nadir's conduct tended to heighten the great opinion which the governor of Choraſſan had entertained of his military talents. He acted with great courage and profound policy, and not only defeated the Uſbecs, but took many thouſands of them priſoners, with all their tents, baggage, cattle, and the plunder which they had taken from the inhabitants of Choraſſan.

The governor greatly careſſed Nadir, loaded him with favours, and promiſed to recommend him ſo ſtrongly to Shah Thomas, as to engage that prince to make him a general; a vacancy however falling ſoon after, a young nobleman related to the governor was promoted; this ſo exaſperated Kouli Khan, that he upbraided the governor in the moſt inſolent terms, and grew ſo exceedingly ſcurrilous, that the governor was under the neceſſity of ordering him to be baſtinadoed.

Kouli Khan now meditated nothing but miſchief; and as ſoon as he recovered from the effects of the chaſtiſement, he fled to the mountains. Having put himſelf at the head of a band of robbers, he continually ravaged the country and plundered the caravans.

His uncle hearing of his conduct, wrote a letter to him, ſtrenuouſly exhorting him to refrain from ſuch a way of life, and that he would undertake to procure a pardon from Shah Thomas for all he had hitherto committed. Nadir aſſented to his uncle's propoſals, and a pardon was procured. Nadir, under a pretence of returning his grateful thanks to his uncle, repaired to Chalat, with a few of his followers, where he was cordially received by that gentleman. He had previouſly however ordered ſome hundreds of his men to advance privately towards the place, and to be ready to attend to a certain ſignal, when they were to ruſh in at the only gate belonging to the fortreſs.

Early the enſuing morning Nadir murdered his uncle; while his followers within ſeized the gate with little or no reſiſtance, and ſoon admitted their companions. Thus did Nadir with very little trouble become poſſeſſed of a place deemed hitherto impregnable, and which had frequently withſtood the whole power of Perſia; for within the perpendicular and inacceſſable rocks which ſurround it, there is land ſufficient to feed their cattle and produce all kinds of proviſions for the maintenance of 12,000 men. Thus they are in no fear of a famine, and the place being acceſſible at only one ſmall avenue, which is ſtrongly fortified by art as well as nature, they are able to put all the troops in the univerſe at defiance. After Nadir became emperor of Perſia he always depoſited his treaſures in Chalat, as the ſtrongeſt and moſt ſecure place in his whole extenſive dominions.

Being now poſſeſſed of his native patrimony, with the addition of 6000 well diſciplined, bold and hardy troops, he became exceedingly formidable.

He then took it into his head to recover the city of Nechabar, which the Afgans had taken from the Perſians, and ſucceeded by the following ſingular ſtratagem.

He ſent ſome of his men to the mountains, who having ſeized a large party of ſtraggling Afgans, they were immediately put to death. Nadir's men then having dreſſed themſelves in the habits of the deceaſed Afgans, pretended to drive a great number of their companions before them, as if they had taken them priſoners. The centinels threw open the gates to let in the ſuppoſed captives, when the Afgans were all put to the ſword, and the ancient capital of Choraſſan was recovered. It was after this exploit that the unhappy Shah Thomas courted his aſſiſtance, when he joined that monarch at the head of 6000 men. In the year 1728 he was appointed commander in chief of the Shah's forces, ſoon after which he received the title of Tachmas or Thomas Kouli Khan or Kan, the higheſt title the emperor could confer. He then made a very rapid progreſs in the recovery of the empire, as hath already been mentioned, and by carrying fire and ſword wherever he came, he was at once the admiration and terror of not only the Perſians but all the ſurrounding nations.

After the removal of the unfortunate Shah Thomas, Kouli Kan did not preſume to mount the throne, but to ſave appearances had Abbas Myrza, an infant of ſix months old, and ſon of the above monarch, declared emperor. He, however, took care to keep all the power as well as the treaſures of the empire in his own hands, and to fill all the great offices of ſtate with his own creatures.

Young Abbas now being conſidered as emperor, Kouli Kan determined in his name to carry on the war againſt the Turks vigorouſly; but firſt married an aunt of the late emperor's. Then thinking of his own family, he appointed his eldeſt ſon governor of Choraſſan, and his youngeſt governor of Herat.

The war againſt the Turks was ſucceſsfully begun, Kouli Kan drove them all before him, and laid ſiege to Bagdat. However, Topal Oſman, an able Turkiſh general, marched to the relief of it at the head of 100,000 men; Kouli Kan drew up his army, which conſiſted of 70,000 men, and on the 18th of July 1733 a moſt bloody battle enſued, and Kouli Kan, for the firſt time in his life, was defeated.

Kouli Kan being joined by one of his ſons with a conſiderable army, he again marched againſt the Turks. The Perſian army was in this engagement repulſed, and loſt 4000 men; but on the 26th of October another bloody battle was fought, in which the Turks were totally defeated, loſing 40,000 men, all their artillery, tents, ammunition, ſtores, &c. and the gallant Topal Oſman was ſlain in the action. To the credit of Kouli Kan we muſt not omit to mention, that he ordered that great general to be buried with the utmoſt pomp and magnificence, and with all the military honours due to ſo great a character.

Kouli Kan now marched to Schiras, to ſubjugate that city, and cruſh a powerful rebellion which happened in thoſe parts: this he ſoon effected, and ſpent the enſuing winter in recruiting his army, and making preparations for carrying on the war againſt the Turks in the following ſpring. For it was impoſſible that his enterprizing ſpirit could ever be ſtill; nor could his ambitious ſoul entertain any idea but that of war.

In the year 1734 Kouli Kan was exceedingly ſucceſsful both againſt the Turks and the Tartars, who attempted to join them, and before the end of the year conquered all the open country of Georgia and Armenia. In 1735 Kouli Kan deſtroyed great part of the Turkiſh army at Arpa Kavi. In 1736 the young Shah Abbas died, when Kouli Kan convened the Perſian chiefs and nobles, and told them that they were at liberty to chuſe an emperor. They therefore unanimouſly begged him to accept of the crown, being indeed afraid to do otherwiſe. Having mounted the throne, he ruled the Perſians with a rod of iron, deſtroying many of the royal family, and putting to death all the nobility except thoſe who were deemed idiots, or whoſe underſtanding he deſpiſed. He then ſeized many eſtates, particularly the church lands, and having concluded a peace with the Turks and Ruſſians, he compelled the revolted Afgans to ſubmit to his own terms; then marching into the territories of the Great Mogul, he defeated the armies of that monarch, made himſelf maſter of Delhi the capital of Hindoſtan, took the Great Mogul himſelf priſoner, put multitudes to the ſword, and plundered the empire of jewels, gold, and other valuables to the amount of 87,500,000 l. ſterling, a greater treaſure than any other monarch in any age or nation ever before poſſeſſed.

Among other articles of immenſe value was the imperial throne, commonly called the peacock throne, entirely ſet with the fineſt jewels; independent of the above he took 300 elephants, 10,000 horſes, as many camels, a great number of cannon, and a variety of other warlike ſtores.

Theſe immenſe treaſures he lodged in his hereditary principality of Chalat, but did not truſt the guarding of them either to Turks or Perſians, but to 12,000 Georgians, all of whom were Chriſtians. He then ſubdued the Uſbec Tartars, and brought their country to be tributary to Perſia; after which he returned to Iſpahan, and ſeverely reprimanded his ſon for the maladminiſtration of affairs during his abſence. The year 1741 he ſpent in quelling ſeveral inſurrections. In all theſe expeditions he committed unheard of cruelties. Among other rebels his eldeſt ſon proved one, for he attempted to murder him, but eſcaped till the year 1742, when he was brought as a priſoner to his father, and had his eyes put out by order of that monarch.

The cruelties that Nadir Shah now exerciſed both on friends and enemies, the armed and unarmed, are almoſt incredible, and too ſhocking to be recited: in ſhort, he demoliſhed cities and towns, laid waſte fertile provinces, plundered all ranks of people, and murdered ſeveral millions of the inhabitants of Perſia, and the neighbouring nations.

The Turks having in the year 1744 ſet up a pretender to the throne of Perſia, who gave out that he was a younger ſon of the late emperor Shah Thomas, Nadir Shah ſent one of his ſons at the head of an army againſt him. The pretended prince was defeated, and taken priſoner. Nadir Shah being informed of this, in a temporary fit of humanity, gave orders that he might be permitted to eſcape, nevertheleſs he directed that 282 of his followers ſhould be beheaded. In the year 1745 he again marched againſt the Turks and defeated them; but in 1746 and 1747, he was entirely employed in quelling domeſtic broils, and inteſtine rebellions.

Nadir Shah was now generally looked upon to be in a ſtate of inſanity. His actions were uſually abſurd and always unaccountable; ſometimes a gleam of generoſity and humanity would ſeem to direct his intentions, but avarice and the moſt horrid cruelty at moſt times predominated. He was, however, on the ſecond of July 1747, aſſaſſinated by five of the principal officers of his guards. This event happened thus: The conſpirators entered his tent about one o'clock in the morning, when one of them ſtumbling over ſome of the cords that faſtened it, the Shah waked, ſtarted up, ſeized his ſabre, and with one blow cut off the head of him who was next to him. He then ſtruck the next on the left ſhoulder with ſuch force that the ſabre lodged in the ſpine or back bone, and ſtuck ſo faſt that before he could withdraw it, the remaining aſſaſſins diſpatched him, and cut off his head, which they took with them, and having buried their companions, they retired.

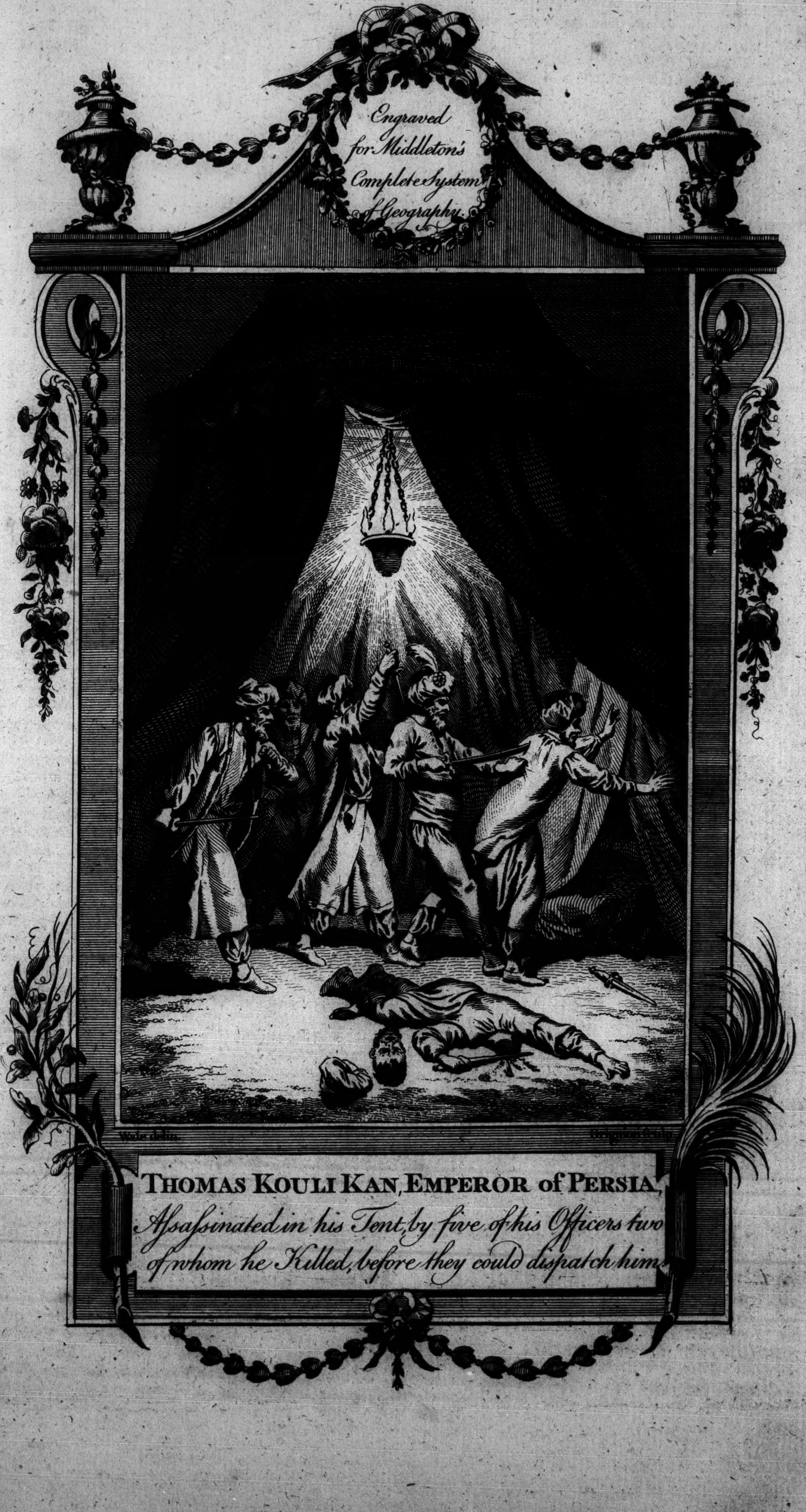
When the people heard of his death they were greatly rejoiced: they immediaely put to death his blind ſon and his grandſon, and even all his women, leſt any of them ſhould be pregnant by him, ſo much did they deteſt the breed of this cruel and bloody tyrant, who ſeems to have thrown Nero and all the inhuman monſters of antiquity at a diſtance.

Thoſe who have lately publiſhed geographical ſyſtems, and deſcribe Perſia as it was prior to the time of Kouli Kan, deceive their readers, and give the public no true idea of the modern ſtate of that empire; for they of courſe mention cities which no longer exiſt, and deſcribe fertile provinces which at preſent are deſart. They talk of millions which are exterminated, and of magnificent buildings that are now levelled with the ground. All has been and ſtill is anarchy and confuſion in that unhappy country, ever ſince the above mentioned tyrant firſt mounted the throne. Several of his family, as well as others, the deſcendants of the family of Sefi, have been and are contending for the empire; but as their various ſucceſſes, and the late revolutions are not known in Europe, at leaſt not properly authenticated, we ſhall here conclude our hiſtory of Perſia.

SECT. IV.

Perſons, Habits, Cuſtoms, Manners, Ceremonies, Capacities, Arts, Sciences, Learning, learned Men, Paper, Manner of Writing, Amuſements, Diverſions, Superſtitions, Peculiarities, &c.

THE Perſians in general are of a middle ſize, ſmall limbed, but well made; they have uſually Roman noſes, black eyes, and black hair: Their complexion is tawny, and their lips thick. The men ſhave their heads, though many young gentlemen ſuffer a lock of hair to grow on each ſide by way of ornament, and


Engraved for Middleton's Complete System of Geography.
Wale delin.
Grignion sculp.

THOMAS KOULI KAN, EMPEROR of PERSIA,
Aſsaſsinated in his Tent, by five of his Officers two of, whom he Killed, before they could dispatch him.

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and ſome allow their beards to reach up to their temples. The religious, however, wear long beards. All the men, except grandees, wear caps, which are pretty high, and gathered at the top; but thoſe of quality wear magnificent turbans. As they make it an univerſal rule to keep their heads exceeding warm, ſo they never pull off either caps or turbans even to monarchs. Their favourite colour is red, which they admire becauſe their ſoldiers wear it, who, on that account, are called kiſelbaſhee, or red heads. They wear callicoe ſhirts next to the ſkin, that are covered by ſhort coats or veſts, which they girt with a ſaſh; as the veſt reaches only to the knees, a large pair of drawers ſupplies the place of breeches. Cloth ſtockings are joined to the drawers, and ſlippers with high heels are worn inſtead of ſhoes. The materials of their cloathing are, however, expenſive, as they conſiſt of ſilk, furs, cotton, muſlin, &c. plain, or embroidered with gold and ſilver. They often wear looſe boots on their legs, and always daggers in their ſaſhes. The dreſs of the lower kind of women differs very little from that of the men, and is rather coſtly; they, however, injure what beauty they have by paint and waſhes.

By the Mahometan laws the Perſians are permitted to marry four wives, and to keep as many concubines as they pleaſe; but it is the cuſtom of the country for the men to conſider the women as mere ſlaves: they may, indeed, if they pleaſe, marry for life, or for any determinate time.

The Perſian ladies uſually wear gowns of ſilk or cotton, and drawers of the ſame, which reach to their ancles. About their ancles and wriſts they wear bracelets of gold, which are often ſet with precious ſtones. They let their nails grow long, and paint them red. The ladies are abſolute priſoners, and the lower kind of women abſolute drudges, for they are obliged to till the land, plant the rice, and do every kind of field as well as domeſtic work, while their huſbands go to market, ſaunter about, or ſmoke their pipes.

The Perſians uſe neither knives or forks, the meat being cut into ſmall pieces before it comes to the table, and is ſoon diſtributed by a carver into a variety of ſmall diſhes, or rather plates, for the company.

Their drink is mead, beer, and a kind of brandy; but at entertainments they make a liquor called kahavea, which is ſerved up in a large china veſſel in the manner of punch.

Though the common people of Perſia in general behave diſreſpectful to ſtrangers, which may be, perhaps, owing to their extreme poverty, yet the better ſort are exceeding polite and hoſpitable. The great number of caravanſeras in this country may be adduced as a proof of the hoſpitality of the people. A caravanſera is a large ſquare building with a ſpacious court in the middle: the building itſelf contains a great number of chambers for the accommodation of travellers, and ſtables for their horſes. As there are not any inns in the eaſtern countries, caravanſeras are exceedingly convenient, though nothing but ſhelter is to be obtained in them. A poor family uſually reſides in each to clean the rooms and ſtables, and to give proper directions to travellers.

The Perſians have many rural diverſions, which afford them great pleaſure: Mr. Bell, in his travels, mentions that he ſaw many greyhounds and ſeveral hawks who were trained to fly at, and purſue, antelopes thus: the hawks fly round the head of the antelope, and retard its velocity, till the hounds ſeize it; otherwiſe it could not be taken, for the antelope is much ſwifter than any hound in the univerſe. The method of training hawks to fly at antelopes is thus executed: They ſtuff the ſkins of thoſe animals, and feed the hawks between their horns; hence they are accuſtomed to fly towards, and hover round, the heads of thoſe animals. The Tartars train hawks in the ſame manner to fly at wolves and foxes.

The Perſians are fond of ſwinging in a tray, faſtened by ropes fixed to four pieces of wood; but this they are compelled to do more frequently through neceſſity than for amuſement; for in many provinces, during the hot weather, the tarantula drops its venom upon the ſkin, which immediately penetrates, and occaſions the moſt dreadful ſymptoms to appear; to remedy which, the patient is obliged to drink a great quantity of new milk, and afterwards being put into the tray, and ſwung about with great vehemence, a nauſea enſues, which carries off the diſorder.

In many of the principal cities and towns, but particularly Iſpahan, the Perſians are fond of the following amuſement: In ſome ſpacious place a pole is fixed in the ground, on the top of which they put an apple, a melon or a trencher, containing money; they then ride up and down, and ſhoot at it on full gallop; if any of the money falls, it belongs to the ſervants, and the winner is obliged to give an entertainment to the company.

They play at cricket on foot, and likewiſe on horſeback; they are fond of baiting wild beaſts, encouraging mimics, jugglers, rope dancers, &c. With reſpect to hunting, hawking, and horſemanſhip, they equal moſt nations, and exceed all at preſent in archery. They throw the javelin with great dexterity, and are tolerably expert in the uſe of fire arms.

The Perſians, though exceedingly ceremonious, are leſs ſo than the Chineſe, but infinitely more polite. They do all they can to oblige you, and always accommodate the Franks or Europeans, with ſtools. They are, however, taxed with diſſimulation, and inſincerity, and not without ſome reaſon. They are uncommonly fond of tobacco, particularly that from America, which they ſmoke in great quantities.

In ſmoaking, they uſe a glaſs decanter, called a callaan, filled about three parts with water. The tobacco is rolled up like a ball, and put into a ſmall ſilver veſſel like a tea cup, to which a tube is faſtened that reaches almoſt to the bottom of the water; another tube being fixed above the water to the neck of the veſſel, the ſmoke is drawn through the water, by which means it becomes cool and pleaſant. Mr. Hanway ſays, that in Perſia there is a cuſtom which to an European traveller may appear exceedingly diſagreeable; that is, if he gives an entertainment to any capital perſon of the country, he is obliged to provide a great quantity of ſweetmeats, not ſo much to entertain the maſter, as to diſtribute among the ſervants.

The Perſians are ſuperſtitious to the laſt degree; the twiſting of the features, the hands laid acroſs, the fingers interchanged, and other particular geſtures of the body they fancy are full of magic power. Meteors, or what are commonly called falling ſtars, they ſuppoſe to be the blows of angels upon the heads of devils. Cats they venerate, but dogs are held in the greateſt diſeſteem. Sneezing is a good omen, but yawning a bad one; nay, a perſon who was ſent for by one of the emperors, fancying his life in danger, aſſured an Engliſh gentleman, that his fate depended upon the repetition of a certain prayer, when he came into the preſence of the Shah. For, ſaid he, "If I repeat it perfectly, I ſhall eſcape with my life; but if I ſhould happen to omit a ſingle ſyllable, or even to pronounce a word improperly, I ſhall certainly be a dead man."

The Perſians are romantic in their thoughts, and enthuſiaſtic in their manner. They are all fond of poetry, but their poetry is all hyperbolical; yet, though a voluptuous people, their writings upon love are delicate, and the ſentiments they inculcate refined. Their poetry has generally a moral turn, and their elegies and paſtorals uſually inſinuate, that though their law permits them to marry four wives, yet reaſon ſhould confine them to one: that the enjoyment of a beloved woman is a virtue, becauſe natural; but that celibacy is a vice, becauſe it operates againſt the grand active principle of nature, which is to encreaſe the human ſpecies. There the poets have more ſenſe than the prieſts, and the lower claſs of people are greater philoſophers than the legiſlators. The Perſians, indeed, think poetry the moſt ſublime ſcience, and ſmoaking tobacco the moſt rational amuſement. If they are condemned to die, they chear themſelves with a couplet, and then meet their fate without the leaſt fear; and when the ſmoaking of tobacco hath been prohibited by the emperors, many Perſians have left their country and ſettled in foreign parts ſooner than be deprived of this ſomniferous pleaſure.

The Perſian dancing is not diſagreeable though irregular, but the muſic is intolerable, at leaſt to an European ear. After the muſic is finiſhed at any entertainment, the principal muſician preſents an orange to the company, which is a civil indication of his expecting a handſome gratuity for himſelf and band. At theſe entertainments the company uſually drink ſtrong liquors in tea cups, till they are quite intoxicated, each having a plate of ſweetmeats before him.

There are not any people in the world who think leſs of the future than the Perſians; they are fond of enjoying the preſent minute, and truſt entirely to Providence for all that is to enſue. Their genius is penetrating, and their fancies lively. Their capacity is great for arts, ſciences, war, and mechanical employments; but their profuſeneſs, luxury, and indolence, counteract their natural abilities; and the unfortunate policy of their rulers, is a great bar to every thing uſeful and liberal, and militates againſt every propenſity to improvement. Their gold and ſilver laces are admirable, and preſerve their luſtre long. They underſtand pottery tolerably, make good porcelain, and are famed for their ſkill in china rivetting. They are acquainted with the glaſs manufactory, but not ſo well as to be able to make looking glaſſes.

The Perſian ſilk weavers are equal to thoſe of any country in their ſilks and ſattins. Their ſilk, mixed with cotton, camels, or goats hair, their tabbies, taffeties, brocades, gold and ſilver tiſſues, &c. are admired all over the world, the workmanſhip being excellent, and the figures lively; but the latter indeed are uſually out of proportion, as the Perſians know very little of drawing, and nothing at all of perſpective; the excellency of their colours therefore admits of their being admirable dyers, though they are but bad painters. They uſually deſign in profile, as they are very unſucceſsful in drawing full faces, or front figures. They have neither modellers, ſtatuaries, or engravers, which, as well as the inſufficiency of their painters, may be owing to ſome rigid religious tenets, that prohibit the artificial imitation of any living creature. They are perfectly well ſkilled in varniſhing, and their turners and joiners are tolerable, but their carpenters are ſad bunglers, which is owing to the great ſcarcity of timber throughout the whole empire.

They have no lockſmiths, and even the locks to their fire arms are purchaſed of the Europeans. The barrels they make exceedingly ſtrong, but the ſtocks are abominably clumſy. They uſe neither braſs, iron, nor pewter in their kitchens, all their culinary utenſils being made of copper, well tinned; their braziers and tin-men being very good workmen.

As they cannot make looking glaſſes, their cutlers, who are excellent mechanics, make ſteel mirrors, which ſupply the deficiency; their ſword and ſabre blades cannot be excelled; their knives, razors, ſciſſars, &c. merit commendation.

As the Perſians are admirable archers, and plume themſelves exceedingly on their ſkill in the uſe of the long bow, the bow-makers take infinite pains in making that weapon as ſtrong and as elegant as poſſible; the materials are wood or horn bound round with ſinews, and ſtrung with twiſted ſilk; the quivers are made of leather finely embroidered with ſilk, gold and ſilver twiſt, &c. the leather is exactly the ſame as that which in Europe is called Turkey leather.

The Perſian taylors fit their cloaths as well, and ſew much neater than the European taylors. Many of them work flowers upon garments, carpets, cuſhions, and curtains, in an admirable manner. The excellency of the Perſian garments conſiſts in their being light, airy, and ſhort: their dreſs conſequently does not impede their natural activity, nor give them that air of indolence and effiminacy, of which the long flowing robes of the Turks are productive.

Their ſaddles are ſuperior to any in the univerſe, with reſpect to the workmanſhip in general, and the embroidery and ſtitching in particular; the ſtirrups are ſhort, but very beautiful.

The Perſians are exceedingly fond of all kinds of ornaments made of jewels, ſuch as little coronets, plumes in imitation of feathers, and knots reſembling flowers for the heads. In ſome provinces they wear a ring through the noſtrils ſet with a variety of ſtones; and many young ladies adorn themſelves with a ſplendid necklace of diamonds and rubies, which is ſuſpended by two gold rings that are run through the ears; their arms are decorated with bracelets of jewels or pearls, or with little manacles ſet with precious ſtones where they ſhut. Their necklaces fall into the boſom, and have a little gold box containing muſk or amber hanging to them. All who are able load their fingers with rings; the lapidaries poliſh the ſtones in a tolerable manner, but the jewellers ſet them very awkwardly, nor are the gold and ſilver-ſmiths better workmen. Mechanics in Perſia are indeed much reſpected, and a merchant is placed on the footing of a perſon of the firſt rank; but the Perſians in general conſider the matter more than the manner of every article, and value it for its intrinſick worth, more than for the beauty of the workmanſhip, which renders their artiſts very careleſs about making improvements. They are fond of watches, but not one of their mechanics knows how to make or even to mend a watch; they admire printing, yet never attempt to introduce that art into their country, though they confeſs its utility as often as they mention it. Few work in a ſhop or have a ſhop-board; but the generality of artificers and tradeſmen go to the houſes of thoſe who have occaſion to employ them, and ſit upon the ground, or do their work in any other poſture which is moſt ſuitable to the buſineſs they are upon.

The wire-drawers are good, and the tanners excellent, not only at tanning leather but ſhagreen, which is made of the rump of an aſs; ſalt and gall ſerves them for all the purpoſes of tanning, bark being unneceſſary on account of the dryneſs of the air.

The brick-makers mix the clay with chopt ſtraw, and then make the bricks in wooden moulds, of eight inches long, ſix broad, and two and a half thick. They then dry them ſingly for three hours, and afterwards together for a much longer ſpace. Theſe bricks are dried in the ſun, but thoſe which they dry with fire, are much larger, and are likewiſe made in moulds, the compoſition being two parts clay, and one of aſhes; and the kiln, in which they are dried, is uſually about twenty ſeven cubits in height.

We have already mentioned the great ſcarcity of timber in Perſia; it is therefore not to be wondered at that in their buildings ſcarce any thing is made of wood except the doors and ſaſhes. The houſes in general conſiſt only of a ground floor, the bottom being earth, or cement, though ſome are paved, and the roofs flat, as they are exceedingly fond of enjoying the ſerenity of the evening on the tops of their houſes, which are uſually ſituated in the midſt of pleaſant gardens, and excluded from public view by high walls. If the maſter has occaſion to tranſact any buſineſs, he does not introduce a ſtranger into his houſe, but ſettles the affair in hand under the piazza in the front of it; for no Perſian houſe is without ſuch a piazza.

Next to the piazza of moſt houſes is a hall of entertainment, which is always arched or vaulted, and conſequently forms a dome; and indeed no country in the world has ſo many ſtately domes belonging both to public and private buildings as Perſia. Several doors open into this hall, which in hot weather are all ſet open in order as much as poſſible to draw the air, and encreaſe the velocity of its circulation. The walls are built with bricks, the roofs are ſurrounded either with a wall or baluſtrades, and the Perſians not only take the air on them when the evenings are fine, but frequently carry up mattraſſes, and lie there all night. The kitchens and offices are detached from the habitations; the fire place conſiſts of a hole in the earth, where a charcoal fire being kindled, a kind of table covered with a carpet is put over it; beneath this the Perſians ſometimes put their legs to warm them. The ſmoke is carried away under ground through pipes, as there are very few chimnies in the whole country. The doors are ſmall and inconvenient, and are hung on without hinges, being faſtened either by wooden bolts, a kind of wooden locks, or real locks, which are purchaſed of the Europeans.

In the day time their beds, which conſiſt only of a couple of cotton quilts, are placed in niches; at night one of theſe quilts is folded double, and laid upon the carpet, for no perſon in Perſia is without a carpet, and the other is uſed for a covering. They are likewiſe accommodated with a little ſquare pillow. They go early to ſleep, and only throw off their upper garment, ſo that they are ſoon dreſſed and undreſſed; they have little beſides in their apartments except ſofas or cuſhions to ſit upon, and pillows to lean upon, for they hate to have their houſes crowded with ſuperfluous, or unneceſſary furniture.

The Perſian language is ſpoken in common throughout the whole empire, but more correctly in ſome provinces than others. The Turkiſh language is the polite or court language, and the Arabic is the learned language, in which all the books on ſublime ſubjects are written.

The Perſian alphabet conſiſts of twenty eight letters, none of which are vowels; their accent ſerves in lieu thereof, and points out how the voice is to be modulated, and the conſonants pronounced; they have no ſtops, but begin every ſentence with a capital letter; but in whatever language they write, they always make uſe of Arabic characters; they write from the right hand to the left, like the Hebrews; and inſtead of quills, they uſe reeds to make pens of.

The Perſian paper is a compoſition of cotton and ſilk rags, which is glazed by the compreſſure of a ſmooth ſtone; their letters are nicely rolled up, for the paper being exceedingly thin, will not bear folding as the European paper does; they are then faſtened with gum, and ſealed with a cypher or ſome verſes of the Koran, which are uſually engraved on the Perſian rings: the impreſſion is made with a thickiſh ink, compoſed of galls, gum, and burnt rice.

As there are no printing preſſes in Perſia, the books are all manuſcripts; but the writing is beyond deſcription beautiful and correct; they write eight different hands, but eſteem that moſt in which the Koran is written; this hand is called the Neſky.

The ſciences flouriſhed in Perſia before they did in Europe, but the modern Perſians fall very ſhort of the Europeans in every branch of learning; they are very unſkillful in the arts of tuition, while ſuperſtition fetters, and affectation degrades, literature in its progreſs. They are exceedingly fond of aſtrology, which they term the key of futurity; they place an implicit confidence in their aſtrologers, who are all natives of Choraſſan, and pretend to be deſcended from the ancient Magi. They uſe an aſtrolabe to find the ſituation of the ſtars, and can name the ſigns of the zodiac; but they know little of either the terreſtrial or celeſtial globe; and underſtand nothing more of arithmetic than the four fundamental rules.

They calculate eclipſes tolerably well, but dread the thoughts of comets. Their Almanacks are an abſurd mixture of aſtronomy and judicial aſtrology, morality and predictions.

The grand Epocha by which they date all events, is the Hegira, or flight of Mahomet from Mecca, which took place A. D. 622. They reckon twenty four hours to their day, but do not ſubdivide it into day and night as we do. As they begin their week on Saturday, Friday is their Sabbath. Their year begins at the vernal equinox; their ſolar and lunar years differ in the ſpace of twelve days, becauſe they reckon but twelve moons to their lunar year.

The Perſians have great natural parts, but make a bad uſe of them. Their genius is but little cultivated by education, and leſs by experience, as they never travel into foreign countries; and the ſameneſs of cuſtoms and manners in their own, does not afford a ſufficient variety for obſervation. They have however univerſally a taſte for poetry, as all people of figure keep a poet in the family, who produces the effuſions of his fancy at all entertainments, in order to divert the company; and in all coffee houſes poets are to be met with, who omit no opportunity of giving ſpecimens of their abilities. Indeed the Perſians excel more in this ſcience than in any other, which is owing to the liveline ſs of their imaginations, the fertility of their inventions, and the natural ſoftneſs of their language in writing; they always mingle poetry with their proſe, and frequently utter rhymes in their common converſation. They think that all philoſophers and moraliſts ſhould be poets, and ſay that the moſt ſublime truths never appear ſo engaging as when delivered in verſe. Their hiſtorians indeed are rather too poetical, and mingle many fables with facts in their writings.

Phyſicians are much eſteemed in Perſia; they pretend to diſcover diſeaſes by the pulſe, as they do in China, and know how to demand a large fee as well as any of their brethren in Europe. They are perpetually at variance with the aſtrologers; for when a phyſician preſcribes a medicine, the patient will not take it till an aſtrologer has conſulted the ſtars, to fix preciſely the proper time. If the medicine fails of ſucceſs, the phyſician blames the aſtrologer for making a miſtake in his calculation, and the aſtrologer retorts by accuſing the phyſician of adminiſtring what was improper in the caſe.

The phyſician is druggiſt, apothecary, and chymiſt, but is totally ignorant of anatomy, as well as the ſurgeon. Indeed the Perſian ſurgeons are ſome of the moſt ignorant in the univerſe.

What little the Perſians know, is injured by their affectation, and ſelf-conceit prevents their making a greater progreſs. Even their principal virtues, hoſpitality and humanity, are tinctured with oſtentation; and the nobler purſuits of the mind, and emotions of the ſoul, are ſuppreſſed by their numerous vices, among which we may number lying, cheating, flattery, diſſimulation, luxury, idleneſs, voluptuouſneſs, &c. They are however pretty temperate in eating and drinking; they have coffee for breakfaſt, and at about eleven o'clock dine on milk and fruit, particularly melons, which is the only thing that they ſeem to be intemperate in eating. Their chief meal, which is at night, conſiſts of pilau, or boiled rice, and fowls or mutton; they uſe high ſeaſoning. A cloth is ſpread upon a carpet, their handkerchiefs ſerve for napkins, they ſit down croſſed legged, and dip their fingers into the diſh to feed themſelves, knives and forks not being uſed at meals in Perſia, as we have already obſerved. They drink water and ſherbet publickly, and wine privately, though it is prohibited by their religion. They likewiſe chew opium, but not in ſuch great quantities as the Turks.

The Perſians ſalute by an inclination of the head, and putting the right hand to the breaſt upon the heart. Before the king and great men, they bow with their faces three times toward the ground; but near relations, and familiar companions, ſalute thus. He who pays the compliment, preſſes one of the other perſon's hands between both his own, and then gently raiſes it up to his forehead, which is expreſſive of the higheſt and moſt cordial eſteem.

The Perſian bagnios are uſually round, though ſome few are ſquare. The roofs are covered with painted tiles, the walls are of a beautiful kind of white ſtone; each is covered with a dome. In the centre of the building is a large hall, floored with marble, and a capacious baſon to bathe, round which are the apartments to dreſs and undreſs in.

When the baths are ready in the morning, a ſervant goes to the terrace on the top of the building, and blows a horn, to give public notice of the ſame. The men bathe in the morning, and the women in the afternoon. When the men have done bathing, the male attendants all withdraw, and are ſucceeded by the females, who are appointed to attend the women. No people of any very great conſideration, however, go the public baths, as they generally have baths in their own houſes.

Bathing is not only enjoined to the Perſians by their religion, but it is particularly conducive to their health, on account of their never entirely undreſſing themſelves when they go to reſt. Add to this, they reckon it among their principal pleaſures.

Beſides being well rubbed by the attendants at the bagnios, the barbers ſhave them with incredible diſpatch and eaſe, and there cut the nails both of their hands and feet, chaſe the fleſh, and give them a very rough pull of both the arms, in order to ſtretch the nerves.

In Perſia they have neither wheel carriages, nor palanquins. The men convey themſelves and their goods by the means of camels, horſes, and aſſes; and when the women travel, they are put into a kind of ſquare boxes, covered over with cloth, which is ſuſpended by hoops at the top. Theſe boxes are hung like panniers on each ſide of the camels.

The Perſian marriages are uſually founded upon mercenary motives; the legal wife being intended as a ſuperintendant of the other women. They are indeed allowed by law to have four wives, and as many concubines as they pleaſe, but they ſeldom marry any more than one; and it is impoſſible that they ſhould ever marry for love, becauſe they never ſee their wives till after the contract is ſo firmly made by the parents, or friends, that they cannot recede from the agreement. The children of concubines and ſlaves inherit equally with the children of wives: therefore there is no ſuch thing as baſtardy in Perſia.

The firſt preliminary of marriage is the regiſtering the contract before the civil magiſtrates. The bridegroom then ſends a rich preſent to the bride. On the enſuing evening, he proceeds in grand proceſſion to the houſe where the bride reſides, mounted upon a fine horſe, richly capariſoned, and attended by a band of muſic. By the way the bride meets him, attended by her friends; ſhe is mounted upon a horſe or camel, and veiled ſo as not to be ſeen. The cavalcades having joined each other, return together towards the bridegroom. The bride being led to the apartments deſigned for her, the bridegroom ſoon follows, and for the firſt time in his life is permitted to ſee her. But the Perſians are not under the neceſſity of taking a wife for life, as they are allowed by law to marry for any limited time.

If a man wants to part from his wife through mere whim, and chuſes to be divorced from her, though ſhe hath not committed any fault, he is obliged to pay the dowry contracted for at the marriage. Divorces are eaſily obtained, and both are permitted to marry again. Boys are of age at thirteen, and conſequently become their own maſters, and are legally authoriſed to contract matrimony. Girls are marriageable when nine years old. The eldeſt children are the guardians of the reſt; and the eſtates of minors cannot be ſeized for the debts of parents. The effects of thoſe who die inteſtate are diſtributed by the civil magiſtrates among the relations of the deceaſed, according to his own diſcretion.

The Perſians in general bury their dead; but the gaurs, or deſcendants of the ancient Perſians, expoſe them to be devoured by birds of prey, or other voracious creatures.

When a perſon is on the point of expiring, the Perſians kindle fires at the tops of their houſes, which ſerve as beacons or ſignals to neighbours and travelling ſtrangers to offer up their prayers for the patient.

The mollah or prieſt being ſent for, he exhorts the ſick perſon to repentance, who uſually ſays, Taube, or I do repent. The breath is no ſooner out of the body, than the ſurviving relations and friends ſet up a terrible ſcreaming, and like the Iriſh, make uſe of many affectionate expreſſions to the dead corpſe, bewailing his fate, and declaring their affliction to be paſt remedy.

The corpſe is wrapped in a kind of winding ſheet, on which many paſſages of the Koran are ſtamped or written. The coffin is filled with perfumes, ſalt, and lime.

In the funeral ceremony, the horſes, turban, and arms of the deceaſed, precede the corpſe. There are no appointed bearers to carry a coffin to the grave in Perſia, as every one, from religious motives, make a point of aſſiſting at funerals. Even the people of quality, when they perceive the appearance of a burying, will alight from their horſes and help to carry the corpſe to the ground. The face of the dead perſon is laid towards Mecca, and an arch is built on that ſide near the grave.

The relations of the deceaſed carry proviſions to the grave for ſeveral days after the burial, and very ſeriouſly expoſtulate with the defunct on his unkindneſs in leaving them.

They mourn in ragged clothes, but not in black, which is a colour they hate; but their mourning laſts only forty days. Widows, however, ſeldom marry after they have loſt a huſband by death.

The Armenians of Julpha mourn annually at the graves of their deceaſed relations and friends, on the vigil of the feſtival celebrated in commemoration of the diſcovery of the holy croſs. Early in the evening the women proceed to the burial places, cloathed in white. They kindle fires with wood and coals, which they carry thither for the purpoſe, place lighted torches, and burn incenſe on the graves, and paſs the night in ſad lamentations. A multitude of prieſts dreſſed in black attend, who repeat a ſet of prayers for ſix, ten, and twenty-pence each.

SECT. V.

Eccleſiaſtical, Civil, Political, and Military Eſtabliſhments, &c.

AFTER the death of Mahomet the impoſtor, two competitors appeared, and claimed the privilege of ſucceeding him not only in ſpiritual matters, but in temporalities; theſe were Hali, the huſband of his daughter Fatima, and Abubekar his wife's father. Several engagements enſued between the contending parties with various ſucceſs. The death of Abubeker ſeemed to promiſe a ceſſation of hoſtilities, when Omar, one of Mahomet's generals, ſtarted up and revived the pretenſions of Abubeker, and had great ſucceſs. Upon his death, one of his kinſmen named Oſman ſucceeded him, but dying in the 34th year of the Hegira, Hali became acknowledged by all parties as the ſucceſſor of Mahomet; but upon his death; the officers of the army declared the throne to be void, and the crown elective, which militated againſt the intereſt of Hoſſein the ſon of Hali.

Hoſſein raiſed an army to oppoſe Mehiviah, another of Mahomet's generals, whom the officers had elected. Hoſſein was, however, defeated and ſlain, and eleven of his ſons put to death, but a twelfth ſon made his eſcape, from whom many of the ſucceeding Perſian monarchs have aſſerted that they were deſcended.

With reſpect to religion, the Perſian ſect of Mahometans adopt the principles, and follow the doctrines of Hali, as the Turkiſh doth the commentaries of Abubeker, Omar, and Oſman, whom the Ottomans deem the genuine ſucceſſors of Mahomet.

Theſe ſects are at perpetual variance with, and even anathematize, each other in their prayers. The Mahometans term themſelves Muſſelmen, which ſignifies faithful; their tenets are to believe there is but one god, and that Mahomet is his prophet; and they are ſtrictly enjoined to obſerve, corporal purifications, prayers five times a day, alms, faſting, and pilgrimage: to the above articles the Perſians add, that it is abſolutely neceſſary to believe that Hali is the vicar of God.

The generality of Mahometans believe in tranſmigration, and many, that no puniſhment can be eternal. Their paradiſe is certainly ſenſual, though many of their doctors of a ſuperior underſtanding, are aſhamed of that ſenſuality, and aſſert, that it is only allegorically ſo, and that the prophet ſpoke to the paſſions of men, in order to awaken their reaſon.

The Perſians place Hali far above Mahomet, and diſtinguiſh uncleanneſs into abſolute and accidental. Abſolute ſignifies drunkenneſs, gluttony, &c. Accidental, what is not of our own will and ſeeking.

As they are obliged to pray five times daily, they are obliged to waſh their hands as often, for it is one of their principal maxims that prayers are not acceptable in heaven, if the ſupplicant's hands are not waſhed before he begins his ejaculations.

There are a variety of ſuperſtitious formalities to be obſerved in their ablutions and purifications, ſuch as taking up the water in the left hand, and pouring it into the hollow of the right hand, then waſhing therewith their hands, arms, and feet. They are likewiſe obliged frequently to ſhave their heads and faces, and clear themſelves entirely of all excrementitious hairs.

The general purification or waſhing of the whole body, is performed previous to a pilgrimage, a faſt, or ſome extraordinary act of devotion.

With reſpect to their diurnal prayers, the firſt prayer muſt be when the ſun is in the meridian, the ſecond when it is forty-five degrees above the horizon, the third when the evening ſets in, the fourth when they lie down to ſleep, and the fifth in the morning.

To make their prayers acceptable, the Perſians are taught that they muſt obſerve the following particulars: attention and application, fervency, faith, modeſty, reverential love, hope, purity of mind, and purity of body.

The geſtures are likewiſe to be minutely regarded; the ſupplicant muſt turn his face towards Mecca, diveſt himſelf of ſhoes or ſlippers, and all ornaments, the ſkins or furs of unclean animals, &c. lift up his hands, and proſtrate himſelf to the earth. He muſt likewiſe never offer up a prayer in any place where there are ſtatues, images, pictures, &c.

A Perſian muſt not pray on the bare floor, but always have a carpet on purpoſe: upon this he kneels down, and ſpreads an Alcoran, a bead-roll, a comb, a pocket-glaſs, and an earthen diſh; then taking the glaſs and comb, he combs his whiſkers. Their beads are thirty-nine in number; the little diſh contains holy earth, and is the ſame kind of mould of which the beads are made: but when they pray they are not permitted to have ſabre, ſword, piſtol, or even money about them; as offenſive weapons and worldly pelf they imagine would render their prayers fruitleſs.

In the Perſian moſques the prieſt rather acts as a maſter of the ceremonies, than as a clergyman, for his buſineſs is neither to preach or pray, but to keep order. All the prayers which are ſaid in the moſques are taken from the general Mahometan liturgy; but every one begins where he thinks proper, and chuſes out what prayer he pleaſes, without regarding the reſt of the congregation; but then the Perſians repeat their prayers ſo low, that they cannot diſturb each other.

Though the Perſians are pretty well acquainted with the cauſes of eclipſes, thunder, lightning, earthquakes, &c. yet they imagine all thoſe natural phœnomena to be ſo many evidences of God's diſpleaſure towards mankind. But great as their ſuperſtition may be in this, and many other reſpects, they worſhip God only, and pray that he would encreaſe their worldly happineſs, as well as immortal felicity, without having recourſe to any ſaint as mediator: they do not even requeſt the interceſſion of Mahomet or Hali, though they ſo highly reverence them.

Alms in Perſia are of two kinds, viz. legal and voluntary. The legal are tithes, which are not given to the prieſts, but applied to charitable uſes; the clergy having ſufficient revenues applied to their ſole uſe. The voluntary charities are uſually given to the faquirs, or Mendicant friars, to be appropriated to relieve inſolvent debtors, diſtreſſed ſtrangers, and to erect and eſtabliſh works of a public nature, ſuch as caravanſeras, bridges, reſervoirs, &c.

The ninth month in the year, called Ramezan, is the Perſian Lent. When this moon firſt appears, the cryers every where proclaim it as a ſignal happineſs, and a general hymn is ſung to welcome its appearance; the ſtreets are illuminated, horns ſounded, and a general joy diffuſes itſelf through the whole country. The baths being ready, the people waſh and purify themſelves, in order to enter upon their devotion. The concluſion of the Ramezan is celebrated in the ſame manner as the commencement.

During this grand faſt the people are permitted to eat every evening, but they muſt not taſte any thing till the public cryers proclaim the order for them ſo to do; which proclamation is made when the ſun's diſk is below the horizon; they are then allowed to eat ſweetmeats, fruit, and other light foods; in a few hours after they go to ſupper, but eat ſlowly and abſtemiouſly, as they deem it very dangerous to eat eagerly after faſting.

The Perſians obſerve three grand feſtivals, viz. 1. The new year. 2. The commemoration of Abraham's ſacrificing his ſon. 3. The martyrdom of Hoſſein.

At the feaſt of the ſacrifice, thoſe who intend to celebrate ride out early in the morning, and ſacrifice a ſheep or a goat; then returning home, they order many more ſheep and goats to be killed, cut up, and diſtributed among the poor. But the principal ſacrifice is that of a camel, at which the emperor himſelf is preſent.

On the firſt day of the feaſt the devoted camel is lead through the city, adorned with flowers, and preceded by muſic, which ceremony is repeated till the twelfth day, when he is brought to the houſes of all the great people, who give money and proviſions to the poor. The animal being then lead to an adjacent field, the emperor, with his imperial crown upon his head, and his whole court attend.

The camel is then made to kneel with his face towards Mecca; the prieſt repeats ſome prayers, and the governor or chief magiſtrate of the city wounds him: the head is then cut off and preſented to the king, the four quarters and the trunk are given to the five wards of the city of Iſpahan, where they are ſalted by certain families who have that privilege, and preſerved till the next year, when they are diſtributed in morſels to the populace. The reaſon for uſing a camel upon this occaſion is the ſuppoſition of the Perſians, who fancy that Abraham did not ſacrifice a ſheep, but a camel.

The feſtival in commemoration of Hoſſein and Haſſen, is obſerved as a ſolemn time of mourning, faſting, and tribulation; it laſts twelve days, when altars are erected at the corners of the ſtreets, and a variety of trophies laid upon them. At night the ſtreets are illuminated, pageants are carried about, and the prieſts repeat the legends of Hoſſein and Haſſen, who were two celebrated Perſian patriachs, or imans, that periſhed in the wars with the Saracens, in the ſixty-firſt year of the Hegira.

Mr. Hanway gives the following account of the religion of the Gaurs, or Gebers, the poſterity of the ancient inhabitants of Perſia. "This religion was founded by Zoroaſter, who lived about the year of the world 2860. This great philoſopher, being ſtruck with the demonſtrations he obſerved of the perfections of that ſelf-exiſtent Being who is the author of all good, and being at a loſs how to account for the introduction of evil into this world, thought there were two principles or beings, one the cauſe of all good, whom he imagined reſembled light; the other the author of all evil, whom he repreſented by darkneſs. Thus conſidering light as the moſt perfect ſymbol of true wiſdom, and darkneſs as the repreſentative of whatever is hurtful and deſtructive, he inculcated an abhorrence of all images, and taught his followers to worſhip God only under the form of fire; conſidering the brightneſs, purity, activity, and incorruptibility of that element, as bearing the moſt perfect reſemblance of the nature of the good Deity. Thus the Perſians ſhewed a particular veneration for the ſun, as the brighteſt image of God, and offered up their ſacrifices in the open air, and generally upon the top of a hill, for they eſteemed it injurious to the majeſty of the God of Heaven, to ſhut him up in walls, who fills immenſity with his preſence.

"About ſix hundred years after the firſt Zoroaſter, another philoſopher of the ſame name aroſe, who taught, that under the ſupreme Being there are two angels; the one of light, who is the author of all good; the other of darkneſs, who is the author of all evil: that they, by a mixture of light and darkneſs, made all things, and are in a perpetual ſtruggle with each other; that where the angel of light prevails, there good reigns; and where the angel of darkneſs, there evil predominates. That this ſtruggle ſhall laſt till the end of the world, when the angel of darkneſs, and his followers, ſhall forever be ſeparated from the angel of light; but thoſe who cheriſh their ſpiritual nature, and obey the angel of light, ſhall go with him into a world, where they ſhall be rewarded amidſt everlaſting brightneſs, and triumphant glory. In ſhort, this laſt Zoroaſter cauſed temples to be built, in which the ſacred fire was ordered to be conſtantly kept. Theſe opinions, with a few alterations, are ſtill preſerved by the Gebers, or Gaurs, the poſterity, as we have ſaid, of the ancient Indians and Perſians, who are very zealous in preſerving the religion of their anceſtors, particularly with reſpect to their veneration for fire."

The everlaſting fire of the Gaurs is a ſingular phœnomenon: it is ſituated about ten miles from Baku, a city on the Caſpian Sea: there are ſeveral ſtone temples, ſuppoſed to have been anciently dedicated to fire. In particular there is a little temple where the Gebers, or Gaurs, now perform their devotions. From the mouth of a hollow cave that is placed near the altar, a clear blue flame iſſues, which the Indians and Perſians affirm hath continued ever ſince the flood, and will remain unexhauſted till the end of the world. Forty or fifty poor devotees uſually reſide here, who come on pilgrimage from different parts, and live very abſtemiouſly, feeding on nothing but vegetables. Their continuance here is longer or ſhorter, according to the number of people they have to pray for, as they pretend to make expiation for the failings of others, as well as their own. They have an uncommon veneration for a red cow; mark their foreheads with ſaffron, and keep one of their arms unalterably fixed in a certain poſition, either upon their heads, or ſome part of their body. Their cloathing is but trifling, and their bed the bare earth. This auſtere method of living procures them great reputation for piety among the Gaurs, and even occaſions them to be reſpected by the Perſians. Near the temple, a blue flame reſembling that within it, iſſues from a cleft in a rock; and the ſoil, for a conſiderable ſpace around, ſeems impregnated with fire, as we have already deſcribed in the natural hiſtory of Perſia.

The Gaurs in general wear hats, which in a great meaſure reſemble thoſe worn in Europe. Their principal garment is a ſhort cloſe veſt; and they ſuffer their hair and beards to grow long. They think little or nothing of human learning, and deſpiſe traffic. Agriculture and gardening they deem the moſt honourable, as they were the primitive employments of mankind: hence, the reaſon may be deduced why Perſia was more fruitful and populous in ancient times, when all the inhabitants were of the religion of Zoroaſter, than it is at preſent under the Mahometans, who all hate huſbandry. Neverthelеſs, ſome of the Gaurs are tolerable mechanics, and in general they are deemed a quiet, inoffenſive people, and have been hitherto permitted by the Perſian government to have their own magiſtrates, and to be regulated by their own peculiar laws, as far as they do not claſh with the general welfare of the ſtate.

They drink wine, and eat every kind of meat, beef excepted; but never intermarry with any other ſet of people. This, indeed, is of perſonal diſadvantage to them, for they are neither ſo fair, ſo finely featured, nor ſo well made as the Mahometan Perſians, who will not, if poſſible, either marry or co-habit with any women, but the beauties of Georgia and Circaſſia; great numbers of theſe lovely females being annually bought by the rich, and ſtolen by the poor Perſians. And it is proper to obſerve, that ſince the commencement of the cuſtom of procuring wives and concubines from thoſe places, many of the Mahometan Perſians are much improved both in features and perſons, and at preſent are very near as beautiful as the Georgians and Circaſſians themſelves.

The Gaurs ſuffer a man to take only one wife, and prohibit the cohabiting with concubines, and divorces, unleſs a woman continues barren for the ſpace of nine years, when they are permitted to take another.

As the Armenians are numerous in Perſia, it is proper to ſpeak of their religion, which comes neareſt to that of the Greek church of any other. They are tolerated in Perſia, and even their patriarchs, archbiſhops, biſhops, &c. are appointed by the Perſian government.

It ſeems that the Romiſh miſſionaries have been at infinite pains in trying to perſuade the Armenians to acknowledge the papal ſupremacy; but their endeavours have always proved abortive; for their averſion is ſtronger againſt the Roman catholics than againſt the Mahometans: they are ſo zealouſly ſtrenuous with reſpect to religion, that few of them have been known to apoſtatize, though the temptations to turn Mahometans are exceedingly alluring; for all the eſtates and effects of the parents and relations become the property of the convert the moment he is acknowledged as a muſſulman. The Armenian monks muſt not marry, but the reſt of the clergy may; though a prieſt is not permitted to ſay maſs for the ſpace of ſeven days after his nuptials, and when he does ſay maſs, he muſt be ſhut up in the church five days previous, and five days ſubſequent, to his performance of that ceremony; during which time he muſt have nothing to taſte but vegetables and water: but a ſecond marriage totally incapacitates him from officiating ever after.

Their faſts take up one half of the year, when the clergy and laity are equally obliged to abſtain from fiſh and fleſh, and not to eat any thing till after ſun ſet: many of the principal clergy eat meat but four times a year.

They believe in tranſubſtantiation, and never receive the ſacrament in Lent. When they baptize a child they immerſe it three times in cold water, and then anoint it with holy oil; when the prieſt repeats, "I baptize thee in the name of the Father, Son, and Holy Ghoſt." The oil is made by the patriarchs of aromatic drugs, and flowers of the fineſt flavour, by whom it is ſold to the biſhops, who retale it to the inferior clergy; it is ſold extravagantly dear, and no baptiſm is deemed legal without it.

After the child is baptized, the ſacramental bread and wine is put into his mouth, when it is carried home by the godfather, who is preceded by ſeveral prieſts carrying lighted flambeaux, muſic, &c. and the day is concluded with the utmoſt feſtivity. A godfather is prohibited from marrying with a godchild; and even males and females of different families, who have had the ſame godfather, muſt not intermarry.

The Armenians admit of the ceremony of extreme unction, but do not believe in purgatory. They imagine that after death, even the virtuous will not go to heaven till the reſurrection, but only be comforted with the conſcious ſatisfaction of having ſpent their lives well. Concerning this and many of their other religious tenets, their ideas are extremely confuſed, vague and indefinite. They hate dogs as much as the Jews do pork, deeming them unclean creatures; and are as ſuperſtitious as the Mahometans with reſpect to lucky and unlucky days.

The baptiſm of the croſs, in commemoration of the baptiſm of our Saviour, is the principal of all the Armenian feſtivals. The Moſcovites, and ſome other Chriſtians likewiſe celebrate this faſt.

The Mahometans as well as Chriſtians uſually attend this feſtival, and many of the Perſian emperors have been known to aſſiſt at it, though the Perſians have now and then thought proper to inſult the Armenians upon the occaſion; but tumults are generally prevented by the attendance of a body of troops.

The ceremony is thus: The Armenian clergy go in proceſſion to ſome river or reſervoir of water, with a croſs, banners, &c. After the prayers are read, and the anthems ſung, the biſhops plunge the croſs into the water ſeveral times, and the people crowd as near as poſſible in order to get ſprinkled with it: and this is the day uſually choſen for the baptiſm of children. The Armenian children are all married while they are infants, which is a political precaution in the parents, to prevent their daughters from being ſent to the ſeraglios or harams of the grandees; for the Perſians are very particular in never committing adultery, or depriving any man of his wife: but though the contract is made in infancy, the co-habitation is not permitted till a ſuitable age. However, after the juvenile marriage, till the young couple are permitted by their parents, or other relations to come together, the bridegroom annually makes a preſent to the bride at Eaſter, of a fine ſilk garment and other articles, ſuitable to her quality and condition.

When the time appointed for the celebration of the nuptials arrives, the bridegroom richly dreſſed, and mounted upon a fine horſe, proceeds to the houſe of the bride, attended by his friends and relations; the bride then mounts a horſe, and being entirely covered with a veil, attends the company to the Armenian church, where the marriage is confirmed, and the biſhop gives the young couple his bleſſing; they then retire to the bridegroom's houſe, preceded by torches, muſic, &c. a grand entertainment is given, and a few days after the bride's portion is paid.

On the death of an Armenian, the corpſe is dreſſed in linen, but not put in a coffin; prayers are read over it in the church, where lamps and candles being lighted it is left all night. The next morning it is carried to the gate of the principal clergyman of the place, who prays for the repoſe of the ſoul of the deceaſed, after which the corpſe is taken to the grave and interred.

Beſides the above, there is a ſect in Perſia termed St. John's Chriſtians, whoſe religion ſeems to be a jumble of Chriſtianity, Judaiſm, and Mahometaniſm. The Jewiſh religion is tolerated, and a great number of Jews are ſpread over the whole empire.

With reſpect to the conſtitution and preſent ſtate of Perſia, little can be ſaid with certainty; for a modern traveller who was lately upon ſome important buſineſs in that country, informs us, that when he was there, "The Perſians were governed by no fixed laws, but by the immediate will and pleaſure of their governors; they make indeed profeſſion of religion, but that was only nominal, and extremely ſuperficial; as for cuſtoms, they were altogether aboliſhed, unleſs robbery, beating and murdering one another, be allowed to be their cuſtoms." It would be however unpardonable to omit the following particulars.

Perſia is an abſolute monarchy in the utmoſt extent of the word, as the properties, and even the lives of the people are at the abſolute diſpoſal of the prince. There is no eſtabliſhed council, but the Shah takes the advice of whom he pleaſes. The crown is hereditary in the male line, females being excluded from the government, though the ſons of a daughter are admitted to reign. The Perſian laws will not permit a blind perſon to ſit upon the throne, which is the reaſon why the reigning monarch uſually puts out the eyes of all his male relations. It is death for any man to look at any of the Shah's wives, even by accident.

The prime miniſter is called Attamaet Doulet, or the director of the empire; and his chief buſineſs is to ingratiate himſelf into his maſter's favour, and adminiſter to all his caprices; to keep from his knowledge all manner of diſagreeable news, to perſuade him that he is the moſt powerful prince upon earth, and that all his affairs are in a proſperous ſituation, though at the ſame time he is perhaps on the point of ruin. In the ſame manner as the prime miniſter depends upon the Shah, the inferior officers and governors of provinces depend upon him; thus there is a gradation of deſpotiſm throughout the whole empire.

The nadir, or grand maſter of the houſehold, is next in rank to the prime miniſter; then the mehter, or groom of the chambers, who is always a white eunuch. Beſides the above, there are a maſter of the horſe, a grand huntſman or falconer, a chief juſtice, from whoſe ſentence there is no appeal, a lieutenant of the police in every city and town, a ſecretary of ſtate, a financier, a royal phyſician, an inſpector of the palace, a maſter of the ceremonies, and many kans or governors of provinces. The ſpiritual officers are the zedder or grand pontiff, ſubordinate to whom are the ſheik-el, ſelom, and cadi, who determine all religious diſputes, and act likewiſe as juſtices and attornies; next to theſe are the picknamas, or ſuperintendants of prayer, and the moulahs, or doctors of the law.

There is no hereditary nobility in Perſia, every man being diſtinguiſhed and reſpected according to the office he holds under the prevailing faction; indeed the deſcendants of Mahomet, and the great patriarchs have a peculiar veneration ſhewn them.

The arms of Perſia are a lion couchant looking at the ſun as he riſes over his back. The emperor's title of Shah ſignifies diſpoſer of kingdoms. The Perſian monarch does not ſubſcribe his name to public inſtruments, but the deed runs in this ſtile viz. "This edict or act is given by him whom the univerſe obeys."

Little can be ſaid with certainty reſpecting the Perſian forces, as perhaps no two of their monarchs ever had their armies upon the ſame footing; and the number of troops are uſually proportioned to the exigencies of ſtate. It is however proper to obſerve, that the troops are diſtinguiſhed into two bodies called kortſkies, and goulans; theſe are cavalry, and upon a peace eſtabliſhment the former amount to about twenty-two, and the latter to about eight thouſand men; they are generally well kept, and regularly paid.

The kortſkies are the deſcendants of foreigners, and the goulans are made up of Georgian renegadoes and ſlaves of all nations.

The tangtchies or infantry are compoſed of the moſt hardy peaſants, and amount to about fifty thouſand men. The fortified places in Perſia are in general deſpicable; and they had no great naval power till the time of Kouli Kan, who built a royal fleet, in which was a man of war ofeighty guns. But it is imagined that they are laid up in the ports, and rotten, as nothing hath been heard of them ſince the death of that uſurper.

SECT. VI.

Perſian Antiquities, &c.

THE moſt celebrated, and ſingular antiquities in Perſia, are the ruins of Perſopolis, formerly a ſuperb city, till it was deſtroyed by Alexander the Great, to oblige the Grecian courtezan Thais.

Theſe ruins are at about the diſtance of thirty Engliſh miles from the city of Schiras. They are ſituated in a fine plain which is about 120 miles in length, and only 6 or 7 in breadth. This plain is overflowed with water ſeveral months in the year, which occaſions it to be ſo exceedingly fertile, particularly in rice, that it is covered with little villages, or hamlets to the number, as the inhabitants aſſert, of 880, including thoſe which are ſituated in the adjacent mountains.

The ruins appear like an amphitheatre, and are ſituated in a kind of ſemicircle formed by the mountains.

The ancient palace of the Perſian monarchs, which was formerly called the houſe of Darius, and which the modern inhabitants term Chil-minar, or the palace of Forty Pillars, is ſituated at the foot of a mountain, which hath for time immemorial been known by the name of the Royal Mountain.

The walls of three of the ſides are ſtill ſtanding; the front extends from north to ſouth 3000 feet, and from eaſt to weſt 1995 feet, to the mountain itſelf, where an aſſent is formed between ſome ſcattered rocks, beyond which the rocks ſeem to indicate that there were formerly ſome other buildings, as many of the ſtones appear to have been poliſhed.

At the ſummit of the edifice, there is a platform extending from the middle of the front wall to the mountain, being about 2000 feet in length. A pavement of about eight feet broad is carried along three ſides of the wall, which is twenty-four feet in height in moſt places. The ſtones of the wall are harder than marble, finely poliſhed, and of a black colour, and many of them are of an aſtoniſhing bigneſs. The principal ſtaircaſe is between the middle of the front and the north-end of the building, and conſiſts of two flights of ſteps, that wind from each other to the diſtance of forty-two feet. The ſteps are but four inches high, and fourteen broad, and in number are fifty-five on the northern ſide, and fifty-three on the ſouthern; the latter being leſs entire than the former. It is imagined that there are many ſteps as well as part of the wall under ground. At the bottom of the above flights of ſteps, there is another flight extending fifty-one feet four inches. Above theſe flights there is a pavement of large ſtones, and another flight of ſteps leading to the ground entrance. Theſe latter ſteps are exceeding magnificent, being ſeventy-five feet wide. There are two grand portals at the diſtance of forty-two feet from the ſummit of the upper ſteps: they are twenty-two feet four inches in depth, and thirteen feet four inches in breadth. Within each there is the figure of a ſphinx upon a pilaſter in baſſo relievo. Both theſe figures are fourteen feet and a half high, and twenty-two in length, from the fore to the hinder legs, but they are much damaged, and the faces broken; that in the firſt portal faces the ſtaircaſe, and that in the ſecond the mountain.

There are ſome characters on the upper part of the pilaſters, which from their minuteneſs and height cannot be diſtinguiſhed. The height of one portal is thirty-nine feet, and of the other twenty-eight; the baſe of both is five feet two inches.

The baſes of the columns which appear between the portals are covered with earth, but the capitals and other ornaments are in fine preſervation, and indeed the whole are but little damaged: they are fourteen feet in circumference, and fifty-four in elevation. Anciently there were two other columns between theſe and the laſt portal, ſeveral pieces of which lie half buried in the earth.

South of the ſame portal, at the diſtance of fifty-two feet, there is an admirable baſon of water, which though cut out of a ſingle ſtone is twenty feet long, rather better than ſeventeen broad, and elevated about three feet and a half above the ſurface of the floor. A ſpace of ground of about one hundred and fifty paces in length extends from this baſon to the northern wall, and contains a great many fragments of large ſtones, and part of a column of twenty feet in circumference, which is not fluted like the reſt.

Southward from the abovementioned portals there are two other flights of ſteps, the one towards the eaſt, the other to the weſt. The upper part of the wall, beſides foliages, and ſome ſmall figures, is ornamented with the repreſentation of a lion tearing a bull to pieces; the figures are larger than the life, and done in baſſo relievo. This ſtair-caſe is half buried under the earth.

Forty-five feet in length of a wall extend from hence beyond the lower part of the ſtair-caſe, between which and the weſtern front, there is an interval of ſixty-ſeven feet. This front correſponds with the former, and is embelliſhed with three ranges of figures, which are interſperſed with characters; among the figures, are a lion tearing an aſs, that has a horn projecting from his forehead. On the other ſide of the ſtair-caſe there are three ranges of ſmall figures, which are much defaced, being only viſible from the waiſt downwards. The whole wall is ninety-eight feet in extent, and only five feet three inches in height. The figures are two feet nine inches high.

On the ſummit of the ſtair-caſe, there is an entrance into an open court, paved with large ſtones, the breadth of which is equal to the diſtance from the ſtair-caſe to the firſt columns, compriſing the ſpace of twenty-two feet two inches. There are two rows of theſe columns, each conſiſting of ſix pillars, all of which are damaged. Beſides theſe, there are eight baſes, and the ruins of ſeveral others.

At ſeventy-two feet eight inches diſtance, there formerly ſtood ſix other rows of pillars, conſiſting of ſix pillars in each row, which were at the diſtance of twenty-two feet two inches from each other; there are but ſeven of theſe thirty-ſix columns now remaining entire, but the baſes of the others are ſtill ſtanding. Seventy-two feet eight inches from theſe, towards the weſtern front of the ſtair-caſe, there were twelve other columns in two ranges, but there are only five of theſe remaining. The ground about here is covered with fragments of columns, capitals, ornaments, &c. among which are interſperſed ſome curious pieces of ſculpture, repreſenting camels on their knees; on the top of one of the columns there is likewiſe the figure of a camel in the above-mentioned attitude.

Towards the eaſt, a variety of ruins preſent themſelves to view, conſiſting of windows, portals, avenues, paſſages, &c. The inſide of the portals are ornamented with figures in baſſo relievo. Theſe ruins from eaſt to weſt are about 450 feet; from north to ſouth about 725 feet; and 300 from the columns and mountains. In the midſt, the earth is covered with the fragments of ſeventy-ſix columns.

Southward from theſe, at the diſtance of one hundred and eighteen feet, there is an edifice which appears to be elevated above the reſt of the ruins, from its being ſituated on a hill. The front wall is compoſed of a ſingle range of ſtones of eight feet in depth; it extends from eaſt to weſt one hundred and thirteen feet, but is not embelliſhed with any kind of ornament. In the center are the remains of a double ſtair-caſe, on the ſides of which are ſeveral figures almoſt obliterated. The reſt of the buildings conſiſted of a variety of portals, which are now in ruins. The largeſt is five feet wide, and five feet two inches in depth. Towards the north there are two portals with windows, which are walled up; beneath one of which are the figures of two women and a man, covered up to their knees with earth; and under the other the repreſentation of a man holding a lion by the mane.

To the ſouth there is a portal, and four open windows, the width of each being five feet nine inches, and the height eleven feet: on each ſide of the gate there is the figure of a man, with a kind of tiara upon his head, attended by two women, one of which holds an umbrella over him. Three niches on the inſide are covered with characters in the ancient Perſian language; one of the inſcriptions ſignifies, "Strength is the gift of God alone."

To the weſtward there are two gates which are not covered. One of theſe is ornamented within with the figures of a man fighting with a bull. The other gate is embelliſhed with the figure of a man, and a winged deer, from whoſe forehead a horn projects. Horns were anciently the emblems of majeſty and ſtrength, which occaſioned the poets to give them to the ſun and moon; and Alexander the Great is termed by the eaſtern writers Dhulkarnam, or monarch of the horns of the ſun, that is, of the eaſt and weſt, or the parts where that luminary riſes and ſets. Behind this building are the ruins of another, which in length exceeds the former by 38 feet. It has niches cut out of ſingle ſtones and windows, a double flight of ſteps finely embelliſhed with foliages, and ſmall figures appear to the ſouth.

Still farther ſouthward there are ſome ſubterraneous paſſages, into which the natives will upon no account enter, though they are ſuppoſed to contain immenſe treaſures; the only reaſon for which is an abſurd notion, that no light can poſſibly be made to burn in them. However, Sir John Chardin and Monſ. Le Bruyn, at the time thoſe gentlemen were there, entered with lights, which were not extinguiſhed by ſome inviſible power, as the ſuperſtitious natives ſuppoſed they would be; and after ranging about a conſiderable time, they both agree in their reſpective accounts, that theſe paſſages terminate in a ſmall kind of aqueduct, which is too narrow to enter.

Near theſe ſubterraneous paſſages, are the ruins of another edifice, extending from north to ſouth 160 feet, and from eaſt to weſt 191 feet: ten portals of this building ſtill remain, with forty encloſures, which were formerly rooms, and ſeven windows: in the center are the pedeſtals of 36 columns in 6 ranges. Beneath the ground, which is covered with ſeveral large ſtones, there are the remains of ſome aqueducts.

Another ſtructure formerly ſtood to the weſtward of the laſt mentioned building; on the ruins of the wall, which is ſtill elevated about two feet above the pavement, are the figures in baſſo relievo of ſeveral men with lances in their hands; within the encloſure of the wall there are the remains of ſeveral pedeſtals of pillars; on the eaſt ſide of theſe ruins are the remains of an elegant ſtair caſe, of ſixty feet in length, the ſteps of which are in general deſtroyed; the wall is ſtill eight feet in height, and the figures which adorn it are near as big as the life; on the front are the figures of a lion and a bull fighting, and on the wings of the ſtair caſe the repreſentation of ſeveral lions and other figures, with explanatory characters; between this and the laſt mentioned edifice are the ruins of ſeveral columns, and the remains of four portals, with the figure of a man, and two women holding an umbrella over his head, on the inſide of each.

To the north of theſe, appear two portals with pilaſters, on one of which are the figures of a man and two women, one of the latter holding an umbrella over the head of the former; above the women is a ſmall figure with wings, which expand to each ſide of the portico; over the other portal is the repreſentation of a man ſitting in a chair with a ſtaff in his hand, behind whom ſtands another with his right hand upon the chair; above is a ſmall figure holding a circle in his left hand, and pointing to ſomething in his right; beneath this portal are three ranges of figures, which have all uplifted hands: above the third pilaſter, which is entire, are women holding an umbrella over the head of a man. The ground is covered with a variety of antique fragments. The laſt ruins of the ſtructure now appear; theſe are two portals towards the ſouth, under each of which a man with a ſtaff in his right hand is ſeated in a chair; in his left hand he holds a vaſe; behind him is another man, with a repreſentation of a piece of linen in his hand, and the tail of a ſea horſe on his head. Three rows of figures, with uplifted hands, appear below, four in the firſt, and five in each of the other rows. The ſeated figures are larger than the life, the reſt are three feet four inches in height: ſeveral ornamental foliages appear above; the higher parts decorated with the figures of oxen, and the lower parts with lions. On the ſummit of the whole there is a little winged figure, who hath a glaſs in one hand, and appears to be making a ſignal with the other. Theſe portals are in depth ten feet four inches, and in breadth twelve feet five inches; the pilaſters are near thirty feet high. On each of the two which are placed northerly, is the figure of a man ſitting with another behind him; and ſtill farther back, another is ſeen holding ſomething that is broken in his hand: before each ſitting figure are two others, the one holding a veſſel, the other in the attitude of ſalutation. Below theſe figures are five ranges of armed men, and above, a ſtone with a variety of ornaments.

Some of the columns have capitals, and the others not, which is the only difference; the height of thoſe that remain entire is about 72 feet, and the circumference 18 feet 5 inches, except thoſe that are near the portals. The baſes, which are circular, are in circumference 24 feet five inches, in height four feet three inches, and the lower moulding is one foot five inches in thickneſs: the ornaments conſiſt of three kinds of capitals.

The drapery of the figures hath no affinity to the Grecian or Roman habits. The military dreſs is agreeable to the Perſian and Median faſhion. The figures in general are heavy, ſtiff, and inelegant; there is a ſimilarity and want of taſte throughout the whole. The ſtones are either yellow, white, grey, red, deep blue, light blue, or black.

Near the mountains are two ancient ſepulchres of Perſian monarchs, the fronts of which are ornamented with various figures; as there is a ſimilarity in their ſtructure, the deſcription of one will ſuffice.

That part of the tomb on which the figures are cut is 40 feet wide. The height is nearly equal to the width at the baſe. On each ſide, the rock extends to the diſtance of 300 feet: four columns ſupport the entablature, the capitals of which are adorned with the figures of two oxen to each, the fore legs being bent on the top of each column. The gate, which is at preſent almoſt cloſed up, is placed between two of theſe columns, and appears to have been embelliſhed with a variety of ornaments. The entablature and cornice are adorned with eighteen ſmall lions in baſſo relievo, nine on each ſide, with a vaſe in the middle; above the lions are a number of armed men in two ranges, conſiſting of fourteen in each range, who appear to lift up their hands as if to ſupport the building above them. A kind of pillar capped with the head of an animal who has only one horn ornaments the ſides. Towards the left, where the wall projects, there are three rows of niches, one above the other: in each are two figures of men armed with lances, and on each ſide are three others equipped in the ſame manner. On the right ſide are the figures of two men, with their right hands placed on their bodies, and their left on their beards; on the ſide of theſe are three others, in the ſame attitude as thoſe on the oppoſite ſide; lower down, between theſe figures and a kind of pillar, there is on each ſide another decayed figure; above, on three ſteps, there is a figure with a bow in his left hand, of a royal appearance; he ſeems to point at ſomething with his right hand, before him ſtands an altar, with a ſacrifice on it, and flames aſcending, and above it the repreſentation of a moon, with a myſtic figure over it.

Two leagues from theſe ſepulchres, at a place called Noxi Ruſtan, there are four other tombs, which reſemble the others, only they are cut higher in the rock. The place receives its name from a gigantic prince, whoſe ſtatue is there carved, and whom the natives aſſert to have been 40 cubits high, and 1113 years of age when he died.

The baſes of the tombs are 18 feet above the cauſeway, and are about 72 feet in height and 60 feet wide; the rock is about twice as high as the tombs. Beneath each tomb there is a ſeparate table filled with large figures in baſſo relievo. On two of the tables are the repreſentations of men fighting on horſeback, but the figures are almoſt obliterated. Between the tombs are three other tables covered with figures, among which is a man on horſeback, preceded by two others, and followed by a third, which is almoſt defaced. Theſe tombs cover the extent of 1400 feet, and a quadrangular building appears at the diſtance of about 300 feet from the firſt of them. The figures in general are dreſſed in the Roman manner; Ruſtan himſelf indeed is both dreſſed and armed like a Roman, and the figure of that prince and his horſe are but of the ordinary ſize, though the natives have ſo greatly magnified his bulk. Before Ruſtan there is the figure of a woman with flowing hair, and a crown upon her head; another figure is the ſemblance of a military perſon with a tiara on his head, and his left hand graſping his ſword; there are ſome figures almoſt defaced, which it is imagined were intended to repreſent men fighting on horſeback: the above are all carved in the ſolid rock.

There are two tables on the weſtern ſide of the mountain with figures likewiſe carved in the rock; that towards the left contains the repreſentation of two men, one of whom graſps a circle which the other appears to have abandoned; it is thought that the former is emblematic of Alexander the Great, and the latter of Darius.

The tomb, ſuppoſed to have been that of Naxi Ruſtan, appears very evidently to have been made by Darius Hyſtaſpes, as it exactly correſponds with the deſcriptions of Herodotus, Diodorus Siculus, and Cteſius in his Perſian hiſtory.

At Pyrmaraas near the city of Scamachie, are the tombs of two Perſian ſaints. The firſt is the ſepulchre of Seid-Ibrahim, which is ſurrounded with walls, and has two courts like a caſtle, within which are many arched apartments; in the firſt is a tomb incloſed within an iron grate. It has two ſteps to go up to it, and is about two feet in height. To the left is a light gallery, with white walls, and the floor is covered with tapeſtry. Through a vaulted apartment to the right, where there are eight tombs, is the paſſage to the ſhrine of Seid-Ibrahim, whoſe tomb, which is two feet in height, is covered with a carpet of yellow damaſk: at the head, feet, and ſides, are a great number of wax candles in braſs candleſticks, and many lamps are ſuſpended from the roof.

At a ſmall diſtance from the above is the ſumptuous ſepulchre of another Perſian ſaint, called Tiribabba, of whom Seid-Ibrahim was a diſciple. It contains ſeveral niches, chambers and holes where the pilgrims take up their abode, and perform their devotions; for a great number of pilgrims viſit both theſe ſepulchres, and have done ever ſince the reign of Shah Abbas, who prohibited the pilgrimages of Mecca, and exhorted the Perſians to repair hither, which would be of equal efficacy. This he did with a political view, to keep within his own dominions thoſe vaſt ſums which were annually carried away by the pilgrims into the Turkiſh territories.

The ſepulchre of Shah Sefi, near the city of Ardebil is viſited with great pomp by the Perſians on Whitſun-Monday. The entrance is through a ſpacious court, paved with broad ſtones, and furniſhed on both ſides with vaulted ſhops. The gate is large, and croſſed by a ſilver chain, from which another of the ſame metal hangs perpendicularly. The next gate has likewiſe a ſilver chain to it, and no perſon muſt paſs it with any offenſive weapons about them, not even a knife; the threſholds of this, and the following gates are round, and of white marble. The next court is long and paved, and hath ſhops on each ſide; at the upper end is a large vault, paved with blue and green ſtones, and hung with tapeſtry; in the middle are two large braſs candleſticks, which on Whitſun-Monday have wax lights in them. The third gate which has a ſilver chain over it leads to a court paved with ſmall ſtones of ſeveral colours. The gate of the place of the ſepulchre is built like a tower, and adorned with various ſilver plates and rings. At the entrance the pavement is covered with tapeſtry, and all perſons are here obliged to pull off their ſhoes and ſlippers. From hence a capacious gallery covered with carpets, and hung with tapeſtry, leads to another gate covered with plates of gold; from whence there is an entrance to a large vault four fathoms ſquare, enlightened by a great number of gold and ſilver lamps, ſome of which are three feet in diameter: this vault is divided from another only by ſilver rails, and an aſcent of three ſilver ſteps. The latter vault is richer than any of the reſt; at one end there is a compartment raiſed about a foot from the ground, and fenced off with rails of maſſy gold, which contains the tomb of Shah Seſi. The tomb itſelf is three feet in height, nine in length, and four in breadth, made of white marble, and covered with crimſon velvet: from the roof a variety of gold and ſilver lamps hang down, and on each ſide are two very large candleſticks of maſſy gold, containing wax candles; on the left hand is a vault wherein are the tombs of Shah Seſi's conſort, and ſome other empreſſes of Perſia, and of Shah Iſmael. Near this is a ſpacious arched gallery finely gilt, which is uſed as a library, and contains a great number of manuſcripts in the Arabic, Perſian and Turkiſh tongues, ſome written upon parchment and others upon paper, but all ſuperbly bound, beautifully painted, and elegantly covered with plates of gold and ſilver. In various niches on the ſides of the library there are above 400 porcelain veſſels, many of them ſufficiently capacious to hold ten gallons.

There is a kitchen belonging to this edifice, the doors of which are covered with ſilver plates: in this kitchen there is daily dreſſed as much proviſion as will feed 1000 perſons; the poor having three meals a day diſtributed to them from hence. Adjoining to the kitchen there is a beautiful garden containing the ſepulchres of Sultan Aider, Shah Tamas and ſeveral other Perſian monarchs. There are immenſe revenues belonging to this aſtoniſhing edifice, which have been granted from time to time by many different emperors.

Very near this there is another tomb, erected to the memory of Seid Tzeibrail the father of Shah Seſi, who was only a peaſant; it is of an oval form, raiſed ten ſteps, adorned with glaſs of ſeveral colours, and ſurrounded with iron grates; the roof is of azure gilt, and in the midſt of it there is a large tower of blue and green ſtones; the floor is covered with rich tapeſtry, and round the walls there are vaults or chambers for the education of children; the tomb is ſix feet high, made of joiners work, and covered with green velvet; about it hang two gold and two ſilver lamps, in which there are lights every night; oppoſite to it is a ſmall chapel which contains the tombs of many of Shah Seſi's family.

Near Derbent there are the ruins of a wall which extend 50 leagues in length, and the wall is ſaid to have reached from the Caſpian to the Euxine ſeas; and on one ſide of that city are above 6000 grave ſtones, moſt of which have Arabic inſcriptions.

SECT. VII.

Of Gombroon, *the Iſlands of* Ormus, Bahara *and* Queſmo, *the* Perſian Gulph, *the* Caſpian Sea, *&c.*

GOMBROON is in 27 deg. 40 m. north latitude. This city owes its opulence to the decline of the Portugueſe power in the Eaſt Indies, and to the demolition of Ormus; it was built by the great Shah Abbas, and by the natives is called Bander-Abaſſi, or the court of Abbas; it is certainly a very great mart of trade: the Engliſh firſt ſettled here in 1631, and were very ſerviceable to the before mentioned monarch in his wars with the Portugueſe; on which account he granted them half the cuſtoms of the port. The town is large and populous, but exceedingly inconvenient; a wall encompaſſes it on the land ſide, and towards the ſea it is defended by ſeveral ſmall forts, a caſtle, and a platform: though the town is rich, the houſes are greatly out of repair; the ſhops in general are kept by Banians, whoſe houſes are in better order than thoſe of any of the other inhabitants: ſome of them are ſtone edifices, but moſt are built of lime and earth. As the air during the hot ſeaſons is of a very malignant nature, moſt houſes are furniſhed with ventilators, which greatly contribute to the preſervation of the health of the people. The town is well ſupplied with fiſh and mutton; rice is imported from India, but wheat is ſo plenty, that the poor ſubſiſt principally upon bread and dates; among the politer people pillau is the moſt faſhionable diſh. The country abounds in apricots, peaches, pomegranates, pears, plumbs, grapes, mangoes, and a great variety of other delicious fruits; the apricots are dangerous when eaten to exceſs.

A ſcarcity of water is ſeverely felt here; there is not a ſpring or well in the town, nor within ſeven miles of it, for the inhabitants are obliged to be ſupplied from a place called Aſſeen, which is at about that diſtance; camels are conſtantly employed in bringing water from thence.

The unwholeſomeneſs of the air is aſcribed by captain Hamilton to the reflection of the rays of the ſun from a high mountain to the north of the city; which occaſions ſuch an intenſe heat, that the ſituation is intolerable. On this account all who can afford it retire into the country during the months of June, July and Auguſt. The heat even affects the ſea, and occaſions very diſagreeable exhalations to ariſe therefrom; theſe vapours, joined to the ſtench of a vaſt quantity of ſhell fiſh that are perfectly broiled on the ſands every time the waves retire, occaſion a kind of contagious influenza; gold and ſilver, if expoſed to the open air during theſe months, tarniſh in a very ſhort time. As ſoon as ever theſe heats commence the Engliſh factory leave the city, and till they are over reſide at Aſſeen, where they have a good houſe, and an excellent garden: in this garden there are ſeveral groves of excellent Seville oranges, which, though not natural to the climate, thrive admirably and are always in a ſtate of verdure, bearing bloſſoms, and ripe and green fruit all at the ſame time. Many ponds of excellent freſh water contribute to the agreeableneſs of the place; and the merchants have many ingenious contrivances to moderate the exceſſive heat, and render their ſituation as pleaſant as poſſible.

At a place called Minon, about ten miles diſtant from Aſſeen, are ſeveral hot and cold baths, which have been experienced as infallible in the cure of all ſcrophulous and rheumatic diſorders.

Gombroon is exceedingly populous and rich, by reaſon of the fondneſs which the natives have for trade, and the great commerce carried on by the Engliſh and Dutch factories. The Engliſh factory is cloſe to the ſea, at ſome diſtance from the Dutch, which is a convenient, capacious, and elegant building. Great profits ariſe to both the companies from freightage; for as the natives have no ſhips, their goods are carried in Engliſh and Dutch bottoms to Surat, and other Indian marts. The principal commodities, are, a variety of wines, almonds, raiſins, kiſh-miſhes, dates, prunellas, ginger, piſtachio-nuts, ſilks, carpets, leather, lapis-tutty, galbanum, ammoniac, aſſafœtida, tragacanth, with many other gums, drugs, &c. the principal of the above articles, being the produce of Carmania, are brought to Gombroon in caravans. The Engliſh company had once a ſmall factory in Carmania, for the ſake of a fine wood produced there, of excellent uſe to hatters. The companies pay no cuſtoms, but at certain times give preſents to the ſhabander, or principal Perſian officer, to prevent his being troubleſome. Private traders pay two per cent. for a paſs from either of the companies, that is, one to the company, and one to the broker. The paſs admits them to the ſame privileges as the gentlemen of either factory enjoy. The Engliſh have an agent at Iſpahan who receives one third of the company's profits, the chief at Gombroon one third, and the reſt of the factors the other third.

There are three iſlands near Gombroon, viz. Ormus, Bahara and Queſmo. Ormus is about two leagues from the continent, and ſituated at the mouth of the Perſian gulph. It is about twenty miles in circumference, but is totally barren, and has not a ſingle drop of freſh water in it. This iſland produces ſome of the moſt excellent white ſalt in the univerſe, and great quantities of a black ſhining ſand, which are tranſported to Europe, and uſed in duſting of writing. Among the fiſh caught upon the coaſt there are ſome admirable oyſters.

This city, which was large and populous, was erected by ſome of the ancient Perſian monarchs, and contained about 4000 houſes; but in 1507 the Portugueſe took it, and held it till 1622, when they were expelled by Shah Abbas, aſſiſted by the Engliſh, and the whole city was demoliſhed by the expreſs order of that monarch; no part of the iſland is at preſent inhabited except the fort, in which there is a Perſian garriſon.

The iſland of Bahara is remarkable for its pearl fiſhery, which commences in June, and concludes about the latter end of Auguſt; the annual profit is computed to be 110,000 crowns: the pearls being the largeſt, brighteſt, and moſt elegant of any found in the eaſt.

Queſmo is a fruitful, pleaſant, and populous iſland, and ſupplies the neighbouring parts of the continent with wheat, barley, and other proviſions.

The Perſian gulph, or as it is otherwiſe called, the Gulph of Baſſora, flows out of the Indian ocean, having Perſia on the eaſt, and Arabia on the weſt. It receives into it the rivers Euphrates and Tigris, united in one ſtream. It was called by the ancients the Red Sea, and hath been long famous for its pearl fiſheries.

The fiſhing for pearls is performed by perſons, who are let down to the bottom of the ſea in five fathom water, by means of a heavy ſtone faſtened to their toes; when they reach the bottom, they pick up the ſhells with all poſſible expedition, and put them into baſkets provided for that purpoſe; they then give a ſignal to be drawn up to take breath, and refreſh themſelves with a pipe of tobacco, while others pull up the baſkets. All the pearls which weigh above ten grains are the property of the emperor, and ſevere penalties are inflicted upon thoſe who embezzle them. The whole produce of the various pearl fiſheries in the Perſian gulph, Sir John Chardin ſays, amounts to above a million ſterling annually.

The Caſpian Sea, or as it is uſually called, the great northern boundary of Perſia, is ſurrounded on every ſide by land, having no viſible communication with any other ſea, and is therefore more properly an immenſe lake. The ancients knew it but very imperfectly, and even the moderns had not a competent knowledge of it, till Mr. Vanvarden ſurveyed and made an exact chart of it, by order of the Czar Peter the Great, in the years 1720, 1721, and 1722. It lies between the 37th and 48th deg. of north latitude, but its greateſt longitude does not exceed 3 deg. 42 min. it receives into its boſom the vaſt river Volga, and above two hundred other rivers, and yet it neither ebbs nor flows, encreaſes, nor diminiſhes. Various conjectures have been formed concerning this conſtant plenitude; and many have aſſerted, that it muſt have ſome ſubterraneous communications either with the Black ſea, or the Perſian gulph, though the firſt is above 100, and the latter above 200 leagues diſtant. To ſtrengthen this opinion, it is affirmed that oppoſite to Æilan in Perſia are two immenſe whirlpools, which make a dreadful noiſe, turn with incredible rapidity, and draw down whatever comes within their vortex, which indicate that ſome great cavities in the earth muſt be near them. About the latter end of Auguſt great quantities of willow leaves are obſerved to float upon the waters of the Perſian gulph, yet there are no willow trees on any part of its coaſt, but great numbers on the coaſt of the Caſpian ſea, which is another reaſon for ſuppoſing that there muſt be a ſubterraneous communication betwixt them. The waters of the Caſpian Sea are in general ſalt, but towards the places where the rivers diſcharge themſelves into it they have a freſh taſte. The equality of its fulneſs hath been thus philoſophically accounted for. The vaſt quantity of vapours exhaled by the ſun in a climate ſo intenſely hot, is a counterballance to the influx of waters, which is diſcharged into it by various rivers. Formerly none but Coſſack rovers navigated it; but the Ruſſians, who now poſſeſs a part of the coaſt, have many veſſels on it, and carry on a great trade to various places.

CHAP. VIII.

ARABIA.

SECT. I.

Its Extent, Situation, Boundaries, and Diviſions; its Soil and Climate; of the Antiquity of this Country; Religious Notions of the Arabs before the Time of Mohamed or Mahomet, with their Extent of Dominion after the Eſtabliſhment of his Religion. Of the Seas, Capes, Rivers, and Mountains; particularly Mount Sinai and its Convent.

Having quitted Perſia, we ſhall paſs over the Perſian Gulph to Arabia, a country equally famous in ſacred and profane hiſtory: for here the queen of Sheba reigned, who formerly viſited Solomon on account of his wiſdom; Moſes here received the levitical law; and Mahomet broached his hereſy. The inhabitants were formerly accounted the moſt learned people in the univerſe, but at preſent they are juſtly deemed ſome of the moſt illiterate. From them the Europeans received many admirable arts and ſciences, of the names of which the Arabians themſelves are now ignorant. They have great natural talents, which they do not wiſh to improve; and a language famed for being equally copious, expreſſive, and elegant, which others admire and uſe more than themſelves. One half of the people are the moſt honeſt exiſting, and the other half the greateſt thieves on the earth. The firſt are morally juſt by accident, and the latter are robbers by Syſtem. In one part of the country a ſtranger might ſleep with a purſe of gold in his hand on the open plain without loſing it: in another, while wide awake he is in danger of having his throat cut every moment. Here are fewer towns than antiquities, leſs cultivation than objects of curioſity, and more wonders than waters. The face of the country includes all the various ſoils in the univerſe, the fertile and barren, the ſtony and ſandy. There are few clouds in the element, but many on the land; for in the deſerts ſuch aſtoniſhing clouds of duſt have ſometimes been raiſed by the whirlwinds, that whole caravans have been overwhelmed, and thouſands have periſhed by ſuffocation in thoſe dreadful tempeſts; which Mr. Addiſon thus elegantly deſcribes in his celebrated tragedy of Cato:

> "Sudden, th' impetuous hurricanes deſcend,
> "Wheel thro' the air, in circling eddies play,
> "Tear up the ſands, and ſweep whole plains away;
> "The helpleſs traveller with wild ſurpriſe,
> "Sees the dry deſert all around him riſe,
> "And ſmother'd in the duſty whirlwind dies.

But to enter upon particulars :

Arabia is one of the moſt extenſive peninſulas in the known world : it is one thouſand three hundred miles long, and one thouſand two hundred broad : it is ſituated between thirty-five and ſixty degrees of eaſtern longitude, and between twelve and thirty degrees of northern latitude ; being bounded by Syria, Diarbec and Irac-Arabi, on the north ; by the Indian Ocean on the ſouth ; by the Perſian Gulph on the eaſt ; and by the Red Sea, which ſeparates it from Africa, on the weſt. It is divided uſually into three parts, viz. Arabia the Stony, Arabia the Deſart, and Arabia the Happy ; which diſtinct appellations denote the nature and quality of the ſoil of each country reſpectively.

Arabia the Stony, which is the moſt weſtern, is the leaſt of the three : it is a very barren country, being covered almoſt entirely with rocks ; its capital, Petræa, or Stony, ſtood on a rock ; and here is the famous mount Sinai or Horeb, as recorded in the ſacred writings.

Arabia the Deſart is a wild, ſterile, mountainous, dreary, miſerable country.

Arabia the Happy hath this flattering appellation, on account of the kindneſs of its own ſoil, in contraſt to the barrenneſs of the other two countries. From hence the queen of Sheba went to hear the voice of Solomon ; and the Jews had a tradition that this princeſs brought with her the firſt branch of the tree of the precious balm of Gilead.

As to the climate, a conſiderable part of Arabia is under the torrid zone, and the tropic of cancer paſſes over Arabia the Happy : the air is intenſely hot during the ſummer. Theſe regions, however, enjoy a moſt ſerene and pure ſky.

All hiſtories agree that this country was peopled at a very early period. Dr. Wells ſays, the country took its name from its inhabitants, as being a mixed people, compoſed of Iſhmaelites, Medianites, and Amalekites ; in ſupport of which aſſertion he quotes the word Arab in ſcripture, which ſignifies in Hebrew, to mix or mingle. Another author ſays, " Arabia, or at leaſt the moſt conſiderable part of it, was from remote antiquity called Arabak : we however find it frequently ſtiled by their hiſtorians by divers other names ; but thoſe bid the faireſt for truth who deduce it from an Hebrew original, the word Arab or Ereb having ſeveral ſignifications very favourable to ſuch a conjecture : from the word Arab naturally and eaſily flows Arabah ; and this notion ſeems leſs liable to exception, as Moſes himſelf ſtiles the weſtern Arabia, Arabah ; which goes a good way towards evincing, that from its ſituation it received that name. Afterwards the Iſhmaelites, who were poſſeſſed of it, gradually reducing the other parts, carried the word Arabah along with them, and applied it to the whole peninſula."

We cannot diſcover at what period their form of government commenced ; whether their knowledge was derived from India, or whether they acquired it themſelves. It ſeems their religion was Sabeiſm even previous to their acquaintance with the people of Upper Aſia : they had conceived ſome elevated notions of God at an early period ; they paid adoration to the ſtars, as luminaries enlivened and beautified by heavenly ſpirits ; and though they were enthuſiaſts, it does not appear they indulged in any particular fanaticiſm till the days of Mohammed or Mahomet, who eſtabliſhed a new religion, and found it no difficult matter to infuſe a ſpirit of zeal into his followers ; and this zeal led them on to conqueſt. They extended their dominion from the weſtern ſeas to thoſe of China, and from the Canaries to the Moluccas ; taking with them the uſeful arts, which they conſiderably improved.

The ſeas of Arabia are the Indian Ocean, the gulphs of Boſſora and Ormus, the Red Sea, and the ſtreights of Babmandel, in which are the capes of Roſalgate, Muſſleden, and Mocho.

The Red Sea, or the Arabian Gulph, which flows from the Indian Ocean, runs eaſtward as far as the iſthmus of Africa, to the town of Suez. It has its name, according to ſome author, from an orient brightneſs peculiar to its waters, being tinged with a red mineral earth ; and it has a red ſand on its ſhores, which is frequently repugnant to its quality and nature, mixed with the water by the flux and reflux of the ſea, which is ſo violent in this Gulph, as to toſs it to and fro like aſhes, and prevent its ſubſiding to the bottom by a perpetual vehement agitation. Seafaring people have confidently aſſerted, that the ſand, thus borne and agitated by the turbulent waters, appears as red as blood, but that if put into ſtill water, it will ſink to the bottom.

Some writers have given it as their opinion, that its name is derived from the Greek word Erythros, ſignifying red, eſpecially as Erythros was the name of a king who reigned on the coaſt.

We will not however dwell upon theſe adverſe opinions, but attribute the derivation to both, and acknowledge, that from whatever its name be really derived, no ſea has been more juſtly celebrated : the paſſage of the Iſraelites through it, and its conveyance of all the rich merchandize of the eaſt for upwards of three thouſand years, have given it an immortal fame.

As to the rivers of Arabia, they are very few, and none of them navigable ; the Chat, the Pran, and the Nagiran, are the only ones worth mentioning, and theſe are very ſmall and ſhallow. The whole country is ſo poorly watered, that the poſſeſſion of a ſpring is diſputed with the ſword.

The chief mountains are thoſe of Sinai, Gebel el Ared, and St. Catharine ; the former of which deſerves a particular deſcription : it hath two ſummits, and is called by the Arabs the mountain of Moſes, becauſe many remarkable things happened here to that prophet. It was here, they ſay, that the Almighty appeared to him in the burning buſh ; and the fathers ſhew a bramble, which they affirm is of the ſame kind. Here he likewiſe fed the flock of his father-in-law Jethro ; and not far off he ſtruck the rock, out of which water inſtantly guſhed ; the ſtone is of red granite, about fifteen feet long, ten broad, and twelve high : the opening does not reſemble any thing done by a tool, and is ſomewhat like the mouth of a carved lion : into this aperture the Arabs put certain medicinal herbs, which they afterwards give to their camels, in caſe they are diſordered, thinking them very ſalutary for any diſeaſe.

There is a convent at Mount Sinai founded by the empreſs Helena, and dedicated to the celebrated St. Catharine ; it ſtands at the bottom of the mountain, and is an irregular, aukward building, of unburnt brick, walled round, and ſtopped up at every entrance to prevent the incurſions of the roving Arabs. The only free entrance is by a window that is upwards of thirty feet from the ground, and to which people are drawn up in a machine by a windlas. Within the walls, which are two hundred and fifty-five feet long from eaſt to weſt, and fifty-five broad from north to ſouth, are mills, bakehouſes, ſtore-houſes, and every office neceſſary to a ſequeſtered ſociety. Here is the ſhrine of St. Catharine ; the relics are depoſited in a marble cheſt, whereon are carved ſeveral pieces of foliage in baſſo relievo. One of that ſaint's hands is ſhewn to the curious, the fingers of which are covered with rings, adorned with pearl. Adjoining to the eaſt end of the church, wherein theſe relics are preſerved, is the chapel of the Holy Buſh, which the monks aſſert grew in the ſame ſpot whereon now lies a flag of white marble, which Chriſtians approach and moſt devoutly kiſs ; nor will they enter this chapel with their ſhoes on. There are many other chapels about the convent. Here are two wells ; one is called the well of Moſes, which hath a very fine cool water, and is drank in ſummer ; the other is called the well of the Holy Buſh, and is of a warmer temperature. St. Athanaſius was a brother of this monaſtery, as was Sergius, who aſſiſted Mohamed in writing the Koran. This convent is exempted from all juriſdiction, except that of its own biſhop, who is elected by the monks, and receives his his confirmation from the Patriarch of Jeruſalem. The monks here live in the moſt abſtemious manner, and in Lent riſe at midnight to perform their devotions. The emperor Juſtinian ſent an hundred families from the Red Sea, and the ſame number from Egypt, to ſerve them as vaſſals : at that time they were pretty numerous, but now conſiſt only of about forty or fifty, owing to diſputes among themſelves, which coſt ſeveral of them their lives. Their vaſſals cultivate their gardens, and do other menial offices. A lay-brother, or caloyer, is appointed to attend upon ſtrangers arriving here, to ſhew them the chapels, offices, and the library, in which are depoſited ſome of the firſt Greek books that were ever printed. The feet of pilgrims, on their arrival here, are waſhed by the lay-brothers; and thoſe of a prieſt by one of equal rank in the church. Dr. Pococke, biſhop of Oſſory, had the ſatisfaction of being preſent at all their Eaſter ceremonies. The church containing the relics of St. Catharine, is called the great church of the transfiguration; it lies to the north eaſt, on the loweſt part of the convent, and conſiſts of a nave, an iſle on each ſide, and three chapels on the outſide, lower than the iſles. The pictures of Juſtinian, and his empreſs Theodora, over the arch of the high altar are well executed in moſaic; and ſeveral inſcriptions to the honour of that illuſtrious pair are carved on the beams that ſupport the roof, which is of cypreſs covered with lead, and is very antique. The Turks deſtroyed the pavement of this church, digging it up in hopes of diſcovering treaſures; but it was elegantly repaired by archbiſhop Athanaſius in the laſt century.

Mount St. Catharine is ſituated near mount Sinai; and it was to the former place that the body of St. Catharine was brought, after her martyrdom under the tyrant Maxentius. It over-tops mount Sinai, and its ſoil is a ſpecies of ſpeckled marble, in which are ſeen beautiful configurations of trees, and other vegetable repreſentations.

SECT. II.

Of the vegetable Produce of Arabia; of the Animals, particularly the Camel.

THE moſt profitable produce of Arabia is coffee. The coffee-tree is a native of the territory of Betel-fagui, a town belonging to Yemen, ſituated on a dry ſand at the diſtance of about ten leagues from the Red Sea. It is cultivated in a diſtrict fifty leagues long, and about twenty broad; the fruit is not every where in equal proportion; that growing on high ground is the ſmalleſt, greeneſt, and beſt.

Here are aloes, caſſia, ſpikenard, frankincenſe, myrrh, manna, and other valuable gums, cinnamon, pepper, cardanum, oranges, lemons, grapes, peaches, figs and pomegranates; alſo honey and wax in plenty: and in the ſeas are conſiderable quantities of the beſt coral and pearls.

In the plains of Arabia Petræa there are abundance of Acacia trees, from which iſſues a very valuable gum, and is gathered in autumn. Here are however very few foreſt trees.

The principal grain here is rice and barley, and where they can obtain water, they have a great plenty of garden ſtuff, herbs, and flowers. Some of the diſtricts alſo afford excellent paſture for cattle.

With reſpect to the animal creation, here are the fineſt horſes in the whole world, whether conſidered for their ſwiftneſs, their beauty, or their ſagacity. Here are ſheep, cows, oxen, mules, goats, hogs, dogs, &c. But the moſt eſteemed and uſeful animal is the camel, which can carry ſeven or eight hundred weight upon its back, and with this burthen will travel at the rate of about two miles and a half in an hour: it is therefore the beaſt of burthen moſt in uſe, and is peculiarly ſerviceable in long and tedious journies, which are commonly performed in caravans, eſcorted by guards, to prevent the depredations of the Arabian free-booters. This creature is the moſt patient and temperate of the whole quadrupedal creation; it will travel for many days together with only a few dates, or ſome balls of bean or barley meal, or perhaps only the miſerable thorny plants it meets with in the ſandy deſarts, where not a drop of water is to be met with during perhaps a journey of eight or ten days; where neither birds nor inſects are to be ſeen; in ſhort, where nothing preſents itſelf to the eye but mountains of ſand and heaps of bones. This animal's power of ſuſtaining abſtinence from drinking, ariſes from the conſtruction of its internal parts; ſo that it ſhould ſeem Divine Providence had created it purpoſely for the ſultry ſoil of Arabia. Beſides the four ſtomachs, which it has in common with all other animals that chew the cud, it has a fifth, ſerving as a reſervoir to hold more water than it has an immediate occaſion for: there the fluid remains without corrupting, or without being adulterated by other aliments. When the creature is thirſty, it throws up a quantity of this water, by a contraction of the muſcles, into the other ſtomachs, which ſerves to macerate its dry and ſimple food. It can, by its ſcent, diſcover water at the diſtance of half a league, and, after a very long abſtinence, will haſten towards it.

The Arab trains his faithful camel, from its birth, to all the hardſhips it is to undergo during the whole courſe of its life; he accuſtoms it to travel far, and eat little; to paſs its days without drinking, and its nights without ſleep; to kneel down to be loaded, and to riſe the moment it finds the burthen equal to its ſtrength; and indeed it will not ſuffer an ounce more to be put on its back than it can bear. Its feet are adapted to the ſands which it is to paſs over, their toughneſs and ſpungy ſoftneſs preventing them from cracking.

Such is the animal ſo often celebrated in the bible, the koran, and the eaſtern romances; and with which the Arabian robber forms a ſociety, for the purpoſe of carrying on his trade of plunder, in which the man is to have all the profit, and the animal all the fatigue.

When the maſter and his camel are equipped for plunder, they ſet out together, traverſe the ſandy deſarts, and lie in ambuſh upon the confines to rob the merchant or traveller. The man ravages, maſſacres, and ſeizes the prey; and the camel carries the booty.

The Arabian free-booter qualifies his camel for expedition, by matches, in which the horſe runs againſt him. The camel, though leſs active and nimble, tires out his rival in a long courſe.

The banditti frequently rob on horſe-back, as well as on camels: they will alarm and dart upon a traveller when leaſt expected, and gallop away, if under any apprehenſion of a purſuit, with incredible ſwiftneſs.

SECT. III.

Of the Natives; their Perſons, Dreſs, Cuſtoms, and Manners; their Roving about from Place to Place; their Moveable Habitations; their Government; their Food, and their Manner of Dreſſing it; their Sociality, Probity, and Liberality, within their Tents or Huts; their Rapacious Depredations when out of them; their Diverſions, particularly the Hunting the Wild Boar and the Lion. Slight Remark upon the Jealouſy of the Arabs, and their Unmanly Treatment of Women.

THE Arabians are of low ſtature, ſlender bodies, and ſwarthy complexions: their voices are ſhrill and effeminate; their hair is of a dark brown, and their eyes are black and ſparkling: they wear long beards, as a mark of gravity and conſequence; ſerious and reſerved, they ſpeak little, uſe no geſture, make no pauſes, and never interrupt each other. Their apparel is a looſe diſorderly kind of dreſs, five or ſix yards long, and not leſs broad; this they wrap round them, and are forced to gird it with a ſaſh; at night it ſerves them for a bed and coverlid. Their upper garment is generally wove in one piece; it has a cap for the head, is tight about the neck, and grows wide towards the bottom: this garment is only worn in cold and rainy weather; under this, and the garb that wraps entirely over the whole, ſome of them wear a long cloſe bodied waiſtcoat without ſleeves; their ſaſh or girdle is of worſted, and in it they ſtick their poinards, their inkhorns, or badges of their calling. The women wear a kind of ſhort waiſtcoat and drawers, but ſometimes they have only a towel wrapped round their loins. Whenever they go out, they ſo cover themſelves with the ſame kind of general incloſing garb as worn by the men, that there is very little to be ſeen of their faces: for jealouſy, that conſtant diſturber of unguarded and impetuous minds, here plays the tyrant in the breaſts of the male Arabs. Some of the men go almoſt naked in the hot weather; others wear drawers and ſlippers, but no ſtockings.

Theſe people are diſtributed into ſeveral clans; and the whole number of inhabitants are ſuppoſed to amount to about two millions. They have (at leaſt the Bedouins or roving Arabs) no ſettled place of abode, but fix at ſuch places as ſupply them with water, paſture, and fruits, ſubſiſting upon the fleſh or milk of their herds and cattle.

In this roving life centers all their happineſs; and they look upon their more ſettled countrymen as abject ſlaves. They ſleep in tents or huts, which they pitch in the evening in any ſpot preſcribed either by fancy or convenience. Theſe moveable habitations, which are called Ilhymas, from the ſhade they afford the natives, are of an oblong form, and differ in ſize according to the number of the people who occupy them; they are covered with the ſkins of beaſts, and ſupported ſome by one pillar, ſome by two, and others by three, whilſt a ſort of curtain or carpet, made of ſkins, divides the tent into ſeparate apartments. The pillars are ſtraight poles eight or ten feet high, and four or five inches thick, ſerving not only to ſupport the tent, but being full of hooks, the natives hang upon them their cloaths, baſkets, ſaddles, &c. When they retire to ſleep, they lay themſelves down upon a mat or carpet in the center or in a corner of the tent. Such as are married have a corner of the tent divided off by a curtain.

However, the tents of theſe roving inlanders, though they may ſhelter them from the weather, are, notwithſtanding, attended with their inconveniences; for the cold and the dews, to which the people are expoſed, do not incommode half ſo much as the fleas, vipers, ſpiders, and ſcorpions.

As to the government of theſe people, an hereditary chief, aſſiſted by a few old men, determines all debates, and puniſhes offenders. If his conduct proves worthy of the approbation of his people, they revere him: if he be guilty of mal-adminiſtration, they put an end to his exiſtence, and elect another of his family in his room. Theſe petty princes are ſtiled Xerifs and Imans, both of them including the offices of king and prieſt.

What theſe people conſume in coffee, dates, rice, and tobacco, is bought with the butter they take to the frontiers, and with the caſh they get by the yearly diſpoſal of not leſs than twenty thouſand camels, many of which are ſent to Perſia.

Theſe people retain ſeveral of the cuſtoms and manners we read of in ſacred as well as prophane hiſtory; being, if we except their religion, the ſame people they were two or three thouſand years ago. Upon meeting one another, they ſtill uſe the primitive ſalutation of, "Peace be unto you." Before the Mahometan conqueſts, the expreſſion was, "God prolong your life." The inferiors, out of reſpect and deference, kiſs the feet, knees, or garments of their ſuperiors; whilſt children and other kindred pay the ſame reſpect to parents and relations. The poſture they obſerve in giving one another the ſalute, or aſlemah, is laying the right hand upon the breaſt; while others, who are perhaps more intimately acquainted, or of equal age and dignity, mutually kiſs the hand, head, or ſhoulder of each other.

At the feaſt of their Byram, and other great ſolemnities, the wife compliments her huſband by kiſſing his hand.

It is no diſgrace here for people of the higheſt characters to buſy themſelves even in the moſt menial offices; nor is the greateſt prince or chief of theſe countries aſhamed, to turn a drover or butcher, by bringing a lamb from his herd and killing it; whilſt his lady or princeſs makes a fire and puts on a kettle to dreſs it.

As to the food of theſe people, they eat rice, and any kind of fleſh, except that of the hog; but have always the blood drained carefully from every vein of the animal they kill. Their moſt delicious food is the fleſh of a young camel; and, for their bread, they make thin cakes of flour, which they bake upon an hearth.

They dreſs their victuals, by digging holes in the earth, and then making a fire with whatever fuel they can get, or with the dried dung of their camels; they carry their water with them, loading their camels with that neceſſary article.

The wandering Arabs pique themſelves on obſerving the ſtricteſt probity towards one another, and maintain the character of humane, diſintereſted, and beneficent hoſts, in their tents; but, out of them, they are ſavage and rapacious, committing continual depredations in the different towns and villages. If they are purſued, they mount each a camel or horſe, and make a precipitate retreat, driving a whole troop or rather herd of camels before them, loaded with plunder.

They frequently carry their incurſions to a great diſtance; and Syria, Meſopotamia, Perſia, and other parts, are not uncommonly the ſcenes of their depredations. Mr. Ives in his travels from Diarbekir, in 1756, particularly ſays, "To-day we joined a nation of wandering Arabs, with their families, and numerous flocks; the latter conſiſted of the fineſt ſheep and moſt hairy goats I ever remember to have ſeen. We wanted to buy ſome of them, but could not ſucceed. The Arabs were juſt come from the Armenian mountains." The ſame gentleman ſays, "The Arabs are divided into tribes; and, out of as many of theſe as poſſible, it is adviſeable, in croſſing the deſarts, to ſelect men; for no tribe, of whom you have a ſingle man, will hurt or moleſt you. Or if you meet with any of their ſcouting parties, and can prevail with a ſingle one to enter their tent and drink coffee, or eat rice or any thing, you will then be ſafe from any inſult, either from them or their brethren, it being an invariable maxim with them never to moleſt thoſe ſtrangers they have eaten and drank with. Should any out-party come up with you, and hang back to their main body to communicate the intelligence; even in that caſe, if one of your men can make greater haſte, and throw himſelf at the feet of their Xerif or prince, and implore protection, you may reſt aſſured of your life and property; for another maxim with them is, that whoſoever ſhall fly to the powerful, and ſupplicate aſſiſtance, has a right to receive it."

The cuſtom which ſtill continues of walking only in ſandals, or barefooted, requires the ancient compliments of bringing water to a ſtranger, upon his arrival, to waſh his feet, though water be ſo precious an article with them. The perſon who preſents himſelf to do this office, and to give the welcome, is the maſter of the tent and family, who diſtinguiſhes himſelf by being the moſt officious; and who, after his entertainment is prepared, does not ſit down with the ſtranger, but ſtands up and waits upon him.

When ſtrangers are thus courteouſly treated, the hoſt thinks himſelf ſufficiently requited, if preſented with a knife, a couple of flints, or a ſmall quantity of European gun-powder, which being much ſtronger than that of Arabia, is held in greater eſteem, and uſed only for priming fire-arms. As to the hoſteſs, ſhe thinks herſelf well rewarded with a ſkean of thread, a large needle, or a pair of ſciſſars.

The following is an account given of the reception which ſome European merchants met with from a tribe of Arabs, wandering from country to country. "This extenſive encampment of roving Arabs, ſays the author, was under the command of a prince, whoſe tent was in the center; the reſt were pitched about it, not in a circular form, but extending in length as the plain opened, for the convenience of a ſtream that flowed through the encampment. As ſoon as the merchants were alighted, who had previouſly ſent before them ſome native Arabs, they were conducted by ſome of the prince's chief people to a larger tent pitched next to his own, and the prince then viſited them, giving them a hearty welcome. In the evening a ſupper was provided, conſiſting of a diſh of pilau or boiled rice, and ſeveral diſhes of meat excluſively. Next day a grand entertainment was given by one of the prince's nobles, at which his highneſs attended, as did the merchants. The dinner, which conſiſted of two young camels, a diſh of camel's bones and ſoup, and ſeveral diſhes of rice dreſſed various ways, was conducted with tolerable decorum, though there were neither knives, forks, nor ſpoons; fingers alone were the inſtruments made uſe of."

The life of an Arabian is one continued round of idleneſs or diverſion: when no paſtime calls him abroad, he loiters in his tent, ſmoaks his pipe, or ſtretches himſelf under the ſhade of ſome tree. He has no reliſh for domeſtic pleaſure, and ſeldom converſes with his wife or children: he values nothing ſo much as his horſe, being ſeldom ſo well pleaſed as when he is hunting: and in this diverſion they are excellent; for moſt of them will hunt down a wild boar with aſtoniſhing expedition. We find upon one of the medallions of Conſtantine's arch a very beautiful repreſentation of this ſport, as performed at the preſent time by the natives of Arabia; who, after they have rouſed the boar from its place of retirement into ſome neighbouring plain, endeavour there, by frequent overtaking and turning, to tire and perplex it; then watching a proper opportunity, either transfix it with their lances from ſome diſtance, or elſe, coming cloſe by its ſide, fix their ſpears in its body.

At the hunting of the lion, great numbers of the natives aſſemble; who, forming themſelves into a circle, incloſe a large ſpace of ground, of three, four, or five miles compaſs; then the people on foot advancing firſt, ruſh into the thickets with their dogs and ſpears, to rouſe the game; whilſt the horſemen, keeping a little behind, are always ready to change upon the firſt ſally of the beaſt. In this manner they proceed, ſtill contracting their circle, till they at laſt either cloſe together, or meet with game to divert them.

The accidental paſtime, upon theſe occaſions, is ſometimes very great; for the ſeveral different ſorts of animals, ſuch as hyænas, hares, jackalls, &c. that happen to lie within the compaſs, being driven together, afford a variety of excellent diverſion.

The firſt perſon againſt whom the lion flies, receives him on his ſpear, which furniſhes the others with an opportunity of attacking him behind; the lion finding himſelf wounded in the rear, turns that way, which gives the firſt man time to recover. Thus he is attacked on all ſides, till, at laſt, they diſable and diſpatch him.

The eyes of a lion are always bright and fiery, and he retains this aſpect of terror even in death.

The roaring of the lion, when heard in the night, and re-echoed by the hills, reſembles diſtant thunder: this roar is his natural voice; his cry of anger being a different growl, which is ſhort, broken, and reiterated: his cry of anger is alſo much louder and more formidable. He then laſhes his ſides with his long tail, and his mane ſeems to ſtand like briſtles round his head; the muſcles of his face are greatly agitated, and his huge eye-brows cover a great part of his glaring eye-balls. It however appears from various accounts that the indignation of this animal is noble, his courage magnanimous, and his diſpoſition grateful: his courage is tempered with mercy, and he has been known to ſpare the weaker animals, as if they were beneath his attention.

The Arabs affect to harbour a notion that the lion ſpares the tender ſex. This animal was conſecrated to Vulcan in Egypt, on account of its fiery conſtitution. The poets yoke two lions to the chariot of Cybele, as appears by ſeveral medals: the effigy of this animal was alſo carried to the ſacrifices of that goddeſs; becauſe the galli, her prieſts, had diſcovered the ſecret of ſoftening and even taming lions, to ſuch a point as to touch and careſs them without fear, according to Varro. The Leontines adored the lion, and ſtamped its head on their coins.

Fowling is a favourite diverſion of the Arabs: they do not ſpring the game with dogs, but ſhade themſelves with a piece of cloth painted, ſtretched upon two reeds, and walk thus covered through the ſeveral breaks and avenues, where they expect to find game. In this painted cloth are ſeveral holes for the fowler to look through, in order to obſerve what paſſes before him. The ſportſman, on ſight of game, reſts his ſhade upon the ground, and directs the muzzle of his gun through one of the holes, and thus diſcharges it.

It has been obſerved, that the ruling paſſion of the Arabs is jealouſy. The married as well as unmarried women, are ſubjected to an outrage on the virtue of their ſex, which delicacy forbids us here to mention.

It is ſaid to be from the Arabians that ſeveral nations of Aſia, Africa, and even Europe itſelf, have borrowed thoſe contemptible precautions which jealouſy preſcribes againſt a ſex that ought to be the guardian and not the ſlave of our pleaſures. Polygamy is allowed, though with certain limitations; and divorce is alſo permitted.

The civility and reſpect ſhewn to the tender ſex, in ſome of the more refined nations of Europe, are here looked upon as extravagancies, and ſo many infringements of that law of nature which aſſigns to man the pre-eminence.

SECT. IV.

Of the original Introduction and preſent State of the Sciences in Arabia; *of ſome pretended wiſe Men, and the Impoſtors who practiſe Sorcery; of the Language, both the corrupt and pure* Arabic. *Of the Commerce of the more ſettled Inhabitants.*

WHEN the power of the Caliphs was manifeſtly on the decline, the Arabs, after the example of ſeveral nations they had ſubdued, threw off the yoke of theſe princes, and the country gradually reſumed its ancient mode of government, as well as its primitive manners. At this period, the nation being, as originally, ſeparated into tribes, under the controul of different chiefs, returned to their original character, from which ambition and fanaticiſm had cauſed them to recede. They introduced into the countries, which they had conquered, ſciences which they had pillaged, as it were, in the courſe of their ravages, and all the arts eſſential to the welfare of a people. An able writer, treating on this ſubject, ſays, "With regard to the ſciences, it muſt be confeſſed that the Arabians made a moſt amazing progreſs therein: it was however late ere they began to cultivate them, though the fire and vivacity of their genius rendered them very apt for the purpoſe. The truth is, the firſt Caliphs were utterly ignorant of every thing except the koran and the art of war; but under the government of the deſcendants of Abbas, a taſte for the ſciences prevailed throughout the whole nation, and men of learning appeared on every ſide, who being favoured and protected by the princes, were improving arts and ſciences, and compoſing works in different kinds of literature." And the Abbe de Fleury ſays, "Thoſe Arabians, I mean all ſuch as called themſelves Muſſulmen, followed two kinds of ſtudy; one, which was proper to them, and another which they borrowed from the Greeks. Their proper ſtudy was in the firſt place religion, that is, the koran; the traditions which they attributed to Mahomet and his firſt diſciples; the lives of their pretended ſaints, and the fables they related of them; caſes of conſcience touching the practice of their religion, as prayer, purifications, faſts, pilgrimages, and their ſchool divinity. Others treated the koran and its commentaries rather as lawyers than divines, namely, to furniſh themſelves with precedents for determining their differences and diſputes; for that book is their only law, even in matters temporal. Others again applied themſelves to the ſtudy of their hiſtory, which had been carefully written, from the commencement of their religion and empire, and continued down from time to time: but they had not the leaſt knowledge of any hiſtory more ancient than their own government, deſpiſing all mankind who were before Mahomet, and calling all thoſe days the days of ignorance, becauſe they did not know their religion. They were contented with the antiquity of their countrymen, as contained in the works of their ancient poets, which ſerved them for an hiſtory of thoſe times: in which it cannot be denied they followed the ſame principle with the ancient Greeks, of cultivating their own traditions, however fabulous they might be. But it muſt alſo be acknowledged that the beauties of their poetry were ever merely ſuperficial, conſiſting only of livelineſs of fancy and boldneſs of expreſſion; they did not apply themſelves to that kind of poetry which is beſt calculated to move the paſſions. Their poets were uſeful in the ſtudy of the Arabian tongue, which was then the language of the literati, and of moſt part of the people in that great empire." The ſame learned author further ſays, "the ſtudy of medicine, among other things, was not forgotten by the Arabians; but they grounded it chiefly upon general reaſons touching the four qualities or accidents, the conſtitution of the four humours, and upon ſome traditional remedies which they had not taken the trouble to examine, and which they blended with a heap of ſuperſtitious noſtrums. As to anatomy, which came to them in a very imperfect condition from the Greeks, they made no progreſs in it. It is however certain we are obliged to them for chymiſtry, in which they made very great improvements, if they were not the inventors of it: but they alſo mixed with it thoſe defects which we find ſo much difficulty to ſeparate from it, even at this time, viz. deluſive arguments, ſuperſtitious operations, and whatever elſe has furniſhed out the whole race of quacks and impoſtors. From thence they fell eaſily into magic and all kinds of divination, which mankind naturally follow who are not acquainted with phyſics, hiſtory, and true religion, as may appear from the example of the ancient Greeks. Aſtrology, which was the chief aim of their mathematical ſtudies, was in ſuch high eſteem under the Muſſulman empire, that princes made it their chief ſtudy, and by its directions regulated their moſt important enterprizes. With reſpect to aſtronomy, they were maſters of the ſame advantages that had exerted the ancient Egyptians and the Chaldeans to proſecute that ſtudy, and were acquainted likewiſe with all the obſervations made by thoſe ſeniors, as alſo with all the additions the Greeks had made to them. We are indebted to the Arabians for algebra, as alſo the nine digits and the cypher, which hath ſo greatly facilitated arithmetical operations."

The ſciences in Arabia at preſent are at a very low ebb; the Arabs afford no monument of genius, no productions of induſtry, that entitle them to any rank in the hiſtory of the human mind. Phyſic, philoſophy, aſtronomy, and the mathematics, for which they were once famous, are ſo loſt to them, that ſcarcely the traces of them are remaining: we, however, muſt ſay that the preſent Arabs have ſtrong intellects, and that nature has in general given them a genius; but application and inclination are both wanting to improve it.

To remove a diſorder, they frequently uſe charms and incantations, or leave it to contend with nature. They pour hot freſh butter into ſimple and gun-ſhot wounds, and this remedy ſometimes ſucceeds: an application of the prickly pear, roaſted in aſhes, is good in ſuppurations.

Time is in theſe countries meaſured by hour-glaſſes; and in ſome parts of Arabia Petræa, they have calendars that were left them by their anceſtors, which are rather curious, and in which the ſun's place, the ſemidiurnal and nocturnal arch, the length of the twilight, and the hours of prayer, are inſerted in their proper columns, and calculated to a moment.

They know nothing of algebra, or numerical arithmetic, though their anceſtors furniſhed us with the characters of the one, and with the name at leaſt of the other; yet they have a way of reckoning, by putting their hands into each other's ſleeves, and touching one another with a certain joint or finger ſo expreſſively, that without even moving their lips, they can conclude bargains or agreements.

There are ſome wiſe men, however, amongſt them, who, if you believe them, are ſo ſkilled in figures as to be able, by certain combinations of numbers, to form even the moſt wonderful calculations.

Here too are ſome famous fire-eaters and breaſt-thumpers, who both pretend to ſorcery; the former put burning wadding and ſuch ſort of ſtuff into their mouths, and the latter ſtrike their breaſts with large iron pins; and yet neither of them receive any damage from theſe aſtoniſhing feats.

The language of theſe people is Arabeſk, a very corrupt Arabic. The pure Arabic is only underſtood by ſome of the ſettled natives on the ſea-coaſts, and is taught in the ſchools, as well as uſed in places of worſhip.

We ſhall now quit theſe inland rovers for a while, and treat of the commercial connections of the more ſettled inhabitants.

It has been already obſerved, that the coffee-tree is cultivated at Betel-ſagui. None but rich citizens have the ſatisfaction of taſting the berry itſelf. The commonality muſt be contented with the huſk, which however makes a liquor of a very agreeable taſte. At Betel-ſagui is ſold all the coffee that comes out of the country by land; the reſt is carried to Mocha at the diſtance of more than thirty leagues, or elſe to Lohia or Hodeida, which are nearer, and from whence it is tranſported to Iodda in ſmall veſſels. The Egyptians fetch it from the laſt-mentioned place, and all other nations from the former. The quantity of coffee exported may be eſtimated at twelve millions five hundred and fifty thouſand weight. The European companies take off a million and a half; the Perſians three millions and a half; the Suez fleet ſix millions and a half; Indoſtan, the Maldives, and the Arabian colonies on the coaſt of Africa, fifty thouſand; and the caravans a million. The coffee bought up by the Europeans and caravans, is the beſt that can be procured. And here we cannot omit to mention, that the roving Arabs raiſe a contribution on the caravans; thoſe which travel from Damar to Mecca, procure an uninterrupted journey for the conſideration of an hundred and fifty thouſand livres, to which the Grand Seignior is ſubjected.

Mocha is ſupplied by Abyſſinia with muſk, ſheep, elephants teeth, and ſlaves; by the eaſtern coaſt of Africa with gold, amber, ivory, and ſlaves; by the Perſian Gulph with corn and tobacco; by Surat with linens; by Pondicherry and Bombay with copper, lead, and iron, carried thither from Europe; and by Malabar with rice, ginger, and other articles. None of theſe branches of trade, however, thus carried on at Mocha, can be ſaid to be under the management of the natives; the warehouſes are occupied and managed by the Banians of Surat or Guzaret.

To the port of Iodda (which is ſituated near the center of the Gulph of Arabia, about twenty leagues from Mecca, and where the Grand Seignior and the Xeriff of Mecca ſhare the authority and revenues between them) Surat ſends annually three ſhips, laden with ſilks, cotton, linens, and ſhawls; and the Engliſh at Bengal aſſociated with the Armenians, ſend three ſhips alſo annually to the ſame port, laden with linens and a variety of other articles.

SECT. V.

Of the Religion of the Arabs; *of the Practices and Impoſtures of the* Marabbats; *of the extreme* Arabian *Fanaticiſm on the Death of* Mahomet *or* Mahomed; *of the four fundamental Points of Religion required by the* Koran; *of the Purifications and other Religious Ceremonies. Of the ſolemn Pilgrimage to the Temple of* Mecca, *with a Deſcription of the grand Caaba, and the Ceremonies of the Pilgrims.*

WE have already obſerved, in the firſt ſection of the preſent chapter, that the ancient religion of the Arabs was Sabeiſm; that they had formed ſome ſublime conceptions of the Godhead, and that they worſhipped the heavenly conſtellations; though indeed it ſhould at the ſame time have been remarked, that there was alſo at that period a religion in Arabia Deſerta not quite ſo rational, nor ſo free from cruelty as the former, for this conſiſted in the offering of human ſacrifices to the ſun; and perhaps we may be juſtified in our idea, when we preſume to think, that religious profeſſions in general are more or leſs tinctured with cruelty, in proportion to the milder or ruder climate of the country in which they are exerciſed.

Dr. Wells obſerves, "Chriſtianity was practiſed here (Arabia) by St. Paul and his diſciples; ſo that it received the light of the goſpel very early; but, in many parts of it, it was much clouded, if not totally eclipſed, long before the grand impoſtor, Mahomet, their countryman, made his appearance; and upon their being ſubdued by the Turks, they embraced his religion. But, in more ancient days, they were all idolaters: hence Alexander the Great took it into his head to attempt the conqueſt of them, that he might be worſhipped by them as a deity, for though great numbers of them had an exalted idea of one all-ruling omniſcient and omnipreſent Being, yet many had other deities."

Herodotus ſays, "ſome acknowledged two deities, Bacchus and the celeſtial Venus; the former they ſtiled Urotalt, and the latter Alilat." "Hence, ſays another author, the victorious Alexander wiſhed to conquer them, that he might be their third deity. But death put a ſtop to his aſpiring views."

They are accuſed by ſome authors of having worſhipped the two golden antelopes ſo often mentioned in their hiſtories, and which were at length preſented to the Temple of Mecca. "However that be, ſays one writer, the Arabs are divided into Gentile and Muſſulman. The former are ſtiled Arabs of the times of ignorance, and the other the faithful and true believers; for that is the meaning of the word Moſleman, which we commonly, though erroneouſly write Muſſulman."

Many of the modern Arabs carry about with them a paragraph of the Koran, which they place upon their breaſts, or ſew under their caps, to prevent faſcination; ſo addicted are they to ſuperſtition.

They have a great veneration for the Marabbats, who are deemed ſaints, and are perſons of a rigid and auſtere life, continually employing themſelves either in counting over their beads, or elſe in prayer and meditation.

The above ſaintſhip goes by ſucceſſion, and the ſon is entitled to the ſame reverence as the father, provided he can keep up an equal gravity and decorum. Some of them have the reputation of being bleſſed with heavenly viſions, and converſing with the Godhead; while others, who are ſuppoſed to work miracles, pretend they are endowed with gifts which Mahomet durſt not pretend to.

Such is the fatal progreſs and ſucceſs of practices introduced and ſupported by impoſture; and thus is the human reaſon perverted by abſurd prejudices: for as ſoon as an error in religion becomes general, it becomes alſo the baſis of an entire ſyſtem of worſhip and morality.

Can we read un-agitated, or can we contemplate unmoved, the fanaticiſm of thoſe wretched Arabs, who, on the death of their memorable impoſtor, ran frantic into the ſtreets of Medina, crying out, "Where is our mediator and ſaviour? Where is the divine Mahomet? Where is our great apoſtle? How! Can he be dead? IMPOSSIBLE! HE is not dead, but only gone for a while, as Moſes, the ſon of Amran, was gone from the people of Iſrael forty days, and then returned to them."

So infatuated were theſe people, that they would not ſuffer the dead body of the impoſtor to be interred, till Abubeker, the ſucceeding Caliph, produced ſeveral paſſages from the Koran, convincing the deluded multitude that according to the nature of things Mahomet muſt be really and abſolutely dead.

The four fundamental points of religious practice required by the Koran, are prayer, giving of alms, faſting, and the making a pilgrimage to Mecca. Under prayer are comprehended thoſe legal waſhings and purifications which are preparatory thereto; of which there are two degrees, one called Ghoſt, being a total immerſion of the body in water; and the other Wodû, which is the waſhing of their faces, hands, and feet. The firſt is required in ſome extraordinary caſes only; the other is the ordinary ablution in common caſes, and before prayer, and muſt neceſſarily be uſed by every perſon before he can enter upon that duty. Some of the muſſulmen pretend that theſe purifications were obſerved in the days of Abraham, who, they add, was enjoined by God to practiſe them, and was ſhewed the manner of making the ablution by the angel Gabriel, in the form of a beautiful youth. Others carry the cuſtom ſtill higher, and ſay theſe religious ceremonies were taught our firſt parents by the angels.

Beſides theſe waſhings, there is another purification, performed by defrication, and which is enjoined in the fifth chapter of the Koran. It is called Al Tayamon, denoting properly the action of taking any thing from the ſurface, as fine ſand from the earth's ſurface; whence the parts of the body are ſometimes rubbed with fine ſand, inſtead of being waſhed with water. The words of the Koran are, "If ye be ſick, or on a journey; or if ye have touched women, and ye find no water, take fine clean ſand, and rub yourſelves therewith."

Beſides theſe purifying ceremonies, there is the ceremony of circumciſion; which, though not directly required in the Koran, is yet held by the Mahometans to have been originally of divine inſtitution, and is exerciſed on children as ſoon as they are able to pronounce the profeſſion of their faith.

It is a maxim, too, with the muſſulmen, that as combing the hair, paring the nails, and plucking out the hairs of the arm-pits, are all points of cleanlineſs, they are eſſentially neceſſary to internal purification; and theſe therefore are looked upon as indiſpenſible duties.

Every ſtrict and conſcientious muſſulman performs public prayer five times a day, in conſequence of the divine command pretended to have been given to Mahomet for that purpoſe: this he does either in a moſque, or in ſome other place that is clean, after a preſcribed form, and with a certain number of praiſes or ejaculations.

The muſſulmen of Mecca, when in a moſque, muſt, when they pray, turn their faces towards the temple of Mecca.

The Mahometans (or Mahomedans) do not attend divine ſervice in elegant apparel, but dreſs themſelves only with a becoming and conſiſtent decency.

Some of the Mahometans will not ſuffer their women to attend the moſque; and the illiterate think that the female ſex have no claim to the joys of heaven, as having no ſouls to be ſaved; but the more enlightened, generous, and candid, allow, that women are as well entitled to heaven as the men: and, according to an able writer, many Mahometans think that there is a manſion in heaven ſet apart entirely for the ſouls of good women.

The Mahometans are for the moſt part predeſtinarians; for one article of faith in the Koran is God's abſolute decree and predeſtination of both good and evil; that whatever hath or ſhall come to paſs, whether good or bad, proceeded and will proceed from the divine will alone: a ſect called the Motazalites, however, contradicted this doctrine, and maintained that God could not be the author of evil, and that man was a free agent.

Of the abovementioned article in the Koran, the impoſtor Mahomet made a very political uſe, eſpecially at the battle of Ohod, in which he was repulſed by the Coraiſchites. He calmed the minds of his party, after their defeat, by repreſenting to them, that the time of every man's death is decreed and predetermined by God; and that, therefore, thoſe who fell in the battle of Ohod, could not poſſibly have lived, had they ſtaid at home: for the inevitable hour of their diſſolution was arrived.

There is annually a moſt numerous and ſolemn pilgrimage of the Mahometans to the Maſjad-Al-Haran, or Sacred Temple of Mecca; which pilgrimage was inſtituted by Mahomet.

To this holy temple, in the ancient city of Mecca, a prodigious concourſe reſort. The temple ſtands in the center of the town, and hath a famous Caaba, or ſquare ſtructure, peculiarly hallowed and ſet apart for worſhip: its door is of ſilver, and a golden ſpout carries off the water from the roof. This Caaba, from north to ſouth, is twenty-four cubits long; twenty-three broad, from eaſt to weſt; and its heighth is twenty-ſeven cubits. The ſilver door, which is on the eaſt-ſide, ſtands about four cubits from the ground, and is aſcended to by a flight of ſteps. In the corner next to this door is a famous black ſtone, ſaid to have been brought down from heaven by Gabriel, at the creation of the world, and which was originally white, but contracted the blackneſs that now appears on it from the ſins of mankind. On the north-ſide of the Caaba, within a ſemicircular incloſure fifty cubits in length, ſtands a celebrated white ſtone, ſaid to be the ſepulchre of Iſhmael, which reſerves the water that falls from the golden ſpout. The Caaba has a double roof, ſupported within by the octangular pillars of aloes wood; between which, on iron bars, hang ſilver lamps: the outſide is covered with rich black damaſk, adorned with an embroidered band of gold, which is changed every year, being provided by the Grand Seignior. At a ſmall diſtance from the Caaba, on the eaſt-ſide, is the ſtation or place of Abraham, where is another ſtone that is in high eſteem with the Mahometans, and on which they pretend to ſhew his footſteps, aſſerting, that he ſtood on this ſtone when he built the Caaba. At a ſmall diſtance alſo the Caaba is neatly ſurrounded by pillars, joined towards the bottom by a low balluſtrade, and towards the top by ſilver bars. Juſt without this incloſure, on the ſouth, north, and weſt ſides of the Caaba, are three buildings, in which three particular ſects aſſemble to perform their devotions. Towards the ſouth-eaſt is an edifice covering the famous well Zemzem; alſo the treaſury, and the cupola of Al-Abbas. But here we muſt not omit to obſerve, that this celebrated well is ſaid to have been the ſame that Hagar ſat near to when comforted by the angel; the pilgrims drink of its water, and attribute many virtues to it. At ſome diſtance the whole of theſe buildings we have been deſcribing is ſurrounded by a grand piazza, conſiſting, according to ſome writers, of upwards of four hundred and forty pillars, and has thirty-eight gates. It is covered with ſmall domes or cupolas, from the four corners of which riſe four gilded ſteeples. The Caaba made no very ſplendid appearance in the days of Mahomet, nor even in the reigns of his two immediate ſucceſſors, Abubeker and Omar: but the ſtructure has been ſince raiſed, by the munificence of ſucceeding princes and great men, to its preſent magnificent ſtate; though its primitive or original form has not undergone any material change ſince the year of the Heigera 74. The Mahometans pretend that this Caaba is nearly coeval with the creation, aſſerting that Adam, after his expulſion from Paradiſe, obtained permiſſion of the Almighty to erect it; that, however, it was deſtroyed by the deluge, and that Abraham rebuilt it in the ſame ſpot and after the ſame model.

To the above antique and celebrated edifice it is that the pilgrims in prodigious numbers annually reſort, when there is a fair held for all ſorts of merchandize; people, in crowds, from different nations, aſſembling, to the amount generally of not leſs than two hundred thouſand, at which time even the very vaults of moſques, and the caves of neighbouring mountains, are ſtored with rich commodities.

It muſt be obſerved, that the holy temple is opened four times in the year; but 'tis at the ſolemn feaſt of the Bayram, or Eaſter, when the greateſt multitudes aſſemble, who purchaſe relics of the old black damaſk covering, previous to its being ſucceeded by a new one from the Grand Seignior.

The pilgrims perform many of the moſt abſurd religious ceremonies; "and," ſays an author, "at a place called Labbock they ſtrip themſelves almoſt naked, having only a napkin round their middle, and another round their neck: in this condition they enter Mecca, but neither buy nor ſell any thing for eight days."

Dr. R. Pococke, however, ſpeaking of the pilgrimage to Mecca, ſays, "The pilgrims bound to Mecca commonly wear a ſort of black cloak, with a caul; the people of Barbary wear them white: it is faſtened about the neck with a long loop, and hangs looſe behind. The camels are ornamented, eſpecially the leading one of every company, which hath on its head a plume of feathers. Many Turks go this journey often; but it is obſerved, that they are rather worſe after it than before, and this is a common ſaying, "If a man has been once at Mecca, take care of him; if he has been twice there, have nothing to do with him; and if he has been three times at Mecca, remove from his neighbourhood." This is not to be thought an obſervation of the Mahometans; it is only remarked by the Chriſtians and Jews. The reflection hath at leaſt great ſeverity, and correſponds with the acrimonious remark of another author, who, ſpeaking of this famous pilgrimage, ſays, "After all, one would think theſe were a very pious people; and yet a renegado, who went to Mecca in pilgrimage, affirms that there is as much debauchery practiſed there as in almoſt any part of the univerſe."

As ſoon as the pilgrims have got into the city, they proceed to the holy temple, and walk round it ſeven times, the three firſt times in a very quick pace, to manifeſt their readineſs to fight for the true worſhip of God. They accompany their prayers with many ſtrange geſtures of the body, imitating the Hamirag, or high prieſt; and, after having made a ſacrifice of ſheep, repair to the vale of Mina, and throw ſtones at the devil's head, who they ſay tempted Abraham in this vale, when he was about to ſacrifice his ſon Iſhmael, not Iſaac: Iſhmael, they ſay, was the intended victim.

On the mountain of Mina, which conſtitutes the vale, Adam and Eve, they pretend, wandered upwards of two hundred years without ſeeing each other, after their expulſion from Paradiſe, till they happened by mere chance to meet together at the top of this mountain, when Eve threw ſtones at the devil's head, for his having held up to her a glaſs, and telling her, that the image ſhe then ſaw was another woman with whom Adam was enamoured.

From this mountain the prieſts deliver their pious harangues, and afterwards in the vale make freſh ſacrifices of ſheep, the fleſh of which is given to the poor.

Thevenot aſſerts, that when he was in this part of the globe, upwards of ſix thouſand perſons belonging to one caravan died in the road between Cairo and Mecca, by the hot winds and other calamities; and that the effects of ſuch as die devolve to the prieſts.

As the northern Arabs owe ſubjection to the Turks, and are governed by baſhaws reſiding amongſt them, they receive conſiderable gratuities from the Grand Seignior for protecting the pilgrims from the robberies of their countrymen.

Having, in our above general account of the religious notions and ceremonies of theſe people, had occaſion conſequently to make frequent mention of the arch impoſtor Mahomet; we ſhall now preſent our readers with the life of that ſovereign and ſupreme hypocrite; which we ſhall conclude with the hiſtory of the Caliphs his ſucceſſors; and then proceed to a deſcription of ſuch of the cities of Arabia as are worthy the reader's attention.

Mahomet died in 629: his ſucceſſor was Abubeker, who, during the ſhort reign of two years, made himſelf maſter of part of Syria; and the conqueſt of that country was afterwards compleated by Omar the ſucceeding caliph, whoſe army then marching into Egypt, conquered alſo that region.

Othman, the ſucceſſor of Omar, trod in the ſteps of his predeceſſors, and ſignalized his reign by feats of arms: the Saracens penetrated into Perſia, and afterwards directing their ravages towards Europe, reduced moſt part of Spain, France, Italy, and the iſlands in the Mediterranean.

Thus did the ſucceſſors of this celebrated hypocrite and impoſtor extend their victories and their religion over the greateſt part of Aſia, Africa, and Europe.

S E C T. VI.

The Life of Mahomet.

MAHOMET, or Mahomed, as ſtiled by the Arabians, was born at Mecca, in the ſixth century, in the reign of Juſtinian XI. emperor of Conſtantinople. Mahomet, though illiterate and of mean birth, poſſeſſed a moſt ſhrewd underſtanding: he was left an orphan at about eight years of age, and Abuteleb his uncle took him under his care. Till the age of twenty he lived with his uncle, who was a factor, and afterwards entered into the ſervice of a wealthy merchant, who dying, Mahomet made his addreſſes to Cadiga his widow, and married her.

Mahomet, during the time he was in the ſervice of his uncle, travelled into Syria, Paleſtine, and Egypt, where he made particular obſervations on the great variety of religious ſects, whoſe antipathy againſt each other ſeemed inveterate, at the ſame time that in many points the majority of them evidently concurred.

After his marriage with Cadiga, he continued his commercial connections for ſome years with great ſucceſs, but at the ſame time was forming a project of inſtituting a new ſyſtem of religion, more general than any which had hitherto been eſtabliſhed.

As Mahomet well knew the genius of his countrymen, he entertained the moſt ſanguine hopes of ſucceſs: he was aware that the Arabians were fond of novelty, and that they were addicted to illuſions and enthuſiaſm.

He was powerfully aided in his grand deſign by Sergius a monk, who being of looſe morals, had relinquiſhed his cloyſter and profeſſion, and was a ſervant under Cadiga at the time that Mahomet married her. This monk was exceedingly well calculated, by his erudition, to ſupply the defects of his illiterate maſter; and when the latter had maturely weighed the chief articles of the worſhip he intended to eſtabliſh, he made a beginning in his own family; he was ſenſible that no religion would be looked upon as true that was not founded on revelation; his firſt ſtep therefore was to make his wife Cadiga believe, that he had an intimate correſpondence with heaven.

The better to bring this about, he made an artful uſe of an infirmity to which he was ſubject, viz. the epilepſy: whenever he was attacked with fits, he uſed to caution Cadiga not to form any erroneous opinion of the convulſive ſtate in which ſhe ſaw him; for that, ſo far from being a calamity, it was a bleſſing from heaven; that theſe fits were trances, into which he was miraculouſly thrown by the divine Being, and during which he received inſtructions from him; which inſtructions he was to make public to the ſons of men.

Cadiga, either really believing, or affecting to believe this curious ſtory, propagated a report, that her huſband was inſpired; and the impoſtor living very abſtemiouſly, acquired a character for ſuperior ſanctity throughout his neighbourhood. The vulgar implicitly believed, that he really held a converſe with the Almighty, and they looked upon his epileptic fits as an inconteſtible evidence of his inſpiration. In a little time Mahomet boldly declared himſelf a prophet, ſent by God into the world to teach his will, and to compel mankind to pay obedience to it.

His diſciples increaſing apace, the magiſtrates of Mecca thought it highly expedient to exerciſe their authority on this occaſion, and ſignified a deſign of bringing Mahomet before them; the latter however being ſoon apprized of their intention, made his eſcape in the night, accompanied by many of his deluded people, to whom he made very eloquent and pathetic harangues, touching the obſtacles raiſed by the wiles of Satan, to the propagation of thoſe tenets that had been revealed to him.

The ignorant people, captivated with the force of his language, devoted themſelves entirely to his will, with offers of ſacrificing their all in defence of him and his doctrine.

He propoſed to them, that his ſyſtem ſhould extend over all the neighbouring nations. The eaſtern nations were at this criſis infected with the hereſy of Arius, and Egypt as well as Arabia was filled with Jews, who had come hither on account of the perſecution of the emperor Adrian: the other inhabitants of theſe countries were Pagans.

Mahomet travelled to Yatreb, which was afterwards called Medina al Nabi, ſignifying the city of the prophet. It is alſo called ſimply Medina, or the city, as meriting to be honoured with that name alone, from its having been an aſylum for the great prophet.

To the time of the above flight to Medina the followers of Mahomet have fixed their grand epocha, which they called Heigera, or flight; and thence commenced their common æra.

Mahomet got vaſt numbers of diſciples at Medina; to whom he declared that there was one God, who created the world, and governed all things in it; that he had ſent ſeveral prophets into the world, the moſt eminent of whom were Moſes and Jeſus Chriſt; but that as the endeavours of theſe had not been attended with ſucceſs, God had now ſent his laſt and greateſt prophet, with a commiſſion far more full and extenſive than what either Moſes or Chriſt had been veſted with.

Mahomet ſoon finding himſelf very formidable, and ſecure in the attachments of the ſoldiery as well as others, meditated an attack upon Mecca. His diſciples approved of his deſign, and accordingly he ſent forth a conſiderable force under the command of one Hamza, a very near relation of his, (an uncle) and whom he thought worthy of his confidence, in conſideration of the zeal the latter had conſtantly ſhewn for his doctrine. Hamza, who to the blindeſt zeal joined the moſt conſummate natural bravery, marched at the head of a numerous body, and laid ſiege to Mecca, but was repulſed with conſiderable loſs.

This repulſe, however, was ſo far from diſconcerting the beſiegers, that it ſpurred them on to the reſolution of a ſecond attack. They improved themſelves in the military art with the utmoſt aſſiduity; for it was religion that they meant to fight for; their good prophet had told them that he muſt, in conformity to the will of God, convert the people of Mecca; that he muſt ſubdue thoſe who refuſed to obey him; for that he was to eſtabliſh a kingdom upon earth which ſhould propagate the divine law throughout the world.

They accordingly a ſecond time began their march for Mecca, and on their road fell in with a caravan of Coraiſchites, whom they furiouſly attacked, defeated, plundered, and killed thoſe who refuſed to embrace the doctrine of the holy prophet, who then proceeded on to Mecca, and forced that city to ſurrender; but he was afterwards defeated at the battle of Ohod.

Abu Sofian, his implacable foe, having put himſelf at the head of the Coraiſchites, cauſed his troops to advance towards Medina, and poſſeſſed himſelf of Mount Ohod, diſtant about four miles from that city. Mahomet made a moſt furious attack upon him, to drive him from his poſt, and in the beginning of the action obtained ſome ſmall advantage; but being wounded, was obliged to quit the field.

His diſciples, finding their prophet had left them, were ſtruck with a general panic, and a terrible ſlaughter was the conſequence. Numbers of them however got ſafe back to Medina; for the victors, inſtead of purſuing the fugitives, employed themſelves in mangling the bodies of ſuch as had fallen in battle.

The women in particular were cruel beyond example; for women, in theſe days, uſed to attend their huſbands, and frequently beat the drum at the head of a tribe.

The women, as hath been hinted, were moſt inhumanly barbarous; they cut and ripped up the bellies of the wounded as they lay groaning on the ground; and it is related of Hondah, the wife of Abu Sofian, that ſeeing the body of Hamza lying among others, ſhe ripped him up, and with her teeth tore out his liver.

The above battle was a terrible ſtroke to Mahomet; and he felt it ſtill more ſeverely when he diſcovered himſelf expoſed to the reproaches of many who had loſt their relations and friends in it: his imagination however, always fertile, ſoon ſuggeſted to him the means of ſilencing the murmurings and complaints of the people.

How he effectuated this, we have already mentioned in ſection V. It was by the following cunning ſubterfuge: "He calmed the minds of his party, after their defect, by repreſenting to them, that the time of every man's death is decreed and predetermined by God; and that, therefore, thoſe who fell in the battle of Ohod, could not poſſibly have lived, had they ſtaid at home: for the inevitable hour of their diſſolution was arrived."

The minds of the zealots thus made perfectly eaſy, they appeared more heartily diſpoſed to ſerve him than ever; and of this indeed they gave many proofs on different occaſions, when the prophet was attacked by ſeveral tribes, whom he defeated and maſſacred.

Whilſt Mahomet was engaged in ſubduing his countrymen, his general officers, in his name, obtained conqueſts in diſtant countries; and he was ſoon maſter of Medina, and many other cities on the frontiers of Syria. The ſeveral tribes came to pay him homage, except the Coraiſchites, who however laid down their arms for a truce, to which the prophet aſſented, and a truce was accordingly concluded for ten years. It may appear ſomewhat ſurpriſing that he did not endeavour to ſuppreſs the only tribe which refuſed obedience to him; but he thought it better policy to defer it till a more eligible opportunity ſhould offer; beſides, this truce highly favoured a project he had formed of eſtabliſhing a pilgrimage to the Caaba of Mecca; to which end, he iſſued an edict, commanding all ſuch as had embraced his religion to repair to Mecca to perform their devotions. He alſo fixed the time for their ſetting out on this pilgrimage, and preſcribed the ceremonies to be obſerved on the occaſion: and that he might not give any umbrage to the Coraiſchites, he ordered that all the pilgrims ſhould go unarmed.

As ſoon as it was known that Mahomet was on ſuch amicable terms with the Coraiſchites, crowds of diſciples flocked to him. Theſe were the events of the ſeventh Heigera.

Things thus far carried on, Mahomet took up arms againſt the Jews: indeed he had attacked theſe people previous to his defeat at Ohod, but was checked in his career of victory by that fatal affair.

He ſeized ſeveral of the Jews towns, and amongſt others Kaibar, one of the ſtrongeſt; but after that had like to have met with his death. Having taken up his lodgings at the houſe of one of the principal citizens, whoſe name was Hareth, among other things a poiſoned ſhoulder of mutton was ſerved up at table, of which the prophet eat, and was ſoon taken ill: proper remedies were however applied, and his life preſerved, though the poiſon was never totally eradicated. Who committed this atrocious offence nobody knew, and it was not the prophet's intereſt to complain much, or buſy himſelf about the matter: however, after his death it was diſcovered, that Zainab, daughter of Hareth, had given him the poiſon, on this principle, that if he was the great prophet he pretended to be, the poiſon could have no effect on him.

Part of the poiſon lurking in the body of the prophet, notwithſtanding many remedies had been applied, he at intervals was much indiſpoſed: this, however, did not prevent him from purſuing the victory of his arms; he marched againſt the Greeks, and lighted up the firſt ſpark of that fatal war which his diſciples ſo rigorouſly carried on for ſeveral centuries.

Authors differ in opinion as to the cauſe of this war. Be the cauſe what it would, certain it is, that the war was begun with all the fury that bigotry and vengeance could inſpire. Mahomet did not head his troops himſelf, but gave the command to a general of experienced valour and intrepidity, named Kaled Walid, who was of the tribe of the Coraiſchites, and had diſtinguiſhed himſelf greatly in their ſervice, but afterwards flew to Mahomet, and became his ſtrenuous diſciple.

Khaled began his march at the head of only three thouſand troops, and had the boldneſs to give battle to an army of near twenty thouſand. The action happened near Mouta in Syria, and both armies engaged with the utmoſt fury; but the firſt ſhock was really fatal to the Mahometans, through the inequality of their numbers. Almoſt all the officers being killed, the troops loſt their courage, and were on the point of giving ground, when Khaled graſping the ſtandard of their religion, and flying from rank to rank, cried, "Now will we break through the battalions of theſe Greeks, and wreſt the victory from their hands, or receive a glorious crown of martyrdom." This alternative, flattering to bigots, revived their courage. Khaled falling furiouſly on the enemy, the troops followed his example, and obtained a victory.

After the above battle Mahomet went in pilgrimage to Mecca, attended by a vaſt concourſe of Muſſulmen. The pomp and magnificence he diſplayed in his journey, and the ſurreptitious ſhew of religion with which he viſited the Caaba, made a great impreſſion on the inhabitants of Mecca, and eſpecially the Coraiſchites, numbers of whom embraced his religion: the example of theſe, however, did not ſeduce the reſt of the Coraiſchite tribes; they on the contrary broke the truce that had been made, and gave Mahomet battle, but were totally defeated; and ſuch as did not, in conſequence of this defeat, embrace his religion, were maſſacred on the ſpot.

Mahomet cauſed himſelf to be acknowledged ſovereign of Mecca; and the beginning of the year following, which was the eighth of the Heigera, ſome few ſcattered diffidents, who had eſcaped the ſword of the tyrant, contrived with great judgement and diligence to form a conſiderable party; and, as ſoon as they found themſelves ſufficiently formidable, took the field, ravaging many of thoſe parts that had ſubmitted to his power.

The prophet, enraged at the inſolence of this preſumptuous faction, put himſelf at the head of his forces, and marched to give them battle: accordingly a bloody engagement enſued, at a place called Honaim, in which the troops of Mahomet, though ſuperior in number to the enemy, were vigorouſly repulſed: upon which the prophet, flying to the yielding ranks, and re-animating them with his perſonal courage, rallied them, and obtained a moſt deciſive victory.

This put a final end to the Arabian liberty, and Mahomet cauſed himſelf to be acknowledged ſovereign of all Arabia. He deſtroyed all the idols and monuments of paganiſm, and ſuffered no other religion to be profeſſed but his own.

He now made a ſecond pilgrimage to Mecca, conſiderably more ſolemn, and magnificent than the firſt, and performed all the ceremonies with great appearance of devotion. He erected courts of juſtice, appointed proper officers, and conſtituted a pontiff or high prieſt. He no longer appeared the dreadful conqueror, but the mild legiſlator, and the Arabians were ſoon reconciled to his government.

Mahomet took a proper advantage of this general tranquillity; he ſtrengthened his armies, and exerciſed them himſelf: and the good policy of ſuch precaution was ſoon apparent; for the Greeks, who ill brooked the diſgrace they had ſuffered at the battle of Mouta, reſolved on revenge, and advanced to Balka, a city on the frontiers of Syria. Mahomet, at the head of thirty thouſand men, went to meet them; but the Greeks, alarmed at ſo numerous an army, thought proper to retreat, and the prophet employed the remainder of the year, which was the tenth of the Heigera, in reviſing the ſeveral laws he had made for the government of the ſtate. He then made his third and laſt pilgrimage to Mecca, which far exceeded the two former in pomp and magnificence: ſome of the moſt conſiderable perſons in Arabia accompanied him; and his wives (for he had more than one) alſo attended him in ſtately litters, borne by camels.

To inſpire the people with the moſt awful veneration for his doctrine, and at the ſame time to evince to them that he was the ſupreme head as well in ſpirituals as temporals, he now himſelf performed the office of pontiff: he preached in the temple, and concluded his harangue with the propoſition of new regulations, which he afterwards publiſhed, touching the rites and ceremonies of the newly-eſtabliſhed religion.

He cauſed ſeveral camels to be ſlain and offered as ſacrifices; which feſtival was concluded by a general farewel that he took of the people. He found his health much on the decline; the poiſon that he had ſwallowed ſome years before, now operated with greater violence than ever; he perceived that his diſſolution was not far off, and took a formal leave of his people in the laſt religious harangue he made to them.

On his return to Medina, his illneſs conſiderably increaſing, he repaired to the houſe of Aieſka, who was his favourite wife, and there died at the age of ſixty-three.

That he was dead, however, many of his diſciples could not be perſuaded to believe, notwithſtanding the moſt evincing proofs was given of the fact. Omar, one of the moſt zealous of them, was particularly violent in that ridiculous opinion, and even threatened to run the firſt man through the body who ſhould dare to ſay that the holy prophet was dead. All Medina was in a ſtate of tumult and confuſion: at length, however, Abubeker, a perſon of great circumſpection and prudence, ſolicited leave to harangue the diſturbed multitude; and permiſſion being granted, he with very forcible arguments ſilenced the clamours of the moſt vehement amongſt them, not excepting even Omar himſelf. He proved manifeſtly, from the ſacred koran, as well as by the common evidence of natural reaſon, that Mahomet was really dead.

The tumults of the people then gradually ſubſiding, through the wiſdom and prudence of this man, the only object of contention was now the place of burial for him: ſome inſiſted that he ſhould be buried at Mecca, becauſe it was the place of his nativity; others ſaid he ought to be buried at Medina, as having been the place of his reſidence; and others argued that Jeruſalem ought to be his burial place, as being the true city of the prophets.

The ſenſible Abubeker, put an end to the diſpute, by relating an expreſſion which he ſaid he had heard from Mahomet's own mouth, and which was, that prophets ought always to be interred in the places where they died. All ſubmitted to the deciſion of Abubeker; a grave was accordingly dug, and the prophet was buried at Medina; ſo that the opinion which ſome have maintained that his body was placed in a ſepulchre at Mecca, is entirely erroneous.

The reader, from what has been above related, will be able to form a pretty accurate idea of the prophet, conqueror, and legiſlator: we ſhall now offer a few words with regard to his general mental faculties, and ſhall then cloſe the ſection with ſuch remarks as are neceſſary relative to his ſucceſſors.

Added to an engaging countenance and well-proportioned figure, Mahomet poſſeſſed a moſt comprehenſive genius, and a firmneſs of ſoul ever capable of encombating the greateſt difficulties: ſteadfaſt and reſolute in the purſuit of the moſt amazing projects, he was poſſeſſed of the means of procuring ſucceſs; his deep penetration, his excellent judgment, his never-failing courage, his unwearied perſeverance, and refined ſagacity, ſupported and directed him to a ſtate of proſperity and triumph in almoſt every thing he undertook.

Mahomet made no ſcruple of acknowledging that he had not received any education, though author of the koran; he was however one of the fineſt and moſt eloquent ſpeakers in the whole country. He had not only a very good memory and lively conception, but was of a chearful and even temper: he could ſuit himſelf to all times, circumſtances, and diſpoſitions; he was as familiar with the nobility as he was popular with the commonalty, and could lend an ear of real (or affected) commiſeration to the ſupplications of the diſtreſſed.

It may not be unworthy of remark here, that after the deciſive battle of Honaim, when the prophet made a ſecond pilgrimage to Mecca, a poet, who had ſeverely lampooned him, ſolicited the honour of being introduced to him, that he might repeat ſome verſes he had written in his praiſe; for the face of things was now conſiderably changed.

The prophet could not forget the ſeverity with which he had been treated by the poet; to ſhew reſentment, however, would have been a degradation of dignity; he therefore granted him permiſſion to approach.

The poet came trembling to his new ſovereign, and on his knees imploring forgiveneſs for the raſh freedom he had taken in his ſatires, began to pronounce his verſes, being encouraged thereto by the mildneſs and complacency that ſat on the prophet's countenance.

The verſes were ſo maſterly, ſo graceful, pathetic, eulogial, and elegant, that Mahomet not only moſt freely and readily pardoned him, but preſented him with a rich mantle from off his own back, and which he himſelf placed on the back of the poet.

So ſingular and diſtinguiſhed an honour immortalized Caab, (for ſuch was the poet's name,) who wore it till his death with all the exulting pride and ambition natural to a human being on ſo remarkable, ſo memorable, and ſo great an occaſion.

Mahomet was much addicted to women, but had the art to prevent this vice being of any prejudice to his doctrine; on the contrary, he would ſometimes make a merit of it, pretending that it excited him to devotion. "There are two things in this world, ſaid he, which are equally pleaſing and neceſſary to me, women and perfumes; both delight me, and ſtir me up to fervency in prayer."

Hiſtorians do not agree as to the number of his wives: an Arabian author ſays he had ſeventeen, beſides concubines. It is certain he had more than allowed by the koran; but he had privileges grounded even on revelation; and the ſame koran which made a particular deed or action criminal, and forbid the Arabians in general the practice of it, gave free licence to the legiſlator to exerciſe. Cadiga, his firſt wife, died three years before the commencement of the heigera, being in her ſixty-fifth year. Aieſha, another of his wives, and who was daughter of Abubeker, ſurvived the prophet, as did Haſſa, who was daughter of Omar, and to whom the care of the koran was committed after her huſband's death.

As Mahomet died without male iſſue, and had nominated no ſucceſſor, different parties roſe, claiming an excluſive right of appointing one. Abubeker, however, who had always been the friend of peace and good order, propoſed two perſons, Omar and Abou-Obeid, for their choice of one of them; but this propoſition created ſtill greater diviſions, and the election remained undetermined, till Omar, to the aſtoniſhment of every perſon preſent, addreſſed himſelf to Abubeker, and kiſſing his hand, deſired that he (Abubeker) would aſſume the ſovereignty himſelf; and the latter was accordingly choſen, amidſt the acclamations of the aſſembly: but he refuſed, from an inviolable veneration to the memory of the holy prophet, to take on him the title of ſovereign; he choſe that of Caliph, ſignifying ſucceſſor; and which was afterwards the title of all who reigned over the Arabs.

But if Abubeker was indebted for his dignity to the preſence of mind of Omar, it is to be preſumed that the hope which the latter entertained of one day poſſeſſing the ſovereignty, ſuggeſted to him the happy ſentiment. In being the inſtrument of nominating Abubeker, who was then far advanced in years, he had a view of the crown for himſelf: nor was the election of the former accompliſhed without occaſioning ſome murmurings afterwards; for Fatima, daughter of Mahomet by his wife Cadiga, had been married to a couſin of the prophet's, named Hali, who was not preſent at the election, and who, of conſequence, was exceedingly diſſatisfied. Beſides, it was affirmed that thoſe lineally related to the prophet had the greateſt right to the crown.

Omar, therefore, at the requeſt of Abubeker, went to the houſe of Hali, uſing his utmoſt endeavours to prevail on him to aſſent to an election that had been made in due form by the concurrent ſuffrages of the nation; but no perſuaſives had any effect; Omar therefore found himſelf obliged to make ſome very ſevere menaces, and Hali at length came and did homage to Abubeker, not however without expreſſing his aſtoniſhment at what had happened.

Abubeker, ſenſible that Hali ought at leaſt to have been preſent at the election, and that his complaints therefore had been well grounded, proceeded to a juſtification of his own conduct, by relating every circumſtance that had happened; and Hali, convinced that Abubeker had been actuated entirely by a love of his country, became quite reconciled, and ratified the homage he had paid him.

On the death of Abubeker, Omar was elected caliph without oppoſition, having been nominated by the former; and Omar, who was aſſaſſinated*, was ſucceeded by Othman, who alſo met with the like fate.

Hali, after the reſpective reigns of Abubeker, Omar, and Othman, obtained the Caliphſhip, but had no ſooner aſcended the throne than he quarrelled with every perſon about him, and at length became ſo generally obnoxious to his people, that he was forced to quit his capital. A revolt enſued in Syria; and Moawiyah the governor thereof, declared Hali unworthy of reigning, and cauſed himſelf to be proclaimed the only lawful caliph, fixing his ſeat at Damaſcus. Hali took up arms, but was defeated, and even was happy that by means of a treaty he could ſecure the poſſeſſion of the title and prerogative of caliph in Arabia. He was ſoon after aſſaſſinated, leaving two ſons, on the eldeſt of whom the Arabians beſtowed the crown.

Haſſan, ſon and ſucceſſor of Hali, after a reign of only about ſix months abdicated his throne in favour of Moawiyah, who had been a continual terror to him; ſo that Moawiyah now became ſole poſſeſſor of the throne: he was acknowledged by all muſſulmen as the true and lawful caliph, and was the firſt of the dynaſty of the Ommiyans, ſo called from Ommiyah the head of that prince's family. As ſoon as this prince was firmly ſeated on the throne, his firſt grand object was to augment his glory; he proſecuted ſuch enterprizes as former caliphs had begun againſt the Greeks; he drove them out of Armenia and Anatolia, and adopted meaſures to render the dignity of caliph hereditary, which had been before elective, and ſucceeded in his deſign: his crown deſcended to his ſon, and afterwards to the reſt of his poſterity.

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* The circumſtances of this aſſaſſination are rather ſingular. A native of Perſia named Firouz, refuſing to embrace Mahometaniſm, a tax was levied upon him; upon which, he made his complaints to the caliph, ſoliciting that the tax might be taken off, or at leaſt retrenched, as he was incapable of paying it. "What trade do you follow?" ſaid Omar. The man replied, that he had three. "Very well, added the caliph, then you are taxed very moderately." Firouz, however, who poſſeſſed a moſt wicked and vindictive ſoul, entering the moſque a few days afterwards while the caliph was there, took an opportunity of ſtabbing him in three different parts of his body with a knife. Inſtantly the wretch was ſurrounded; but he defended himſelf with the bloody inſtrument, and ſtabbed thirteen others, ſeven of whom died in a few hours. Freſh efforts, however, were made to ſecure him; and the aſſaſſin at length diſcovering he ſhould be over-powered, plunged the knife into his own bowels and expired.

That dynaſty of princes maintained themſelves with great glory for fourteen ſucceſſions, though not always in a right line; for brothers often aſcended the throne to the prejudice of their nephews, when the latter were not of due age, or there were any other reaſons that artifice could aſſign; but the ſucceſſion was always in the houſe of Ommiyah till the time of Merwan the ſecond.

The houſe of Ommiyah however was deſtroyed by the Abbaſſians, princes ſo denominated from their being deſcended from Abbas, uncle of Mahomet. They took up arms againſt the Ommiyans, under pretence of revenging the death of Hali, whom, they alledged, had been murdered by them, and Abul Abbas was accordingly proclaimed caliph.

Abdallah, uncle of Abul Abbas, cauſed an act of grace to be publiſhed, in the caliph's name, for all the Ommiyans who ſhould appear before him, and take the oaths of allegiance to the new caliph. A day was fixed for a meeting of the chiefs or princes, and Abdallah attended them; but while he was preparing to tender the oaths, a party of ſoldiers, appointed for the purpoſe, drew up behind them, and deſtroyed them all on the ſpot, except one, who eſcaped and fled to Spain. Immediately after this barbarous deed, the ſoldiers put to the ſword a great number of muſſulmen known to be devoted to the houſe of Ommiyah; and Abdallah, having put an end to the ſlaughter, completed his bloody tranſactions with a moſt horrid entertainment!

The above infernal monſter cauſed the bodies of the Ommiyans, who had been ſlaughtered by the ſoldiers, to be placed cloſe to one another, and covered with boards, over which he ordered carpets to be laid; and upon this flooring, formed by dead carcaſes, he gave a ſumptuous feaſt to the officers of the army. "Perhaps, ſaid he, all of them may not be quite dead; in that caſe we ſhall have the happineſs to hear them groan."

Such was the beginning of the reign of Abul Abbas, who however was not accuſed of having any ſhare in the above maſſacre; nor did he enjoy the throne long, for he was ſeized with the ſmall-pox, and died at the age of eighteen.

The above prince was ſucceeded by his brother Abu Giaffer, ſurnamed Almanzor, or Victorious: and ſoon after he had aſſumed the diadem, his uncle, the infamous Abdallah, was cruſhed to death, with ſeveral others, by the ſuddenly falling-in of the floor of a chamber in which they were ſitting.

Almanzor built the city of Bagdat, which was the capital of the empire till the race of Abbas became extinct; on which account the Abbaſſians have been commonly called caliphs of Syria, on account of their conſtant abode in that country.

The Abbaſſians, who ſtiled themſelves the true children of the houſe of the great prophet, poſſeſſed the diadem for more than five hundred years, under thirty-ſeven princes.

The ruin of the houſe of Ommiyah was ſolely owing to the unlimited authority with which they entruſted the governors of their provinces: the deſcendants of Abbas fell into the ſame error; this however ſupported their dynaſty longer than the Ommiyans, but with leſs ſplendour with regard to the extent of their authority. During their reigns, part of their empire was at ſeveral times granted away; and the territories, thus diſmembered, were erected into as many dynaſties: of theſe were the Thaherians, and the Soffarides, who reigned in Perſia, Tranſoxtana, and Turkeſtan; as alſo the Tholunides and Aſchidians, who ruled Egypt under the title of ſultans, though at the ſame time they acknowledged the ſupremacy of the caliph of Bagdat. But the Aſchidians were ſucceeded by the Fatimites, who pretending to be the true and rightful ſucceſſors of Mahomet, as deſcended from Hali by Fatima, aſſumed the title of caliph in Egypt. Thence the name of the caliphs of Bagdat was ſuppreſſed in the public prayers throughout the whole extent of their dominions: the new dynaſty poſſeſſed the full and entire ſovereignty for almoſt three hundred years, when, however, the Egyptian Fatimites were at length totally ruined by the caliphs of Bagdat, who recovered the poſſeſſion of Egypt and Syria, owing to the maſterly conduct of Salaheddin, or Saladin; to whom, on conſideration of his ſervices, the caliph Naſſer ſolemnly confirmed the ſultanſhip of Egypt and Syria; and in the beſtowal of this grand act of favour, Naſſer acquired a conſtant protector; and while the Muſſulmen of Egypt and Syria were fighting againſt the Chriſtian armies under the banners of Saladin, Naſſer quietly enjoyed at Bagdat all the honours due to the caliphate, being acknowledged ſovereign in all countries then inhabited by Muſſulmen.

After the extinction of the Fatimites, a new dynaſty aroſe, called Gengiſkanians, from Gengiſkan their founder. This prince, who became highly renowned on account of the rapidity of his exploits, put himſelf at the head of an army of Moguls and Tartars, and ſoon conquered an immenſe tract of land: his ſucceſſors, who inherited his bravery, as well as his antipathy to Muſſulmen, added to their crown almoſt all the ſtates which had been ſeized by the princes of the other dynaſties, and at length made themſelves maſters of Bagdat, maſſacred the caliph and his children, and by their death put a final end to the illuſtrious houſe of Abbas, which had ſat on the throne upwards of five hundred years. At this period the hiſtory of the caliphs properly concludes; for we cannot include, among the caliphs, Ahmed, who was three years afterwards proclaimed caliph by the Mammalukes of Egypt, under the name of Moſtanzer Billah. They called him the ſon of Daher ben Naſſer the Abaſſian; and Bibars, who was then ſultan of the Mammalukes, cauſed him to be recognized in Egypt; ſo that a ſecond dynaſty of Abbaſſians was formed, if the name of dynaſty can be allowed to a race of princes who were only looked upon merely as the head of the church. This pretended dynaſty ſubſiſted till the end of the reign of the Mammalukes, in the nine hundred and twenty-third year of the heigera, and the one thouſand five hundred and ſeventeenth of the Chriſtian æra; when Selim, the firſt emperor of the Ottoman Turks, annexed all Egypt to his empire.

We ſhall now preſent the reader with a chronological account of the caliphs, from Mahomet, founder of the Arabian empire.

Chronological Account of the Caliphs, Succeſſors of Mahomet.

Eleventh year of the heigera, and 633d of the Chriſtian æra. Abubeker caliph.

Thirteenth of the heigera, and 634th of the Chriſtian æra. Omar.

Chriſtian æra 643 Othman.
Heigera 35, Chriſt. æra 655 Hali, kinſman of Mahomet
—— 40, —— 660 Haſſan
—— 41, —— 661 Moawiyah, firſt of the dynaſty of the Ommiyans.
Heigera 60, Chriſt. æra 679 Yezid
—— 64, —— 683 Moawiyah II.
—— 64, —— 683 Merwan
—— 65, —— 684 Abdalmelek
—— 86, —— 705 Waled
—— 97, —— 716 Soliman
—— 99, —— 718 Omar II.
—— 102, —— 721 Yezid II.
—— 104, —— 723 Heſcham
—— 125, —— 742 Waled II.
—— 126, —— 743 Yezid III.
—— 127, —— 744 Ibrahim
—— 127, —— 744 Merwan II. the laſt of the race of the Ommiyans.

Heigera

Heigera 134,	Chriſt. æra 752	Abul Abbas, firſt of the houſe of Abbas.
Heigera 136,	Chriſt. æra 754	Abu Giaffar Almanzor
——— 158,	——— 755	Mahadi
——— 169,	——— 785	Hadi
——— 170,	——— 786	Haroun al Raſhid
——— 193,	——— 809	Amin
——— 198,	——— 813	Mamon
——— 218,	——— 833	Motaſſen, who was born in the eighth month of the year, was the eighth prince of his race, the eight Abbaſſian caliph, aſcended his throne in the two hundred and eighteenth year of the heigera, commanded his troops eight times in perſon, reigned eight years, eight months, and eight days, died in the forty-eighth year of his age, had eight ſons and eight daughters, and left exactly eight millions of gold in his treaſury.
Heigera 227,	Chriſt. æra 842	Wathek Billak
——— 232,	——— 849	Motawakel
——— 247,	——— 861	Montaſſer
——— 248,	——— 862	Moſtain
——— 252,	——— 866	Motaz
——— 255,	——— 869	Mothadi
——— 256,	——— 870	Motamed
——— 279,	——— 892	Mothaded
——— 289,	——— 902	Moktaphi
——— 295,	——— 908	Mocktader
——— 320,	——— 932	Caher
——— 322,	——— 934	Rhadi
——— 329,	——— 941	Motaki
——— 333,	——— 944	Moſtakſi
——— 334,	——— 945	Mothi
——— 363,	——— 973	Thaï
——— 381,	——— 991	Cader
——— 422,	——— 1031	Caïem
——— 467,	——— 1074	Moſtadi
——— 487,	——— 1094	Moſtader
——— 512,	——— 1118	Moſtarched
——— 529,	——— 1134	Raſched
——— 530,	——— 1135	Moktaphi II. or Leemrillah
——— 555,	——— 1160	Moſtanged
——— 566,	——— 1170	Moktadi
——— 575,	——— 1139	Naſſer
——— 622,	——— 1225	Dhaher
——— 623,	——— 1226	Moſtanſer
——— 640,	——— 1242	Moſtazem, 56th and laſt grand Abbaſſian caliph.

We ſhall now, as we propoſed, give an account of the cities of Arabia, and of the ruins of Palmyra.

SECT. VII.

Of the Cities of Mecca, Mocha, Aden, *and* Medina; *with an Account of the famous Moſque and Tomb of* Mahomet *in the latter city.*

THE ancient city of Mecca is ſituated in a valley, and ſurrounded by mountains, from whence the ſtone of which it is built was taken: it is about two miles in length, and a mile broad. The temple is in the middle of the town, and is called Maſjad Al Haram, or the ſacred temple, of which we have already given a deſcription: the houſes here make no great figure; nor is it a place of any ſtrength, not having any kind of fortifications. The principal ſupport of the city is the concourſe of the pilgrims who come hither. The Xerif of Mecca generally reſides at his caſtle of Marbaa, about three miles diſtant; his troops are entirely infantry, called Al Harrabah. There are ſcarce any ſprings in or about this city except the Zemzem, the waters of which cannot be drank for any continuance, being rather brackiſh, and cauſing eruptions in thoſe who drink too freely of it; ſo that the inhabitants are forced to uſe rain water catched in ciſterns. Many attempts have been made to convey water to the city by means of aqueducts, but have all proved ineffectual.

Mocha is a large, populous, trading city and ſeaport, ſituated at the entrance of the Red Sea. It contains about one thouſand inhabitants, moſtly Mahometans; and here are great numbers of Jews; but theſe are obliged to live in the ſuburbs. The city, which is ſurrounded by a wall, has four gates and ſeveral towers, ſome of them mounted with cannon, and garriſoned by ſoldiers. The ſtreets are ſpacious, and the houſes are of brick or ſtone, conſiſting of two ſtories, with terraſſes on the top of them. The ſhops are judiciouſly built for trade, and ſtored with all ſorts of commodities. Here arrives annually the great ſhip Manſouri, ſent by the Grand Seignior, laden with the richeſt merchandizes, and carrying back ſpices, ſilks, calicoes, and other valuable articles. Caravans alſo arrive here yearly from Turkey and Egypt. The port of Mocha is formed by two ſlips of land, on each point of which is a fortreſs, at the diſtance of about three miles from each other. A conſiderable branch of commerce of this city is coffee, which is cultivated at Betel-fagui in the territory of Yenen. Mocha was no more than a mean village of fiſhermen, till the king of Yenen drove the Turks from Aden, and removed its trade principally to the abovementioned city.

Aden is a large, populous city, containing about ſix thouſand inhabitants, and was a place of prodigious reſort till its trade was chiefly removed to Mocha. It is ſituated between the Perſian Gulph and the Red Sea. Aden is ſo called, according to the Arabians, from its founder Aden, the ſon of Saba, and grandſon of Abraham. It is ſurrounded by mountains, the ſummits of which are fortified with cannon; and from which an aqueduct conveys water into a capacious reſervoir, about half a mile from the city. There are many handſome houſes, with terraſſes on their tops, in Aden; and the place is well ſecured, by its advantageous ſituation, and proper fortifications. The Turks became maſters of this city, through treachery, in 1538, and with their uſual cruelty hung up the prince of it: they committed further acts of inhumanity, till the prince of Yenen, as we have mentioned under the article of Mocha, extirpated them.

Medina, which is about fifty miles from the Red Sea, is ſituated in a plain, and is ſurrounded by a wall of brick. Here are the moſque and tomb of Mahomet; the moſque is ſupported by four hundred pillars, and ſupplied with three hundred ſilver lamps, which are kept continually burning: near the tomb of Mahomet there is alſo the tomb of Abubeker.

Medina has ſeveral other grand moſques; but that of Mahomet is ſtiled the Moſt Holy. The houſes of this city are in general low, and contain about twelve hundred families.

Mahomet's tomb, which is in one of the angles of the magnificent moſque, is of fine white marble, covered with a grand cupola. The roof of the moſque itſelf is a kind of tower covered with plates of ſilver, and on its flooring is thrown a rich gold cloth.

The inſide of the prophet's tomb is enriched with precious ſtones, of great ſize and beauty. Over the foot of the coffin is a golden creſcent, ſo curiouſly wrought, and adorned with ſuch precious ſtones, that its value is immenſe. The coffin is covered by a rich pall of gold and ſilver tiſſue, over which is a canopy of the ſame: both are ſent annually from the Baſhaw of Egypt, by order of the Grand Seignior, with the greateſt pomp imaginable, on the back of a camel; which animal derives a kind of ſanctity from it, and is never afterwards uſed in any ſort of drudgery.

SECT. VIII.

Arabian *Antiquities, &c. General Account of* Palmyra *or* Tadmar *in the Deſarts.*

THE magnificent remains of Palmyra are a ſubject of too much importance not to merit our very particular attention. Before, however, we proceed to a deſcription of theſe ſplendid ruins, we ſhall lay before our readers the ſentiments and words of two able writers on the ſubject, and then particularly treat of ſo celebrated a piece of antiquity.

"Is it not a little ſtrange," ſays one of them, "That hiſtory ſcarcely furniſhes us with any information, except ſuch as is purely conjectural, concerning Palmyra? This chaſm in hiſtory may perhaps be owing to the loſs of books; or perhaps the ancients did not look upon Palmyra as worth their regard, being much inferior to many other buildings which they had."

The other gentleman ſays, "Nothing but occular proof could convince any man, that ſo ſuperb a city, formerly ten miles in circumference, could exiſt in the midſt of tracts of barren uninhabitable ſands. Nothing however is more certain, than that Palmyra was formerly the capital of a great kingdom; that it was the pride as well as the emporium of the eaſtern world, and that its merchants dealt with the Romans, and the weſtern nations, for the merchandizes and luxuries of India and Arabia. Its preſent altered ſituation, therefore, can be accounted for only by natural cauſes, which have turned the moſt fertile tracts into barren deſarts."

As Palmyra is ſituated in a dreary deſart, quite from any common road, and beyond the Grand Seignior's protection, there is no part of a tour through the Eaſt ſo difficult as a journey to it. An enquiry, however, into the ruins of this place was reſolved on by the ingenious Mr. Dawkins, who was ſoon joined by Mr. Wood, and Mr. Bouverie, the latter of whom died before the deſign was carried into execution. The fourth perſon who had engaged in this peculiar undertaking, was an Italian of experienced ſkill in architecture and drawing. The rendezvous of this ſcientific ſociety was at Rome; where they ſpent a winter in ſtudying the ancient hiſtory and geography of the places they intended to viſit.

In the ſpring enſuing, theſe gentlemen ſet out for the kingdom of Naples, where they met with a ſhip from London for their particular uſe, having on board her a collection of Greek hiſtorians and poets, beſides many volumes of antiquities and voyages, ſeveral mathematical inſtruments, &c. which it was preſumed might, as preſents, be of infinite ſervice.

As ſoon as they had embarked, they made ſail for the Archipelago, and viſited every thing worthy their obſervation there, as well as part of Greece, Europe, the coaſts of the Helleſpont, Propontis, &c. up to the Black Sea; alſo as the inland parts of Aſia Minor, Syria, Phœnicia, Paleſtine, and Egypt.

They copied every inſcription they happened to meet with, and bought up all the Syrian, Greek and Arabic manuſcripts they could poſſibly get.

The chief deſign of Mr. Dawkins in this tour, was to compile an hiſtory of the three Greek orders of architecture, at leaſt with reſpect to the changes from the days of Pericles to thoſe of Diocleſian.

The difficulty of a journey to Palmyra, on account of its peculiar ſituation, has been already remarked on: no difficulties, however, could deter our adventurers from proſecuting their truly laudable plan. In the courſe of their peregrinations, during which they inſpected every piece of antique architecture, they viſited Damaſcus by the way of mount Libanus, over which they croſſed, and were here informed that neither the name nor power of the baſhaw of Damaſcus could be any ſecurity to them, Palmyra being entirely out of his juriſdiction, and under that of an Aga, who reſided at Haſſia, a village on the great caravan road from Damaſcus to Aleppo, and from which the Orontes is but at a ſhort diſtance.

To Haſſia they went, and were moſt kindly received by the Aga, who expreſſed great ſurpriſe at the journey they had undertaken, and gave them an eſcort of his beſt Arab horſemen, properly armed, who in a few hours conducted them to Sudud, travelling through a deſart ſwarming with antelopes.

Sudud is a miſerable villa, conſiſting of huts, built only with mud hardened by the ſun: the inhabitants are Maronite Chriſtians, who juſt cultivate as much land as they have occaſion for, and make tolerable red wine.

At this village they dined, and bought of a prieſt ſome Greek manuſcripts: from thence they proceeded to a Turkiſh village called Howarceen, a mean place, but which it was preſumed had been once a ſituation of ſome conſequence; there being in it a ſquare tower with projecting battlements, and two mouldering churches, in the walls of which were ſeveral Corinthian capitals, as well as large Attic baſes of white marble.

From this place they bent their courſe for Carieteen, a village in which were ſome few broken columns, and Corinthian marble capitals, with two imperfect Greek inſcriptions. Here they reſted beſt part of the ſecond day, to collect their people, and give their cattle reſt; for in this part of the deſart they may be eaſily loſt, there being no ſettled ſtages; nor is there any water.

By the above day's delay, all the caravans had time to come up, with whom this kept company, and travelled two days without either reſt or water.

The company were now about two hundred perſons in number, with their camels, mules, aſſes, &c. and the chief guide told the travellers, that as they were now in the moſt dangerous part of the way, it was requiſite they ſhould put themſelves entirely under his direction: in conſequence of which, the ſervants with the baggage were ordered to fall back to the rear, there to remain protected by the Arab eſcort; from which two or three horſemen, who rode Tartar faſhion, with very ſhort ſtirrups, were diſpatched, for diſcovery, to every eminence in ſight. The road was north by eaſt, through a flat ſandy plain about ten miles broad; nor was there a ſingle tree or a drop of water to be ſeen.

At the approach of night, in this gloomy place, the Arabs diſmounted from their horſes, and ſeating themſelves in a circle, ſmoaked their pipes and drank coffee.

At midnight the caravan halted two hours to refreſh; and on the fourteenth of March at noon, it arrived at the end of the plain, where ſome hills appeared; and here a valley was ſoon ſeen, in which was a ruinated aqueduct that once conveyed water to Palmyra; the ſepulchres of the ancient inhabitants of which city lie thick both on the right and left, being ſquare towers of conſiderable height: and ſoon after having paſſed them, a ſudden opening among the hills exhibits a prodigious number of grand ruins of white marble, and beyond them a flat waſte, extending quite to the Euphrates.

No proſpect can be conceived more romantic, more ſtriking, more melancholy, or more grand. Here are innumerable piles of Corinthian pillars, without any intervening building, or wall of the leaſt ſolidity.

In this venerable, this ſolemn, ſplendid, romantic ſituation, our virtuoſi ſtaid fifteen days; during which time the Arab inhabitants entertained them in their huts with mutton and goats-fleſh.

"The walls of this ancient and ſtupendous city were flanked," ſays Mr. Wood, "with ſquare towers in many parts, particularly on the ſouth-eaſt, but nothing of them exiſts; and, from the beſt computation I could make, I imagine their circuit could not have been leſs than three Engliſh miles, provided they include the great temple. But as Palmyra muſt, when in its flouriſhing ſtate, have been much more than three miles round, it is not improbable that the old city covered a neighbouring piece of ground, the circumference of which is ten miles, and in every ſpot of which, the Arabs ſay, ruins are turned up by digging. This is a ſtill more reaſonable ſuppoſition, when we remember that ſuch fragments of antiquity as are found upon the three miles compaſs, juſt now mentioned, could have belonged only to magnificent ſepulchres and public edifices of the grandeſt kind; the moſt evident proofs that can be of an extenſive city. Perhaps then the walls, juſt now ſpoken of, incloſed only that part of Palmyra which its public buildings occupied in its moſt proſperous ſtate; and were fortified, if not erected, by Juſtinian, who, according to Procopius, judged this a proper place to ſtop the furious progreſs of the Saracens. By ſo cloſely inſpecting this wall, it appears that two or three of the flanking towers on the north eaſt were formerly ſepulchral monuments; and this is ſome proof that the walls were poſterior to the monuments, and the work of a Chriſtian æra; for the pagan religion would have condemned the metamorphoſe as profane; beſides, the Greeks and Romans always buried without the walls of their reſpective cities; and the ſame cuſtom was religiouſly obſerved all over the Eaſt."

North weſt of the ruins of Palmyra, on the ſummit of a rocky hill ſtands an antique caſtle, the aſcent to which is very ſteep and rugged: it is a mean ſtructure, not ſo old as the time of Juſtinian. It hath a ditch round it, which cannot be paſſed without ſome difficulty, the draw-bridge being broken down. There is one building here, the remains of which are truly grand; and this, according to the opinion of Mr. Wood, was the Temple of the Sun, which being much injured by the Roman ſoldiers, when Aurelian took the place, that emperor ordered, for the purpoſe of repairing it, three hundred pounds weight of gold, taken from the treaſures of Zenobia; and one thouſand eight hundred pounds weight of ſilver, levied upon the people; beſides the jewels of the crown. The height and ſolidity of the walls of its court tempted the Turks to convert it into a place of ſtrength, and then on the north eaſt and ſouth they ſtopped up the windows, dug a ditch to the weſt, and demoliſhed the portico of the grand entrance; building in its place a ſquare tower, to flank that ſide. To the eaſt and ſouth of this temple are ſome plantations of olives, and ſome ſmall fields of corn, ſurrounded by mud walls, and watered by two ſtreams, which, though hot and ſulphurous, are by the inhabitants deemed very wholeſome. One of theſe ſtreams riſes weſt of the ruins, in a grotto nearly high enough to admit of a man's ſtanding upright; the whole bottom is a baſon of clear water, about two feet deep, and the place, on account of the heats being confined, is uſed as a bath. By an old inſcription found here, on an altar ſacred to Jupiter, we learn that this ſtream was much eſteemed while Palmyra flouriſhed, and was under the care of certain people elected thereto by ballot.

In the deſart, three or four miles ſouth-eaſt of Palmyra, lies the valley of Salt, whence Damaſcus and the neighbouring towns are ſupplied with that commodity. In this place David is ſuppoſed to have ſmote the Syrians, as mentioned in Samuel, book ii. chap. viii. ver. 13. The ground is impregnated with ſalt to a conſiderable depth; and here they have a method of hollowing the ground to about a foot deep, and from the rain water that lodges in it a fine white ſalt is gathered.

“ We have but little information from hiſtory,” ſays Mr. Wood, “ of either Balbec or Palmyra: what knowledge we have is chiefly from inſcriptions. Does not this defect convey inſtruction, and convince us of the inſtability of human grandeur? The fate of theſe two cities differs from every other; we have no teſtimonies of what they were, but their own noble fragments;” which are deſcribed in the following manner by another author:

“ Palmyra, in the deſarts of Arabia, or, as by the ſcripture ſtiled, Tadmor in the wilderneſs, is a moſt awful ſpectacle. As you approach, the firſt object which preſents itſelf is a ruinated caſtle, on the north ſide of the city. From it you deſcry Tadmor, incloſed on three ſides by long ridges of mountains; ſouthward of it is a vaſt plain extending far beyond the ſight. The city muſt have been of large extent, from the ſpace now taken up by its ruins; among which live about thirty or forty miſerable families, in huts of dirt, within a ſpacious court which once incloſed a magnificent temple. This court hath a ſtately high wall of large ſquare ſtone, adorned by pilaſters both within and without; there are about ſixty on each ſide. The beautiful cornices have been beaten down by the Turks. Towards the centre are the remains of a caſtle, ſhrouding the fragments of a temple of exquiſite beauty, as appears by what is ſtill ſtanding of its entrance, viz. two ſtones thirty-five feet long, carved with vines and cluſters of grapes. In the great court are the remains of two rows of very noble marble pillars thirty-ſeven feet high, with capitals finely carved, and the cornices muſt have been of equal elegance; fifty-eight of theſe pillars are entire; there muſt have been many more, as it appears they went quite round the court, ſupporting a moſt ſpacious double piazza. The walks on the weſt ſide of this piazza, which face the front of the temple, ſeem to have been grand and ſpacious; and at each end are two niches for ſtatues at length, with pedeſtals, borders, ſupporters, canopies, &c. carved with inimitable art. The ſpace within this once beautiful incloſure, is (or rather was) encompaſſed by another row of pillars of a different order, fifty feet high; ſixteen of which are yet ſtanding. The temple was ninety feet long, and about forty broad: its grand entrance on the weſt appears, by what remains of it, to have been the moſt magnificent in the world. Over a door-way in the remaining walls you trace a ſpread eagle, as at Balbec; and here are the fragments of Cupids, as well as of eagles, moſt finely imitating nature, on large ſtones mouldering on the earth. Nothing of the temple ſtands but the walls, the window-places of which are narrow at top, but richly adorned with ſculpture. In the middle is a cupola, all one ſolid piece. Leaving this court and temple, your eyes are ſaluted with a great number of pillars of marble ſcattered for near a mile. To the north you have a ſtately obeliſk before you, conſiſting of ſeven large ſtones beſides its capital, grandly ſculptured; it is more than fifty feet high, and is twelve feet and a half in circumference juſt above the pedeſtal; and it is imagined a ſtatue once ſtood upon it. Eaſt and weſt of this, at the diſtance of about a quarter of a mile, is another obeliſk, that ſeems to have correſponded with the firſt-mentioned; and, according to the fragment of a third, it ſhould ſeem that there was a continued range of them. On one of them, which is about forty feet high, there is a Greek inſcription commemorating two patriots; and about an hundred paces from it is a large and lofty entrance, leading to a grand piazza, adorned with marble pillars, on moſt of which there are inſcriptions. A little farther, onward to the left, are the remains of a ſtately pile of remarkably fine marble, twenty-two feet long. On the weſt ſide of the piazza are ſeveral openings, for gates; two of them appear to have been the moſt ſuperb that ever captivated the human eye, both in point of grandeur of work in general, and the beautiful porphyry pillars with which they were adorned. Eaſtward of the piazza are a great number of ſcattered marble pillars, moſt of which have been deprived of their elegant capitals. A little ruined temple lies mouldering at a ſhort diſtance, which appears to have been a very curious ſtructure. But of all the venerable remains, none more attract the admiration than the magnificent ſepulchres, towards the north of the city, extending a mile and more, and which at a diſtance have the appearance of tops of decayed churches, or baſtions of ruined fortifications.”

The magnificent city of Palmyra is mentioned, in the Arabic tranſlation of the Chronicles, as ſubſiſting before the days of Solomon; but John of Antioch, ſurnamed Malala, ſays that it was built by Solomon, and on the very ſpot where his father ſlew the Philiſtine chief; he affirms that the city was built in commemoration of that memorable action.

Let us apply ourſelves to ſuch hiſtorical authority as we can any where meet with, and ſuch as may merit quotation from its character or veracity. We find, in the ninth chapter of the firſt book of Kings, and the 8th of the ſecond of Chronicles, that Solomon erected a city in a wilderneſs, and called it Tadmor: and we are informed by Joſephus, in the firſt book of his Antiquities, that ſome time afterwards the Greeks and Romans diſtinguiſhed it by the name of Palmyra, even while its firſt name was ſtill retained by the Syrians; and this is confirmed by St. Jerome, who tells us that Tadmor and Palmyra are the Syrian and Greek name of the ſame place; and the country Arabs, even at this time, call it by the former name. In this circumſtance they are remarkably particular, preſerving the ancient denomination of places through various revolutions. Thus the Acca of the Old Teſtament is at this day called by them Acca; and the Greek names Ptolemais, in which that of Acca was for ſome time immured, is loſt through diſuſe. Not that human judgement can pretend to advance, however, that Palmyra was actually the work of Solomon: an opinion only can be offered, concurrent with that of the preſent inhabitants, who, among many other particulars, point out the wiſe man's ſeraglio, the tomb of his favourite concubine, &c. &c. and ſay, All theſe things were done by Solomon the ſon of David. However, ſuch ſtructures as might have been erected by Solomon, we will ſuppoſe to have been entirely demoliſhed by Nebuchadnezzar, who in his march to the ſiege of Jeruſalem deſtroyed this city, as we are aſſured by John of Antioch. For it is almoſt improbable that buildings, ſo elegantly grand, could be prior to the footing of the Greeks in Syria; and taking this for granted, we muſt not be ſurpriſed that Xenophon takes no notice of it in his retreat of Cyrus the younger, though he is minutely exact in his deſcription of the deſart. Neither muſt we expreſs the leaſt amazement that it is not mentioned by Alexander, who alſo croſſed the deſart in his road to Thepſachus on the Euphrates. From its ſituation between Antioch and Seleucia, and its being a ſtrong barrier againſt the Parthians, one would be apt to conjecture that it was founded by ſome of Seleucidæ; though nothing of it is to be met with in hiſtory: and yet no time is more proper to make enquiry about it than from the demiſe of Alexander to the reduction of Syria to a Roman province. That the æra of Seleucus was uſed at Palmyra is proved by many inſcriptions; whence it may be inferred that the place ſubmitted to Alexander, and was for ſome time governed by his ſucceſſors; but this evidence could not be looked upon as abſolute teſtimony, if not ſtrengthened by collateral facts; for it might with reaſon be ſaid, that the natives of Palmyra uſed the æra of the Seleucidæ only, as common with their neighbours. We are told by Appian that Marc Anthony attempted to plunder this city, and that many of the natives made their eſcape by croſſing the Euphrates.

We do not find that Palmyra is taken any notice of even when Pompey reduced Syria to a Roman province, and when a taſte for the liberal arts began to be prevalent.

Appian, when he ſpeaks of Marc Anthony's viſit to Palmyra, ſays, "At this time the Palmyrenes were merchants; they ſupplied the Romans with the commodities of Arabia and the Indies; and his real motive for attacking them was to enrich his troops: though, to give his conduct the colour of juſtice, he aſſerted that they had broken the neutrality ſubſiſting between the Romans and the Parthians."

Pliny, ſpeaking of this noble city, ſays, "Palmyra, which is on all ſides encompaſſed by an extenſive deſart, and totally ſeparated from the reſt of the world, has preſerved its independance between the two great empires of Rome and Parthia: it is diſtant from the Parthian Seleucia on the Tigris three hundred and thirty-ſeven miles; from the higheſt part of the Mediterranean two hundred and three; and from Damaſcus one hundred and ſeventy ſix; the ſoil is rich, and it is pleaſantly watered."

The ſtreams, of which we have before ſpoken, may with great truth be ſaid to "pleaſantly water the place," being capable of receiving any direction to nurture the ſoil.

As the Palmyrenes, according to Appian, were merchants, and a wealthy people in the time of Marc Anthony, their riches and trade muſt have been of ſome ſtanding.

Palmyra, according to the coins of Caracalla, was in that Prince's life-time a Roman colony; and by ſome antique inſcriptions we diſcover, that the people joined Alexander Severus againſt the Perſians.

The greateſt figure Palmyra ever made in hiſtory, was in the reign of Galliennus; under whoſe ſhameful indolence the Roman glory in the eaſt became conſiderably obſcured: when Odenathus, joining that emperor's party, collected the poor remains of the diſcomfited Romans in Syria, whom he led againſt Sapor the Perſian monarch, put his army to flight, and advanced with his victorious troops to Cteſiphon, the capital of the empire. On his return from this expedition, full of riches and honours, and revered by the Romans as their ſaviour, he was unanimouſly proclaimed Auguſtus, and co-partner in the empire with Galliennus.

Such of the accounts of Odenathus as have reached poſterity, ſerve rather to heighten than gratify the human curioſity. He was a native of Palmyra, and ſo admirable a politician, that he for a while held the balance of power between the empires of Perſia and Rome. He drove the Goths out of Aſia Minor, where they had committed the moſt violent ravages: and this was his laſt great action, in which, it was apprehended, he was treacherouſly ſlain by Mæonius his kinſman. His ſon, Herodes, ſoon afterwards ſuffered the ſame fate: nor did Mæonius long ſurvive, being cut to pieces by the ſoldiery.

The fortune of the beautiful Zenobia, queen of Odenathus, is well worthy the attention of our readers.

The viciſſitudes which this lady experienced were various and ſurpriſing, her character great and extraordinary; though her memory is tarniſhed with the ſuſpicion of her having been privy to the deaths of her huſband and ſon.

The perſon of Zenobia was graceful and genteel; her complexion dark brown; her eyes black, ſparkling with uncommon luſtre; her teeth beautifully white; her countenance ſprightly; her air noble, and her voice clear and powerful. Her ſtrength was unuſually great; ſhe inured herſelf much to fatigue, was fond of riding, and would ſometimes march on foot at the head of her troops. In council ſhe was circumſpect and prudent; in executing, bold and determined: ſhe could be open or reſerved, mild or ſevere, as occaſion required; ſhe was generous, but not profuſe, and obſerved inviolably the chaſteſt rules of female honour.

No woman was better acquainted with hiſtory than this accompliſhed queen: ſhe was miſtreſs of the Greek and Egyptian tongues, as well as of the Latin, which ſhe tranſlated into the former. She boaſted herſelf deſcended from Ptolomy, and reckoned Cleopatra among her anceſtry.

That Zenobia attended her huſband in the field there is not the leaſt doubt, ſince the emperor Aurelian paſſes the higheſt encomiums on her military proweſs.

She aſſumed, after the death of Odenathus, the reins of government in the name of her children, and, renouncing all alliance with Rome, attacked, and totally routed the army of Heraclianus, the Roman general, who was ſent againſt the Perſians, he himſelf narrowly eſcaping from falling into her hands. She afterwards, while the exigency of public affairs called the attention of Claudius nearer home, aſſerted an hereditary right to the dominion of Egypt, as being deſcended from Ptolomy; and having ſecured a ſtrong party there in her favour, ſhe ſent thither Zabdas, a gallant officer, who had ſerved under Odenathus; and he, defeating the Egyptian army, poſſeſſed himſelf of the province in the name of his queen.

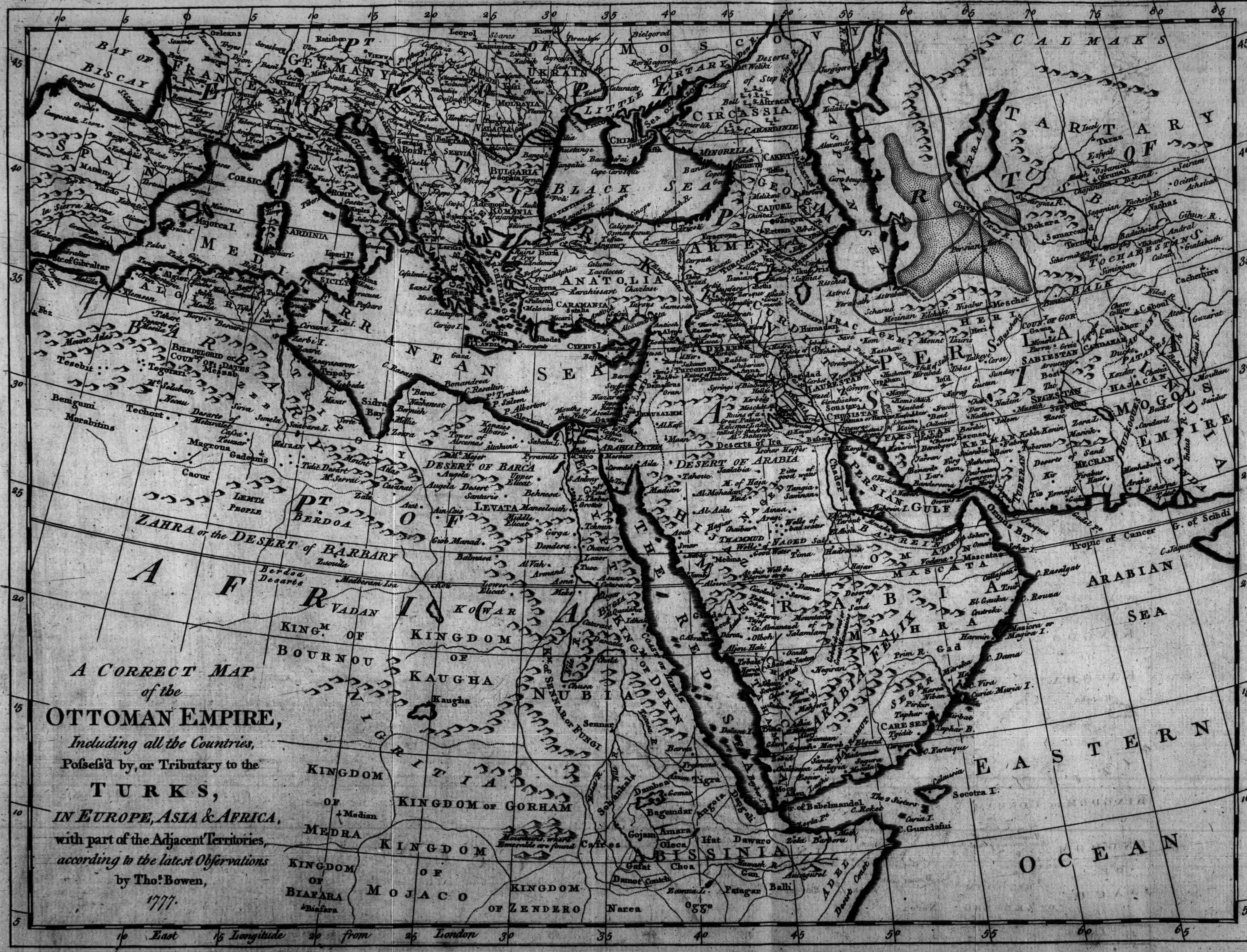
The Palmyrenes, however, were afterwards routed, and nearly driven from their new acquiſitions, but taking advantage of Probus, the Egyptian prefect, who in endeavouring to cut off the retreat of the vanquiſhed, diſcovered his ignorance of the country, they totally defeated his army, and himſelf was taken priſoner; a diſgrace which he could not outlive; but, dying by his own hand, left Zenobia miſtreſs of Egypt.

The progreſs of this heroic queen greatly alarmed Claudius, who being now near the end of the ſecond year of his reign, reſolved to turn his forces againſt her, but was cut off by the plague at Syrmium in Pannonia. He was ſucceeded by Aurelian, who was not, however, ſecured in his power without ſome trouble, and who, before he thought of relieving the eaſtern empire, reformed the police at Rome, and reduced the Goths, Vandals, and Germans. Theſe great taſks being completed, he croſſed the Boſphorus at Bizantium, and having taken Tyana in Cappadocia, he proceeded to Antioch, of which he poſſeſſed himſelf by ſtratagem. By two battles, one fought here, the other at Emeſa, Aurelian recovered the eaſtern provinces, and forced the queen to ſhelter herſelf within the wall of her capital.

We are not acquainted with the reaſons of Zenobia for renouncing her alliance with the Romans; but perhaps ſhe will be excuſed for the breach by ſuch who conſider the character of Galliennus, whoſe vices were numerous. How different a character was Claudius his ſucceſſor!

But to return to Aurelian. This monarch having taken every neceſſary precaution to ſupply his army with proviſions, proceeded to Palmyra, not however without being conſiderably harraſſed by the Syrian banditti. Arriving at length before the walls of the city, he laid cloſe ſiege to it, and was gallantly reſiſted by the garriſon. Being wearied out with military operations, the emperor

Engraved for Middleton's Complete System of Geography.


BAY OF BISCAY
FRANCE
GERMANY
SPAIN
CORSICA
SARDINIA
SICILY
MEDITERRANEAN SEA
MOSCOVY
LITTLE TARTARY
UKRAIN
MOLDAVIA
VALACHIA
SERVIA
BOSNIA
BULGARIA
ROMANIA
CRIM
BLACK SEA
CIRCASSIA
MINGRELIA
GEORGIA
ARMENIA
ANATOLIA
CARAMANIA
CANDIA
CYPRUS
CASPIAN SEA
CALMAKS
TARTARY
USBEC TARTARY
PERSIA
IRAC AGEMI
CHUSISTAN
FARSISTAN
KERMAN
MECRAN
SEGESTAN
CANDAHOR
INDIA
MOGOLS EMPIRE
PERSIAN GULF
DESERT OF ARABIA
ARABIA PETREA
ARABIA FELIX
MASCATA
RED SEA
ARABIAN SEA
EASTERN OCEAN
Tropic of Cancer
G. of Scindi
Socotra I.
ALGIERS
TRIPOLY
BARBARY
DESERT OF BARCA
EGYPT
JERUSALEM
NUBIA
ABISSINIA
ADEL
ZAHRA or the DESERT of BARBARY
AFRICA
KINGM. OF BOURNOU
KINGDOM OF KAUGHA
NIGRITIA
KINGDOM OF GORHAM
KINGDOM OF MEDRA
KINGDOM OF MOJACO
KINGDOM OF BIAFARA
KINGDOM OF ZENDERO
10 East 15 Longitude 20 from 25 London 30 35 40 45 50 55 60 65

A CORRECT MAP
of the
OTTOMAN EMPIRE,
Including all the Countries,
Poſseſs'd by, or Tributary to the
TURKS,
IN EUROPE, ASIA & AFRICA,
with part of the Adjacent Territories,
according to the latest Obſervations
by Thos. Bowen,
1777.

had recourſe to negociations, and made ſome offers to Zenobia, which ſhe moſt haughtily rejected, bidding him remember that her anceſtor Cleopatra preferred death to diſhonour. This enraging Aurelian, he reattacked with redoubled vigour; and the beſieged being at length reduced to the laſt extremity, had no reſource but that of applying to their allies, the Perſians, for relief; and this reſolution being agreed on in council, Zenobia herſelf undertook the carrying of it into execution, and, mounting a dromedary, ſet out for Perſia; but was taken priſoner as ſhe was about to croſs the Euphrates.

Palmyra now ſoon ſurrendered, and the emperor took poſſeſſion: he ſpared the inhabitants, but carried off the beſt part of their riches, leaving behind him a garriſon of ſix hundred archers, who, ſome years after, were cut off by the inhabitants, moſt of whom were, by the emperor's command, in conſequence of the maſſacre, put to death, and the city quite ruined.

The emperor, at Emeſa, ſet on foot an enquiry into the conduct of Zenobia; and here, alas, it was that ſhe ſullied her great character by betraying her beſt friends, among whom was Longinus, by whoſe advice it was that ſhe had rejected the terms of peace which the emperor Aurelian had propoſed: for this he was ordered to be executed; but his miſtreſs was reſerved to grace a Roman triumph. She afterwards married, and had children at Conche, on the road from Rome to the ancient Tiber, where the emperor aſſigned her ſome lands, and the remains of her villa are at this day to be ſeen.

Palmyra was afterwards governed by the Romans; and, from a Latin inſcription ſtill extant, we diſcover that Hierocles was for the fifth time preſident of the provinces, when Diocleſian here erected ſome magnificent edifices. In the year of Chriſt four hundred, the firſt Illyſian legion was quartered here; but Procopius gives us reaſon to imagine that the place was ſo little regarded, as to be ſometimes left without a garriſon. The Roman hiſtory makes no farther mention of Palmyra.

There were two thouſand Jews among the inhabitants of Palmyra in the twelfth century, according to Benjamin Tudulenſis, a ſuperſtitious Jew traveller.

We ſhall conclude our account of this once grand and flouriſhing city, in the following quotation from an author on the ſubject:

“That Palmyra was uſed as a place of ſtrength, is evident, from alterations which have been made in the caſtle on the hill, and the TEMPLE OF THE SUN, which muſt have been intended for defence, and are not more than five or ſix hundred years old. The moſt perfect piece of antiquity is a mauſoleum, upwards of ſeventeen hundred years old, with the flooring entire, and an inſcription ſtill legible, informing us that it was built by Jambelicus, ſon of Mocimus, as a burial place for himſelf and family, in the year 314, which anſwers to the third year of the chriſtian æra.”

CHAP. IX.

TURKEY, in ASIA.

SECT. I.

Of Turkey *in general; its Situation, Extent, Diviſions, Mountains, Rivers, &c.*

WE now enter upon the deſcription of ſome of the fineſt provinces in the univerſe, which are in the poſſeſſion of the moſt indolent people exiſting. The land here produces more ſpontaneouſly than other places do by cultivation; but the ſuperſtitious notions, and abſurd cuſtoms of the people, prevent their enjoying the half of thoſe bleſſings with which Providence hath enriched their country. They are ſlaves to the tyranny of the government, and to their own paſſions, and take more pains to be luxuriouſly idle than more active people do to be profitably buſy. The religion and political conſtitution of the country obliges them to innumerable abſurdities, while their inclinations impel them to ſeek all manner of indulgences. Their lives are therefore an odd jumble of morality and libertiniſm, of ſelf-denial and exceſs.

Turkey in Aſia forms a grand diviſion of the Turkiſh empire, the whole being nearly ſquare, and extending about two thouſand miles each way. It abounds not only with the neceſſaries, but with all the luxuries of life, and contains ſome of the moſt fertile and delightful provinces in the univerſe.

Turkey in Aſia, of which only we ſhall at preſent treat, is ſituated between 25 and 48 deg. of north latitude, and 27 and 45 deg. of eaſt longitude. It is divided into eaſtern and weſtern: the latter comprehends Syria, Paleſtine, and Anatolia, or the leſſer Aſia; and the former Diarbeck, Turcomania, and Georgia.

This country is perhaps the beſt ſituated for navigation of any in the univerſe, but the natives do not know how to make uſe of the uncommon natural advantages with which Providence hath bleſſed them. The ſeas which border on it are the Euxine, or Black Sea; the Boſphorus, or ſea of Conſtantinople; the Propontis, or ſea of Marmora; the Helleſpont, and the Ægean Sea, or Archipelago, which divide Aſia from Europe; the Levant, or White Sea, and the Perſian Gulph. The Red Sea likewiſe divides it from Aſia, which occaſions the Grand Seignior, among his other titles, to ſtile himſelf “*Lord of the Black, White, and Red Seas.*”

The mountains, which are many, have been the moſt celebrated in ſacred and profane hiſtory of any in the univerſe: the principal, which are ſituated in Leſſer Aſia, are Olympus, Ida, Tauris, Anti-Tauris, and the Carmanian mountains. Beſides theſe are mount Caucaſus, or the Daghiſtan mountains; mount Arrarat, where the ark reſted, and the other Armenian mountains; the mountains of Curdiſtan, and Paleſtine, particularly mount Hermon and mount Lebanon.

The principal rivers are the Euphrates, Tigris, Meander, Orontes, Sarabat, Jordan, Haly, and Kara.

The Tigris and Euphrates riſe in the north, and flowing towards the ſouth-eaſt, encloſe and fertilize that delightful part of Diarbeck, the ancient Meſopotamia, which is ſuppoſed to have been the ſeat of Paradiſe. The Orontes riſes in mount Hermon, and running north weſtward, empties itſelf into the Levant ſea. The Meander, which riſes in mount Tauris, flows weſterly till it falls into the Archipelago; from this river all winding or ſerpentine ſtreams are called Meanders. The Sarabat riſes in Natolia, and diſcharges itſelf likewiſe into the Archipelago. Halys riſes in Cappadocia, and runs into the Euxine ſea. Kara takes its riſe in Natolia-Proper, and falls into the Euphrates. Jordan is formed by the union of two ſtreams, named Jor and Dan, which riſe at the foot of Anti-Libanus; it empties

ties itſelf into the Dead ſea; but is only a ſmall river. It forms two lakes; the one called Merom, is very ſmall, and dry in ſummer; the other called the ſea of Gallilee, or lake of Tiberias, is near thirteen miles in length, and five in breadth. It was in the ſea of Gallilee that St. Peter, Andrew, John, and James, exerciſed their profeſſion as fiſhermen.

As this part of Turkey is very extenſive, the climate and natural productions greatly differ; we ſhall therefore give a particular deſcription of every province, in order to avoid general aſſertions, which can only be true in part, and begin with the province of Georgia, or Gurgiſtan.

SECT. II.

Of Georgia, Mingrelia, Imaretta, Abcaſſia, *and* Corrania.

GURGISTAN, or the country of Georgia, (for the termination Tan is a Celtic word, and ſignifies country) is bounded on the north by Circaſſia, on the ſouth by Armenia; on the eaſt by Dagheſtan, and on the weſt by the Euxine or Black Sea: it includes Colchis, Iberia, and Albania.

Georgia, which is partly ſubject to the Turks, and partly to the Perſians, abounds with mountains and woods, which are interſperſed with a variety of beautiful vales, and fertile plains.

Georgia has a dry air, cold in winter, and hot in ſummer. It produces all kinds of fruits, which are excellent, and the bread is hardly to be paralleled. There is plenty of fine cattle: the pork is admirable, the wild and tame fowl incomparable; and the fiſh, both ſea and river, equal any in the univerſe.

The inhabitants have better, and drink more wine than any other people in the world: a horſe-load of the beſt, which is about three hundred weight, ſells for only eight ſhillings. The country likewiſe produces great quantities of excellent ſilk. Sir John Chardin ſays, that the Georgians are "robuſt, valiant, and of a ſocial temper, great lovers of wine, and very truſty and faithful, endowed with good natural parts, but for want of education vicious. The women are generally ſo fair and comely, that the wives and concubines of the king of Perſia and his court, are for the moſt part Georgian women. Nature has adorned them with graces no where elſe to be met with. It is impoſſible to ſee them without loving them; they are of a good ſize, clean limbed, and well ſhaped." Some modern travellers of reputation, however, aſſert, that the above, and many other accounts of the extraordinary beauty of the Georgian women are greatly exaggerated, and proceed more from fancy than real obſervation. It is certain that the women of all the ſurrounding nations are exceedingly diſagreeable in their perſons and features, and perhaps the Georgian women owe their reputation for beauty more to the uglineſs of their neighbours than to their own real intrinſic charms. It may not be improper likewiſe to obſerve, that in countries where multitudes of fine women are continually ſeen about the ſtreets, with their faces uncovered, beauty is leſs regarded and noticed than in thoſe places where females are generally locked up, and always veiled, and their perſons or features rarely viſible. We always entertain a greater idea of that which we ſeldom or never ſee, than of what we are intimately acquainted with.

> "Beauty ſoon grows familiar to the lover,
> "Fades in his eye, and palls upon the ſenſe."

The reaſon is plain, the mental faculties are more lively than the corporeal ones, and the fancy exaggerates more than the ſight. Thus the imagination forms beauties which the eye cannot ſee, and beſtows graces which actual obſervation cannot trace, while the paſſions intereſting themſelves in the ſenſual idea, overpower the reaſon, and engage the heart to imagine what never exiſted. Hence theſe captivating Aſiatics, as they are deemed, are more obliged to their excluſion from promiſcuous ſociety, and to the foil of their neighbours uncomelineſs, than to any extraordinary gifts of nature to themſelves.

Georgia formerly contained many large cities, as hiſtory informs us, and their ruins evince: but at preſent there are but few cities and towns in proportion to the uncommon fertility, and great extent of the country, and thoſe few are but thinly inhabited, which is perhaps owing to the barbarous cuſtom of ſelling the juvenile inhabitants for ſlaves, for the lords ſell their tenants and vaſſals, parents their children, and maſters their ſervants, as they think proper. The principal factors in this unnatural buſineſs are Jews, who purchaſe the boys and girls when very young, give them a ſuitable education, and when they arrive at a proper age, diſpoſe of them to the Turks and Perſians, by whom they are employed in their armies and ſeraglios as concubines, ſlaves, mutes, eunuchs, ſoldiers, &c. and many have been raiſed to the rank of ſtateſmen.

In defence of the abovementioned cuſtom, the Georgians plead, that it is for the benefit of their children; for if they ſtay in their native country, they are ſure of being hard working ſlaves, but when they are ſold they are more careſſed, live better, do leſs, and have a greater chance of advancement than they could have at home. Many of both ſexes indeed, who have obtained the favour of the great, both in the Ottoman and Perſian courts, have had intereſt ſufficient to ſend for their parents and relations, and get them promoted to places of great truſt and importance.

The Georgians are great liars, implacable in their hatred, and unforgiving to thoſe who have offended them. They do not deem drunkenneſs, luxury, or libertiniſm crimes, or even follies. The clergy in general are worſe than the laity, and the women are as vicious as either. They hurt their beauty with paint, and their minds by the moſt licentious behaviour. They are all uſurers, and affect a grave deportment. All religions are tolerated in Georgia, every one being at liberty to think, pray, and ſpeak as he pleaſes. Many individuals of the ſurrounding nations reſide here, and the Armenians in particular are more numerous than the Georgians themſelves. They are likewiſe richer, and occupy the principal places of truſt and power.

Their houſes are all built after the model of the Perſian houſes; they likewiſe imitate them in eating, ſitting, lying, &c. they have buttons and loops to their veſts, and wear them open at their breaſts. The habits of the women are entirely Perſian; the mens covering for the legs and feet is in the Perſian faſhion, but their bonnets or hats reſemble thoſe of the Polanders.

The Georgian nobles are all tyrants, and exerciſe the moſt deſpotic cruelty over their vaſſals and dependants, whoſe properties, liberties, and lives, they think at their option.

The ſovereignty of the Turks and Perſians over Georgia, is rather nominal than real, for as they are a hardy warlike people, and can eaſily retire to and defend the paſſes of their mountains, it would be dangerous to quarrel with them, as no army could ſubdue them, and from the nature of their country, they might become exceeding troubleſome by making incurſions into the neighbouring Turkiſh and Perſian provinces.

Though the prince of Georgia is a Mahometan, the generality of the people are Chriſtians, or at leaſt pretend to be ſo, for they are ſo extremely ignorant, that they ſcarce underſtand the meaning of what they profeſs. Sir John Chardin mentions an abſurd cuſtom which prevails in this country, the reaſon of which he could never find out, that is, the building their churches upon high, and almoſt inacceſſible places, where they are abandoned to the injuries of the weather, and ſuffered to be the habitations of birds. From their ſituation the Georgians can ſee them at a great diſtance, when they never fail to ſalute them with great reſpect, but take care ſeldom or never to enter them. In ſome of the towns, however, the churches are kept pretty decently. Beſides the patriarch there are ſeveral biſhops, and a great number of inferior clergy.

Some of the Georgians, who have more decency and conſcience than their neighbours, follow the Armenian cuſtom of marrying their daughters when infants, to prevent their being ſold for ſlaves, or taken away by the great lords as concubines.

The only conſiderable and fortified towns in Georgia are four in number, viz. Teſlis, Gory Caket, Zagan Suram, and Aly; and the principal rivers are the Kur or Cyrus, and the Aragus; the firſt riſes in the Moſchian mountains, and diſcharges itſelf into the Caſpian Sea; the latter ſprings from the mountains, which ſeparate Iberia from Colchis, and falls into the Cyrus.

Teſlis, the capital of Georgia, is one of the beſt cities in the oriental regions; it is watered by the river Kur. The walls are ſtrong and handſome; it contains fourteen churches, ſix belong to the Georgians, and eight to the Armenians: the cathedral, called Sion, is a ſtone church, built near the river. A large dome, ſupported by four maſſy pillars, riſes in the middle, the inſide is filled with miſerable Greek paintings; and adjoining to it is the biſhop's palace.

On the declivity of the mountain there is a large fortreſs, containing an arſenal, a market, and a public ſquare. Here is not a ſingle moſque, which is rather particular as the city belongs to the Perſians, and the prince himſelf hath uſually been a Mahometan; but prince Heraclius, who is ſuppoſed to reign in Georgia at preſent is a Chriſtian, and we have been informed hath attempted to throw off both the Turkiſh and Perſian yoke, and to prevent the inhabitants from ſelling their progeny as ſlaves; how far his laudable endeavours have been ſucceſsful we cannot pretend to ſay; but hope, from the Turks having been engaged in an important war with the Ruſſians, and from the prevailing deſtractions in Perſia, that he hath been able entirely to render himſelf independant of the infidels.

The Georgians uſe bells in their churches, ſell pork in the markets, and vend wine in the ſtreets. The Bazars, Caravanſeras, and ſome of the houſes are built of ſtone, but the generality are only erected with mud and bricks, and are low and dark. The ſtreets are very badly paved, and conſequently diſagreeable either in wet, or dry weather. The palace of the prince is a ſuperb building; it is adorned with extenſive and beautiful gardens, aviaries, falconries, &c. and before it there is a large ſquare ſurrounded by ſhops. Teſlis is ſituated in 42 deg. 47 min. north latitude, and 47 deg. 5 min. eaſt longitude. It is very populous, the ſtaple commodity is furs, but great quantities of raw ſilk are ſent to various places, as the Georgians know nothing of weaving. The inhabitants of the city are thought to amount to about 20,000. Many tolerable houſes, and fine gardens, render the environs very pleaſant for ſeveral miles round.

The principal amuſement of the inhabitants of Teſlis is bathing: the baths are agreeable places, and contain fine ſprings, ſome hot, others cold, and others lukewarm. The Grand Vizir's houſe is the fineſt in the city, and the Capuchin's monaſtery is pleaſant; theſe Italian fathers receive from Rome annually but 25 Roman crowns each to maintain them; but they are permitted to practiſe phyſic, of which they know very little. If the patient dies they receive no pay; if he recovers, ſlaves, wine, cows, ſheep, &c. are ſent to the convent, by way of gratuity. The Georgians have no manner of notion of taking money, but love to deal by way of barter; travellers have therefore an opportunity of procuring the moſt excellent proviſions in great quantities, in exchange for trifles, ſuch as necklaces, rings, bracelets, knives, pins, needles, &c. they uſe neither weights or meaſures, and are ſuch bad arithmeticians, that they cannot count an hundred.

In Georgia, a merchant is leſs reſpected than a mechanic; and a mechanic leſs than a huſbandman. The principal merchants and traders are Armenians, whom the Georgians naturally hate, and look upon in the ſame deſpicable light as Jews are conſidered in Europe. One of the moſt reſpectable employments in Georgia is that of a public executioner. The profeſſion is deemed reſpectable and honourable, and the profeſſors are all rich; if any man can trace a hangman amongſt his anceſtors, he is extremely proud of it, and never fails to mention it frequently with exultation: at the ſame time obſerving that nothing is ſo noble as executing juſtice, and that the ſafety of the ſtate depends on the extermination of criminals.

With reſpect to Turkey and Perſia, Georgia is in much the ſame predicament as Flanders is in Europe; for, when a war happens between thoſe empires, this country is uſually the ſeat of it. In 1578, the Turkiſh forces under the command of Muſtapha Baſſa took Teſlis; but the Perſians coming to the aſſiſtance of the Georgians, the Turkiſh troops were defeated, and 70,000 of their men were ſlain in the battle. In 1583, hoſtilities were re-commenced, but the Turks were again unſucceſsful.

The prince of Georgia, beſides what is uſually allowed him by the emperor of Perſia, has the cuſtoms of Teſlis, the duties upon brandy and melons, and one ſheep for every fire-hearth in the whole country, which amounts to 40,000 ſheep; the crown eſtates ſupply him with wine, butter, wax, grain of all kinds, vegetables, fruits, &c. A great deal of gun-powder is made in Georgia, particularly at Teſlis, the mountains near that city producing large quantities of nitre. The people eat and burn a great deal of linſeed oil, which they have in great plenty, but they value only the ſeed, as they have no idea of beating the ſtalk for ſpinning.

When a Georgian dies, a biſhop ſays maſs over the corpſe, for which he receives a hundred crowns. If the defunct has not left money ſufficient to diſcharge this exorbitant demand, ſome of his quondam friends very obligingly ſell his wife and children for ſlaves, to raiſe the money; for the clergy muſt not go unpaid: the biſhop then ſays maſs, and afterwards lays a letter upon the breaſt of the corpſe, which is only a complimentary card to St. Peter, to inform him that the funeral expences have been honeſtly paid, and to entreat him therefore to be ſo obliging as to open the gates of paradiſe to the deceaſed; the body is then wrapt up in linen and buried. The Mahometans here have the ſame abſurd cuſtom of ſending a note by the dead to Mahomet.

The Georgian men are uſually more ignorant than the women; for the girls in general are brought up in monaſteries, where they learn to read and write. If any of the girls chuſe to become profeſſed nuns, they are authoriſed to baptize and apply holy oil.

The language of the Georgians is remarkable for its beautiful ſimplicity. Father Lami in his art of ſpeaking, mentions it in the following words, “all the names derived from the primitives differ only in this termination, *jani*. If they are names of dignity, offices, or any art, the derivatives add *me* to the primitives. By placing the ſyllable *ſa* before the name of a thing, they form a derivative, which denotes the place of it, thus *thredi* ſignifies a dove, and *ſathredi*, dove-houſe; *chueli*, cheeſe; and *ſachueli* the place where it is kept.”

Many travellers, particularly the ingenious Monſieur Tournefort, inſiſt that the terreſtrial paradiſe, where Adam and Eve firſt received being, was in Georgia. The latter gentleman ſays, “it cannot be doubted but that Paradiſe muſt have been in the way between Erzeron and Teſlis, if it be allowed to take the Phaſis for Piſon, and Araxes for Gihon, and then not to remove Paradiſe too far from the heads of theſe rivers, it muſt of neceſſity be placed in the beautiful vales of Georgia. And if we may ſuppoſe the Terreſtrial Paradiſe to have been a place of conſiderable extent, and to have retained ſome of its beauties, notwithſtanding the alterations made in the earth at the flood; and ſince that time, I do not know a finer ſpot to which to aſſign this wonderful place.” He again ſays, “as to Paleſtine, where ſome would perſuade us that Paradiſe lay, to me it ſeems trifling, to attempt to make four rivers of Jordan, which is itſelf but a brook or rivulet, and beſides, this country is very dry and rocky.”

The weſtern parts of Iberia or Georgia, which the moderns call Mingrelia, but which was known to the ancients by the appellation of Colchis, is bounded on the eaſt by Georgia, properly ſo called; on the weſt by the Euxine ſea; on the north by mount Caucaſus; and on the ſouth by Armenia and part of Pontus.

Mingrelia is watered by many rivers, viz. the Corax, Hippus Cyaneus, Chariſtus, Abſarus, Ciſſa, Ophis and Phaſis, where the Argonauts landed. All the above rivers empty themſelves into the Euxine ſea, but none of them are conſiderable, except the Phaſis, which riſes in mount Caucaſus. The inhabitants of this celebrated mountain are ſaid by the moſt authentic writers to have little beſides ſpeech, which can entitle them to humanity; they are tall and well made, their looks are fierce, and indicate the ſavage diſpoſition of their minds. They are in fact the moſt daring, ferocious, and determined robbers in the world.

The country in general is extremely woody, very uneven, full of hills, and but little cultivated; the ſoil is bad and ſterile, the fruits are all ill taſted and unwholeſome, except the grapes, which might be converted into ſome of the beſt wine in the univerſe, if the natives did but know how to make it. Rains almoſt continually fall, which occaſion ſuch a quantity of humid vapours to mingle with the hot exhalations natural to the climate, that peſtilencies, and a variety of other diſeaſes afflict the natives almoſt continually. The earth is ſo moiſt that the few who turn their thoughts to agriculture, ſow their wheat and barley without ploughing; and for their other ſeeds, they turn up the land with little wooden ploughs, which are ſufficiently ſtrong to make furrows in ſo ſoft a ſoil. Colchis was ſaid by the ancients to be exceeding pleaſant and fertile, and even to abound in mines of gold, which gave riſe to the celebrated fable of the golden fleece, and the Argonautic expedition; for the inhabitants uſed to catch the gold duſt, which was brought down by the torrents from mount Caucaſus, by ſetting fleeces of wool acroſs ſome of the narrow paſſages of thoſe torrents.

The country abounds in beeves, hogs, wild boars, ſtags, and other veniſon: likewiſe in partridges, pheaſants, quails, &c. On mount Caucaſus, falcons, eagles, pelicans, tigers, lions, leopards, wolves, and jackalls breed.

Their bread is made of a ſmall grain, called gomm; it is agreeable to the taſte, ſalubrious, cooling, and laxative. The people of quality, however, eat wheaten bread, not that they like it better, but becauſe it is more ſcarce. The principal food is beef and pork, the latter being excellent. The nobility ſpend a great deal of time in killing and catching game, ſuch as pheaſants, water fowl, &c. but their favourite diverſion, is flying the falcon at the heron; which is no ſooner taken than they cut the beautiful tuft of feathers from its head, and let it go again. They have a great number of excellent horſes, which are never ſhod, nor fed with corn.

The country is every where interſperſed with houſes, but there are no towns, except two little ones by the ſea ſide. With reſpect to caſtles there are about ten in number, in the principal of which, named Rues, the prince keeps his court. Their caſtles are built of ſtone, to the height of about fifty feet, in the midſt of a wood. Here their treaſures are depoſited, though the garriſon conſiſts of only about ſixty perſons; near the caſtle are ſeveral magazines for proviſions, built of wood, which likewiſe ſerve for places of retreat upon emergencies. They have many huts made of branches of trees, canes and reeds; and are ſo ſecure in theſe retreats, that none can come at them, but by one winding narrow paſſage, which is always ſtopt up when they apprehend an attack.

As the Mingrelians have great plenty of timber, they build their houſes of wood, but never raiſe them above two ſtories. They have neither windows nor chimnies, but are furniſhed with beds and couches; at night, not only the whole family, but the cattle all lie in one room.

The men are well proportioned, and the women pretty, but they paint their faces and eye-brows; they wear their hair in curled ringlets, are witty and polite, but vain, luxurious, treacherous, and ferocious; dextrous thieves, and glory in theft. They think it prudent, as well as lawful, to have many wives, becauſe they bring them many children, whom they can ſell for money, or barter for neceſſaries; when children, however, come too quick, they do not heſitate to murder them. They likewiſe murder the ſick and aged, and pretend they do it with the benevolent deſign of putting them out of their miſery; adultery is thought but a trifle: when a man catches another in familiarity with his wife, he obliges him to pay a hog, which is immediately dreſſed, and all three ſit down very lovingly to feaſt upon it.

The lords not only compel the peaſants to maintain them, but ſell them and their whole families whenever they think proper. They are the umpires in all diſputes between their vaſſals; but when there is a quarrel between any of the great lords, they have recourſe to arms. Their weapons are bows, arrows, ſwords, and lances.

The eccleſiaſtics have long beards, but the laity ſuffer very little of their beards to grow. They ſhave the head leaving only a little hair upon the forehead and round the ears. Their bonnet is made of felt, and in winter is lined with fur, but is not of much uſe to them, for when it rains, they put it in their pocket, and go bareheaded to ſave it. They are ſo poor that the common people go almoſt naked, and have only a covering of a triangular form, which they turn againſt wind or rain. They wear a ſhirt, but have ſeldom more than one at a time, and that they only waſh three times in the year. The ſhirt is tucked into a pair of breeches, and on the feet they wear ſandals made of the untanned hide of a buffalo, which are faſtened with thongs of the ſame. In winter they wear ſnow ſhoes.

The whole of every family of both ſexes eat together. Thus grooms and ſcullions dine daily with the king and queen. On holidays they eat veniſon, beef and pork, but at other times the maſters have fiſh and pulſe, and the inferiors nothing but gomms. If the weather will permit they dine in the open court. Both ſexes uſually get drunk at their entertainments, when the men boaſt of their thefts, and the women of their debaucheries.

The continual ſale of the Mingrelians to the Turks, and Perſians, and their perpetual ſquabbles among themſelves, have greatly depopulated the country. The revenues of the prince are eſtimated at about 20,000 crowns per annum, which are raiſed by fines, impoſitions, the ſale of ſlaves, and duties on all imports and exports: of this money he ſpends very little, for his crown lands are more than ſufficient to maintain him, and the people are obliged to work for him for nothing. His forces are principally cavalry, and do not amount to above 4000 effective men. Every lord leads his own people to battle, but they are ſo badly diſciplined that they march, charge, and retreat without order. All commerce is carried on by barter, though they have money which bears the Perſian ſtamp; but is coined in Georgia; the value of which is always fluctuating.

The Mingrelians profeſs themſelves Chriſtians, but are exceedingly ignorant in all religious matters; few of the clergy can either write or read, but they greatly impoſe upon the laity, by pretending to divination. Moſt eccleſiaſtical writers ſay that a Chriſtian ſlave converted theſe people in the reign of Conſtantine the Great; but the Mingrelians themſelves attribute that work to St. Andrew, whom they affirm came and preached among them, at a place called Piguitas, where there is at preſent a church. The head of their religion is called Catholicos, who is obliged to go once in his life to the above-mentioned church to make holy oil.

When a Mingrelian is ſick, a prieſt is ſent for, not to pray by him, but to predict whether he will live or die. Having opened a book he looks gravely in it, though he is unable to read a line; then ſhutting the book ſuddenly, he declares that the patient will inevitably die, unleſs a very handſome preſent is made to himſelf. The ſick perſon being greatly terrified entreats the prieſt to take what he pleaſes. The conſcientious clergyman does not want twice bidding, but packs up whatever he can lay his hands upon, and drives away all the poor man's cattle into the bargain; thus do theſe ſuperſtitious people ſuffer themſelves to be plundered by their ignorant clergy.

The Catholicos is allowed by the government 400 vaſſals, who are obliged continually to work for him, that he may be ſupplied with whatever he wants. In return for their labour he does not give them any pay, but takes away their wives, and ſells their children for ſlaves. Sometimes he makes a tour through his whole dioceſe, which extends not only all over Mingrelia, but throughout Imeretta, Guriel, Abca, and Mount Caucaſus. In theſe excurſions he does not attempt to regulate the paſtors, or inſtruct the people, but plunders and robs both clergy and laity of all he can lay his hands on. Indeed, if he was willing to teach his inferiors he could not, for moſt Catholicos have been ſo ignorant as ſcarce to know how to ſpell their own names. The Catholicos has ſix biſhops immediately under him; and theſe heads of the church abſurdly make the whole Chriſtian religion to center in one article, that is, the abſtaining from eating of fleſh. They neither preach nor pray; their moſt important buſineſs being to get drunk daily: the inferior prieſts copy their ſuperiors; and the people in general think they cannot do better than to imitate the clergy. It is no wonder, therefore, that the Mingrelians have been deemed by travellers ſome of the wickedeſt wretches upon the face of the earth. Sometimes, after the prieſts have with impunity defrauded the people, and the Catholicos have robbed both, the prince takes it into his head to depoſe and plunder the Catholicos.

The cathedral is a tolerable building, and the images within are finely adorned with gold and jewels. The ſuperior clergy wear long beards, black bonnets, and robes of ſcarlet and velvet; but thoſe of the inferior claſs make but a deſpicable appearance, and are obliged to work for their great lords as hard as the laity. The generality of their other churches are as naſty as hog ſtyes: and their images are kept very filthy, though their worſhip of them is exceedingly idolatrous. Having no bells, when they call the people to church, which is but ſeldom, they ſtrike againſt a board with a great ſtick. They pay the greateſt reſpect, and make the largeſt preſents to thoſe Saints who have the character of being the moſt cruel and ſavage. St. Giobas is their greateſt favourite; becauſe they think that he would kill all who came near him, they therefore only peep at him at a diſtance, and lay down their preſents. Their maſs is after the Greek manner, with this difference, the Greek prieſts repeat the whole perfectly, but the Mingrelians only mumble the ceremony, and blunder at every other word. For their chalice they have a wooden bowl, and a wooden diſh for their patten. They conſecrate both leavened and unleavened bread, and drink the wine without its being mixed with water.

They baptize by immerſion; and as ſoon as the child is chriſtened, prieſt, parents, godfathers and gueſts, indulge themſelves in gluttony and intoxication to the greateſt exceſs. When a man wants a wife, he muſt buy her: a tolerable good price is given for a virgin, leſs for a widow, and leaſt of all for a woman who has been divorced. When the nuptial contract is made, the couple may cohabit together previous to the payment of the money. They may alſo divorce their wives either for barrenneſs or ill-nature.

They keep their dead forty days above ground, during which time they mourn. At firſt, they make a terrible howling and ſcreaming, tearing their cloaths all into tatters, beating their breaſts, ſcratching their faces, and pulling off their hair by handfuls; but their lamentations gradually diminiſh, till the fortieth day, when the body is buried; an entertainment is made, the moſt extravagant mirth is encouraged, and the mourners get drunk in order to forget the deceaſed. When any of the laity die, a biſhop always performs the funeral ſervice, and then lays claim to all that belonged to the deceaſed; but when a biſhop dies, the prince himſelf ſays maſs, in order to have the privilege of plundering his houſe. Thus a burial is generally the ruin of a whole family.

The Mingrelians, when they eat pork, or drink wine, make the ſign of the croſs, for which none of them can give the leaſt reaſon. All their prayers are addreſſed to their ſaints, to whom they ſacrifice, and their greateſt feſtivals are when theſe images are carried about in proceſſion, in order to get money from the people. At Chriſtmas and Eaſter, they do not work, but labour all the reſt of the year, for they obſerve no Sabbath. They keep the four great lents like the Greeks, viz. 48 days before Eaſter, 40 days before Chriſtmas, St. Peter's faſt, which holds a month, and the faſt of the Virgin Mary, which laſts 15 days.

In Mingrelia are ſome monks of the order of St. Baſil. They obſerve the faſts with great punctuality, but are very little ſollicitous about any other points of religion. They ſuffer their hair to grow, eat no fleſh, and wear black bonnets. There are nuns of the ſame order, who are neither confined to any particular place of reſidence, nor reſtricted by any vows, but become ſeculars when they pleaſe, and reſemble nuns in nothing but wearing black veils.

In ancient times there were ſome cities of note in this country, particularly Pityus, Dioſcurias, and Aea on the Phaſis, ſo named from the river in which it ſtood; Cyta, at the mouth of the river Cyaneus, the birth place of the famous Medea, called from thence by the poets Cytæis, Saracæ, Zadnis, Surium, Madia, and Zaliſſa.

There are two principalities in Weſtern Georgia, beſides Mingrelia, viz. Imeritia, or Imaretta, and Abaſſia, or Abcaſſia. They lie to the ſouthward of Mingrelia along the Euxine ſea, and the princes of both are tributary to the Grand Seignior.

Imaretta is about one hundred and twenty miles in length, and ſixty in breadth; it contains many hills and woods, but the plains produce corn, cattle, pulſe, &c. It is upon the whole more fertile and plentiful than Mingrelia. They have ſome excellent iron mines, carry on a great deal of commerce, and coin money. The principal towns are Cotatis and Akalziki.

Cotatis was the reſidence of the prince or king of Imeretta, but is now only the reſidence of a Turkiſh Baſſa. It is ſituated at the foot of a mountain, on the top of which there is a ſtrong caſtle to command and defend it. It is watered by the Phaſis; the town has no walls, and contains only about two hundred houſes. It lies open on all ſides, except where the rivers and mountain ſurround it. On the oppoſite ſide of the river, there is a citadel on an eminence, which has a double wall, and is flanked with high towers. It lies in 42 deg. 23 min. north latitude, and 43 deg. 54 min. eaſt longitude.

Akalziki is likewiſe the reſidence of a Turkiſh Baſſa. It is ſituated in a hole, ſurrounded by about twenty hills, in 41 deg. 55 min. north latitude, and 44 deg. 55 min. eaſt longitude; the river Kur flows very near it. The town contains about four hundred houſes; the inhabitants are a mixture of Georgians, Armenians, Jews, Turks, Greeks, &c. who have ſeveral churches and a ſynagogue. The houſes are built of wood, and the walls and fortifications are old and ruinous.

Abcaſſia is the northernmoſt of theſe countries, having the Euxine ſea to the ſouth; Circaſſia on the weſt, and Mount Caucaſus on the north and eaſt. The principal traffic is in ſlaves; the inhabitants, however, deal in the ſkins of tygers, deer, &c. boxwood, honey, wax, and thread, which they exchange with the merchants who come upon the coaſt, for many things which they have occaſion for. They were once Chriſtians, but at preſent are exceedingly ignorant, and little better than ſavages. They go almoſt naked, and live in little mean low huts.

The Mamalukes, who were once ſo celebrated in Aſia and Egypt, and contended ſo long with the Ottomans for ſuperiority, were no other originally than Georgian children, who being brought up to a military life, became ſo powerful as to revolt againſt their maſters, and uſurp the throne of Egypt.

Moſt geographers include Comania in Georgia, which is bounded by the Caſpian ſea to the eaſt, by a ridge of mountains which part it from Circaſſia to the weſt, by Aſiatic Muſcovy to the north, and by Georgia on the ſouth: the country is thinly inhabited, and badly cultivated; but the ſoil is flat, low, and fertile. It is watered by ſeveral rivers, which deſcend from the mountains about Caucaſus. The climate is rather cold, and pretty much ſubject to rains. The inhabitants, who are called Comani, or Kamouche, live principally by plunder. They wear Perſian linen and ſilks, but dreſs like the natives of Little Tartary: the men wear ſhort jackets and drawers, and the women long looſe gowns which reſemble ſhifts. They have nothing that can be called a town, but their little hamlets conſiſt of about ſixty huts. Their food is milk, game, the fleſh of their cattle, honey, ſuch fruits as their country ſpontaneouſly produces, and rice, which they have from Perſia.

Guriel, a ſmall diſtrict which appertains to Mingrelia, is too little known to admit of a deſcription; the manners of the people, however, are ſaid to be the ſame with thoſe of Mingrelia.

SECT. II.

Of the Dageſtan, or Dagheſtan Mountains, Mount Caucaſus, the Euxine, or Black Sea, &c.

DAgeſtan, Dagheſtan, or Dag-Eſtan, is bounded on the eaſt by the Caſpian Sea, on the weſt by mount Caucaſus; on the ſouth by part of Perſia, and on the north by Circaſſia. The appellation itſelf ſignifies mountaineers, for Dag implies a mountain, and Stan a country: the people call themſelves Dageſtan Tartars, or Tartars of the mountain. They are uſually accounted ſome of the moſt ferocious of all the Aſiatics, and are deemed the deſcendants of the ancient Parthians. Theſe people extend themſelves from the capital of Circaſſia, for about forty leagues along the coaſt of the Caſpian Sea.

They circumciſe their children, and uſe ſome other Mahometan ceremonials, but are ſtupidly ignorant with reſpect to religion in general. They wear coats of mail, carry helmets and bucklers, and uſe bows, arrows, darts, lances, and broad ſwords. Their faces are very ugly and tawny, and their hair black and diſhevelled: their dreſs is a long looſe gown, made of dark coarſe cloth, and over this they throw a cloak made of the ſkin of ſheep, or ſome other animal. Their caps, which hang down to their eyebrows, are made of various ſlips of cloth or fur. Their ſhoes are made of only one piece of ſkin, and are ſewed about the ancles in a clumſy manner. Their food is the fleſh of their numerous herds, and milk. They ſpare neither age, ſex, or condition, but rob all alike, and even plunder their very neareſt relations, whoſe children they ſell without the leaſt remorſe. They oblige all merchants to pay them tribute, and if ſtrong enough rob them of every thing, which occaſions the caravans always to have a powerful eſcort. There are as many petty lords, called Myrſas, as towns. From among theſe a chief is ſelected, called Shemkal. On the death of Shemkal, the manner of election is thus: the Myrſas aſſemble in a ring, in the middle of which ſtands the prieſt, who throws a golden ball among them at random, and he that firſt touches it is duly elected. His power, however, is limited by the others, nor is he much reſpected. Theſe Tartars are ſometimes confounded with the Leſgee, who are a different people, though near neighbours. Tarchu, the capital of this country, is ſituated on the weſtern coaſt of the Caſpian Sea, about forty miles north of Derbent. It conſiſts of about one thouſand wooden houſes, built after the Perſian manner, but in a more humble ſtile.

Mount Caucaſus, which lies between the Euxine and Caſpian Seas, is one of the higheſt mountains, or rather chain of mountains, in the univerſe. Innumerable fir trees are found upon it. It is full of terrible rocks, hideous precipices, diſmal caves, &c. Paths have been cut through it with immenſe labour for the convenience of paſſengers, but by reaſon of the ſteepneſs they are difficult to paſs even in ſummer, but in winter much more ſo, on account of the vaſt quantities of ice and ſnow. The higheſt parts are covered with ſnow all the year, which makes the paſſage exceedingly dangerous in windy weather; for the clouds of ſnow, when driven by a hurricane, have been known to overwhelm whole companies of men and horſes. The paſſage quite acroſs the mountain is about one hundred and twenty miles in extent: by the way are ſeveral villages, well ſupplied with proviſions; for the ſoil of theſe aſtoniſhing mountains is fruitful, and produces plenty of corn, wine, fruits, honey, cattle, &c. which is principally attributed to the richneſs of the manure yielded by the ſnow. The inhabitants have ſtore of poultry, eggs, pulſe, bread, &c. They breed hogs, whoſe fleſh is very fat and delicious. Though ſubject to the Ottoman Porte they call themſelves Chriſtians, but are in reality little entitled to that epithet.

The Euxine Sea was only deemed a lake by the ancients. It is by the moderns uſually called the Black Sea, though Tournefort obſerves, that it has nothing black but the name. It extends about nine hundred miles from eaſt to weſt, and about three hundred and eighty from north to ſouth, in ſome parts, but is leſs in breadth in others. It is encompaſſed by Crim Tartary and Circaſſia on the north; Anatolia, or Aſia Minor, on the ſouth; Turkey in Europe, on the weſt; and Georgia, on the eaſt.

None but the Turks are permitted to navigate this ſea, though infinite advantages would redound to the Porte, if it was open to the Franks, as the Ottomans are very unſkilful mariners, know little of navigation, are without charts, and do not underſtand the compaſs.

As this ſea hath no communication with the Mediterranean, and receives many large rivers into its boſom, its waters are freſher and clearer than thoſe of moſt other ſeas. The principal rivers which fall into it are the Danube, the Don or Tanais, the Nieper, the Phaſis, and the Nieſter. The Euxine Sea joins to the Paulus Mœotis, or ſea of Azoph, by the ſtreights of Caffa, which the ancients termed the Boſphorus Cimmerius.

SECT. III.

Turcomania, *or* Armenia Major, *and* Armenia Minor.

THE province of Turcomania is bounded on the north by Georgia, on the ſouth by Meſapotamia, on the eaſt by Perſia; on the weſt by Cappadocia and the Leſſer Armenia, from which it is ſeparated by the Euphrates. It is about three hundred miles in length, and two hundred in breadth, extending from 38 deg. 20 min. to 42 deg. north latitude, and from 39 to almoſt 42 deg. eaſt longitude.

This country in general is exceedingly mountainous, not but ſome fine dales, and pleaſant vallies, are interſperſed among the hills. The country, however, produces nothing without the moſt indefatigable induſtry. The inhabitants are forced to cut trenches in order to water it, and even many ſpots are watered by hand in the manner of gardens. But after all, every kind of grain is but indifferent. The wine is likewiſe bad. The cold is here very intenſe, and the fruit extremely backward. Snow ſometimes falls in June, but the hills are covered with it all the year round. We are informed by authentic ancient writers, that Lucullus, who commanded the Roman army in Armenia, was aſtoniſhed to find the whole country covered with ſnow at the autumnal equinox. Indeed the ſeverity of the weather was ſuch, that he loſt abundance of his troops by the cold.

Modern travellers likewiſe tell us, that in the middle of July ice is found every morning about the ſprings, yet while the ſun is up, the weather is very warm.

They have a ſingular method of ploughing the land. Ten or a dozen oxen are put to one plough. The furrows are made exceeding deep, to preſerve the ſeed from the intenſe cold, and to intermingle the ſoil of the ſurface, which is ſandy and dry, with the more humid earth that lies beneath; yet the land is ſo impregnated with ſalt and nitre, that the roots of every thing would be burnt up, if a profuſion of water was not every where uſed to meliorate the heat.

The rivers which water this country are the Cyrus, Lycus, Phaſis, Araxis, Tigres, and Euphrates. The mountains are Ararat, the Paryadræ, Maruſius, Antitaurius, Abus, Niphates, Moſchick, and Gordyæan mountains.

In ſect. 5, of chap. 7. we have given an ample account of the religion, cuſtoms, and ceremonials of the Armenians; we ſhall therefore only obſerve, that they ſpeak two languages, which are diſtinguiſhed by the appellations of vulgar and learned. The former is underſtood by the Armenians in general; but to be well verſed in the latter, is deemed a great accompliſhment, as it is only found in their ancient manuſcripts, and uſed in the performance of divine ſervice. They pretend that it bears no affinity to any other oriental language, but is ſuperior to them all, being more energetic, expreſſive, and elegant, and comprizing not only all the common, but all the technical terms of theology, and the various arts and ſciences. If what they aſſert is true, it only evinces, that the Armenians were formerly much more learned and poliſhed than they are at preſent.

The Armenian merchants are in general men of probity and politeneſs. They manage all the trade of the Levant, and are in fact the greateſt merchants in the univerſe. They ſpread themſelves over the principal parts of the world, as many are to be found in Italy, France, Germany, Holland, England, &c. and in the dominions of the Great Mogul; all over the Turkiſh and Perſian territories, in Siam, Java, the Philippine Iſlands, and all parts of the eaſt, China excepted. The Armenians ſtrike their bargains in the following ſingular manner: Several pieces of money are put upon a table, or any convenient place; the buyer and ſeller then diſpute with great ſeeming earneſtneſs about the price of the commodity; the buyer offering the money to the ſeller, who puſhes it away apparently with much indignation, and the ſquabble has ſuch an appearance of ill humour, that a ſtranger would be led to imagine, it certainly muſt terminate in blows. The whole, however, is a cuſtomary affectation, and when the broker, who is always preſent at this farce, thinks that an equitable price is offered, he ſqueezes the ſeller's hand till he roars out, which is a token that he accepts the buyer's terms.

The capital city of Turcomania is called Arzerum, or Erzeron. It is ſituated on the northern extremity of the province, about ten days journey from the frontiers of Perſia, and five from the Black Sea. It is the reſidence of a Turkiſh baſſa or baſhaw, is defended by a good caſtle, and has a ſtrong garriſon of Janiſſaries commanded by an aga; it contains about eighteen thouſand Turks, who in general purchaſe of the baſſa the name and privileges of Janiſſaries, or a diſpenſation of committing all kinds of diſorders with impunity. The pay of a Janiſſary from the government, is from about two-pence halfpenny to ten-pence per day. In this city about eight thouſand Armenians, and five hundred Greeks reſide. The Armenians have two churches, ſeveral monaſteries, and a biſhop.

Arzerum is a place of great trade, which principally conſiſts of copper and braſs wares, the ore of which is found in the neighbouring mountains; printed callicoes, red and yellow leather, ſilk, madder, caviare, gall nuts, and beautiful furs, particularly ſables. It is likewiſe a repoſitory for vaſt quantities of merchandize, which come from the Eaſt-Indies, and a great thoroughfare. All who go from hence to Perſia, except Turks, pay a capitation tax of five crowns, and five per cent. for all ſpecie which they carry with them. Every ſtranger who enters the town is obliged to pay five crowns, and all merchandize is taxed at nine per cent. ſix of which goes to the Grand Seignior, and three to the beglerbeg.

Fuel is very ſcarce, which is a great inconvenience in a place where the winters are ſo ſevere; in lieu of wood they are under the neceſſity of ſubſtituting cow-dung to burn. The ſummers are ſhort and hot, and the country near Arzerum is tolerably fertile, but produces no good wine. The wheat is ripe in about two months after it is ſown, and the barley in about four weeks. In the neighbourhood of this city a vaſt quantity of poppies grow, out of which the Turks extract their opium. The caviare is made of the ſpawn of ſturgeons brought from the Caſpian Sea, where theſe fiſh are remarkably fine; yet it is inferior to that made near the Baltic.

The piles of cow-dung, which is made into turfs, and the perpetual burning of that excrement, occaſion a ſmell throughout the city which is exceedingly offenſive to ſtrangers. Every thing you eat or drink, even the very cream, is tainted with this vapour; yet travellers aſſert that there are coals in the neighbouring hills, but the inhabitants neither underſtand their nature, nor how to dig for them. The water is excellent, rivulets of which run through moſt of the ſtreets, but the wine and brandy are difficult to be got at, though they are abominably bad when procured, for the ſale of them is no where more ſtrictly prohibited. The Greeks are obliged to inhabit the ſuburbs, becauſe being tinkers, they make ſuch a perpetual clattering in hammering and making a variety of brazen utenſils, that it would diſturb the tranquillity of the Turks; for thoſe gentlemen are ſo exceedingly delicate and indolent, that they cannot bear the thoughts of a noiſy trade. This city lies in 40 deg. of north latitude, and 41 deg. 15 min. eaſt longitude.

About ſix miles from the above city, there is a little village called Elija, which contains only a few ſmall houſes built with mud, but is famous for an excellent bath, which is a neat octagonal building. The baſon is likewiſe of an octagonal form, and throws out two guſhes of water as thick as a man's body. The Turks are continually flocking hither from Arzerum to bathe.

On the lake Van, or Wan, which is one of the largeſt in Aſia, there is a city of the ſame name, ſituated in 38 deg. 12 min. north latitude, and 44 deg. 55 min. eaſt longitude; it is large, and ſtands at the foot of a high craggy mountain, on which there is a fortreſs deemed impregnable, that commands the town and country, and has a ſtrong Turkiſh garriſon. The lake produces a variety of fine fiſh, particularly one of the pilchard kind, great quantities of which are exported to many diſtant places, as well as conſumed at home, being uſed in ſauces, and eaten in the ſame manner as anchovies. The lake is one hundred and fifty miles in circumference, receives many rivers into its boſom, and contains ſeveral iſlands; two of theſe iſlands, viz. Limdaſi and Adareton, are conſiderable, each having little villages and a monaſtery of Armenian monks on it.

Cars, or Kars, or as the Turks call it, Azem, is in 40 deg. north latitude, and 43 deg. 20 min. eaſt longitude, about one hundred and five miles north of Arzerum. Being the laſt Turkiſh town towards the Perſian frontiers, it is defended by a ſtrong caſtle built upon a ſteep rock. Behind there is a valley watered by a river, which diſcharges itſelf into the Arpagi, and theſe two rivers unite in dividing the two empires. The city is almoſt ſquare, and about half as big as Arzerum, but is neither populous nor handſome. All ſtrangers have two things to dread, viz. the extortions of the Turkiſh officers, and the depredations of robbers. The houſes are mean and in a ruinous condition. The baſſa of Car is ſubject to the governor of Arzerum. The country about it, though naturally fertile, is but very little cultivated. The Turks here have all private wells or ciſterns, from a ſuperſtitious notion, that the Chriſtians, who are much more numerous than the Mahometans, pollute the public waters, and render them unfit for a true Muſſulman to uſe.

Irvan, Erivan, or Chirvan, is ſituated in 40 deg. 10 min. north lat. and 45 deg. 30 min. eaſt long. It is about one hundred and eighty miles eaſt of Arzerum, and has been alternately poſſeſſed by the Turks and Perſians a great many times: in 1635 it was ceded to the Perſians; but whether the Turks have regained it during the recent revolutions of Perſia we are uncertain. It is a ſpacious place, but ill built and very dirty. The town is watered by two rivers, and the neighbouring country is extremely fertile in corn, wine, rice, cotton, &c. The caſtle is of no importance, and the fortifications are made of mud, ſo that heavy rains frequently damage it as much as artillery would. Over one of the rivers called Zengeric, there is a fine bridge of four arches. The governor is obliged to tranſmit to Conſtantinople an account of all caravans, ambaſſadors, ſtrangers, &c. who paſs through the city. Here proviſions are exceedingly cheap, particularly game, and the fruits and wine are admirable. The public ſquare, or piazza, is handſome, and the bazar, or market, capacious. The baths and caravanſeras, as well as the governor's palace, are elegant and capacious buildings. The river Zengeric iſſues from the lake of Erivan, which is about twenty-five miles in circumference, and contains an iſland, with an Armenian monaſtery, the monks of which lead a life uncommonly auſtere, never ſpeaking to each other but four times a year. Though the lake which ſurrounds them is plentifully ſupplied with the moſt excellent fiſh, and their little iſland abounds with a variety of delicious fruits, they muſt touch neither, except on the four times when they are permitted to ſpeak to each other. All the reſt of the year they are obliged to live upon herbs and roots, and even thoſe muſt not be obtained by cultivation, but ſuch as are the ſpontaneous produce of nature are to be ſelected. Near

Erivan is another famous monaſtery called the Three Churches, which is the reſidence of the great patriarch of the Armenians, under whom are forty-ſeven archbiſhops, who have each four or five ſuffragans. The archbiſhops, as well as the ſuffragans, uſually reſide in ſome monaſtery, over which they have a juriſdiction. Every Armenian above the age of fifteen is obliged to pay five-pence annually to the great patriarch, whoſe revenue amounts to about ſix hundred thouſand crowns: he is, however, out of this ſum obliged to pay a conſiderable tribute to the Porte, and to give alms to many poor Armenians.

Nackſivan ſtands about ſeven leagues from the Araxes. It was formerly called Artaxata, and was the reſidence of the ancient Armenian kings. It is built upon a plain which Hannibal gave to king Artaras, who then made it the capital of all Armenia. The celebrated battle between Lucullus and Mithridates was fought near it. This city contains many bazars, caravanſeras, public baths, coffee-houſes, handſome ſtreets, &c. It is in 39 deg. north latitude, 75 deg. 55 min. eaſt longitude, and ſtands about ſixty-three miles ſouth of Erivan.

Zulpha, or old Zulpha, to diſtinguiſh it from new Zulpha, near Iſpahan, in Perſia, ſtands on the Araxes, which begins to be navigable about ſix miles below the town. It was from this province that the famous Shah Abbas carried 77,000 families to help to re-people ſome of the depopulated parts of his own kingdom. He ſettled part of them in the province of Ghilan, and the reſt at Iſpahan, but many of the former died by means of the ſeverity of the climate. Shah Abbas enjoined theſe captivated Armenians to apply themſelves to traffick, and gave them great privileges and encouragement; ſo that their poſterity are not only ſome of the richeſt people in Perſia, but are the moſt diſtinguiſhed merchants in thoſe parts, trading to the Levant, and many other parts of Aſia, and correſponding with the merchants of moſt commercial nations. About Zulpha are ſeveral Armenian monaſteries, the monks of which are Roman catholics of the dominican order; many young Armenians are ſent to Rome to be educated, who on their return fill the vacancies that may have happened in the monaſteries. The diſtrict of Zulpha contains about 6000 ſouls, who are all Roman catholics, and do not in the leaſt differ in their worſhip from thoſe of Europe, except that maſs is celebrated in the Armenian inſtead of the Latin tongue. Their archbiſhop is choſen by themſelves, but he is obliged to go to Rome to be confirmed by the Pope before he can officiate. The monks of one of the monaſteries pretend that St. Matthew and St. Bartholomew ſuffered martyrdom there, which induces great numbers of both Chriſtians and Mahometans to reſort thither. At the foot of a high mountain near Zulpha are ſome medicinal ſprings, which are celebrated for many virtues, but more particularly for curing thoſe that are bit by any venomous creatures.

Armenia Minor is at preſent of no great importance, though it was formerly very conſiderable, being bounded on the eaſt by the Euphrates, which parted it from Armenia Major, on the ſouth by mount Tauris, and on the weſt and north by a long chain of mountains, called Antitauris, Amanus, &c. It is in general a mountainous country; but in ſome places there are fruitful vales, abounding with olives, vines, &c. This country was a part of Cappadocia till the reign of Antiochus the Great, when Zadriades and Artaxias, ſeizing on Armenia, and adding it to ſome of the neighbouring provinces, introduced the diſtinction of Armenia the Greater and Leſſer. In the Roman times it was divided into four provinces, viz. Laviana, Mariana, Aravena, and Melitene, which contained the following cities, Melitene, Nicopolis, Garnace, Arabyſſus, Daſcuſa, Zimara, and Ladana. The manners, cuſtoms, &c. of the people always were and ſtill are the ſame as thoſe of Armenia Major.

It is imagined that Armenia was firſt peopled by the immediate deſcendants of Noah; it then became a kingdom, and remained ſo till it was ſubdued by the Perſians; it was afterwards poſſeſſed by the immediate ſucceſſors of Alexander the Great, then conquered by the Romans. About the year 687, the Saracens made themſelves maſters of it, and held it till they were deprived of it by the Tartars and Turks, from whom it had the name of Turcomania.

It was on mount Ararat in Armenia that the ark of Noah reſted; but on what particular part geographers and hiſtorians are not agreed; the Armenian monks tell many fabulous ſtories which are not worth repeating concerning it. Mr. Tournefort tells us that the aſcent is not only difficult and tedious, but even dangerous, through the ruggedneſs of ſome parts, and deep ſands of others; not to mention the danger from the beaſts of prey; the horrid precipices are beheld with terror, even by the guides themſelves. The ſituation of Ararat was, however, very convenient for the ſons of Noah to proceed to the land of Shinaar, as the diſtance is but trifling.

SECT. IV.

Of Diarbec *in general.*

DIARBEC in its largeſt extent comprehends the provinces, anciently called Meſopotamia, Chaldea, Babylonia, and Aſſyria, and now termed Diarbec, properly ſo called, Yerach, Irac Arabic, or Eyrace Arabic, and Curdeſtan.

It extends about 600 miles along the banks of the Euphrates and Tigris, from mount Taurus on the north, to the Perſian gulph on the ſouth. The breadth in ſome places is 300, and in others 150 miles.

The air is exceedingly temperate, and ſerene, unſcorched by exceſſive heats, and not incommoded by ſevere froſts. The country produces ſilk, and is fertile, with very little cultivation, being rich in grain, fruits, and paſturage. Numerous flocks, and abundance of cattle feed on the latter; indeed, in ſome parts there are conſiderable uninhabited deſarts.

The celebrated rivers Euphrates and Tigris flow through this country, and not only ſupply it with excellent fiſh, but contribute exceedingly to its beauty and fertility. The Tigris riſes in the Armenian mountains, and acquired its name from its rapidity, for that word in the Median language implies a dart or arrow. It paſſes through the lake Arethuſa, and afterwards ſinking into the earth riſes again on the other ſide of mount Tauris; that it is the ſame river, hath been evinced by a variety of experiments, for things thrown in on one ſide, are brought up on the other. It proceeds from thence to the lake Theſpites, but often ſinks under ground by the way, particularly in one place, where it hides itſelf for the ſpace of twenty five miles, and then breaking up to the ſurface of the earth, it proceeds with great rapidity. Between Aſſyria and Meſopotamia it receives ſeveral rivers into its boſom; and below Bagdat it branches into two channels, which both diſembogue themſelves into the Euphrates, and by that means form an iſland.

The Euphrates, which is the moſt conſiderable river in Aſia, hath its ſource in mount Tauris; proceeding weſterly it croſſes Turcomania, then turning ſouthward, it divides Syria from Diarbec. Afterwards running along the Weſtern limits of Arabia Deſerta, it waters a great number of towns, and then flows ſmoothly to the city of Aria; where the reflux or tides of the Perſian gulph diſturb its ſtream, and diſcolour its waters, though ninety miles diſtance from it. At about 60 miles from the Perſian gulph it unites with the Tigris. In general it flows gently, and waters a great number of fertile, and delightful plains; its banks are embelliſhed with perpetual verdure, and adorned by many trees, particularly palms; it is neither deep nor wide, except when the melting of the ſnows on the Armenian mountains occaſions it to ſwell; but the waters are deemed exceedingly ſalubrious. Diarbec, as a frontier province towards Perſia, is always well guarded; yet ſuch is the tyranny of the Turkiſh government, and the indolence of the people, that the country is very little cultivated, and not populous. The diviſions of this province, as well as of all others belonging to the Turkiſh empire, are into beglerbegates and baſhaſhips. Theſe are ſubdivided into ſangiacſhips, inferior to which, are the ziamets and timaroits.

SECT V.

Diarbec Proper, *or* Meſopotamia.

DIARBEC Proper, or as the Arabs call it, the Iſland, from its being ſituated between two rivers, is governed by a beglerbeg, under whoſe juriſdiction twelve ſangiacs act.

The capital of this province is the city of Diarbec, ſituated in 37 deg. 35 min. north lat. and 40 deg. 50 min. eaſt longitude. It is encompaſſed by two walls, the outermoſt of which is defended by 72 towers; there are but three gates, over that towards the weſt ſome Latin and Greek inſcriptions are ſeen, though many of the letters are almoſt obliterated. The name, however, of Conſtantine is ſtill viſible, and frequently repeated, which gives occaſion to ſurmiſe that it was either originally built, or greatly repaired and improved by that emperor. The Tigris forms a half moon about it, and from its walls to the water ſide, there is a ſteep precipice. It contains about 20,000 inhabitants, and upon the whole is one of the moſt commercial, ſtrong, opulent, and populous cities of all Aſiatic Turkey. It is ſupplied with water from the Tigris by means of an artificial canal, and embelliſhed with many noble piazzas or market places, and other elegant buildings, particularly a ſpacious grand moſque, which was once a Chriſtian church. On the ſides of the river are ſeveral caravanſeras or inns; and near the town is a chapel, in which the Turks affirm that Job lies buried: about a league from the city, the Tigris is fordable, nevertherleſs there is a ſtone bridge over this very part, on account of the floods, which are occaſioned by the exceſſive rains and melted ſnows, and which often render the ford impaſſable. The neighbouring country is pleaſant and fertile. The pigeons are larger and more delicate than any in Europe. The meat, bread and wine are admirable, and the fruits excellent.

The men are more affable here, and the women are treated with much more politeneſs, and have greater indulgence granted them, than in any other part of the Turkiſh empire. The chief manufactories carried on here are dying, dreſſing and tanning, particularly goats ſkin, which is commonly known by the name of Turkey leather, of which immenſe quantities are vended in all parts of Aſia and Europe: they likewiſe dye linen and cotton to great perfection. The waters of the Tigris are ſaid to be admirably adapted to dying, and give the leather a finer grain, and leather, linen, and cotton, a livelier colour than any other waters.

The baſſa, who is governor of this city, is exceedingly powerful, and uſually has a body of 20,000 cavalry under his command, that he may be the better enabled to repel the incurſions of the Curdes and Tartars, who in great companies of horſe attack and rob the caravans.

The city of Moſul or Mouſſul ſtands on the banks of the Tigris, and is ſituated in 36 deg. 59 min. north latitude, and 43 deg. eaſt longitude, oppoſite to the ruins of the ancient city of Nineveh. It is ſurrounded by handſome ſtone walls, and is very ſpacious, being about a league in circumference, but the number of inhabitants are not proportionable to the extent. The people have great commercial connections with the inhabitants of Bagdat, and the merchants of Curdiſtan. Caravans likewiſe paſs through it to and from Perſia. The baſſa, whoſe reſidence is in the caſtle, has always 3000 men under his command. It is ſingular, that the ſoil on the city ſide of the river is exceedingly barren, but on the oppoſite it is very fertile. The heat is ſo exceſſive in ſummer, that none go out of doors from two hours after ſun riſe till an hour after ſun ſet. There is likewiſe a malignant and dangerous wind called ſamiel, which reigns from hence to Surat, and is ſuppoſed to be the ſame eaſt wind mentioned by Job. It is impregnated with little ſtreaks of fire as ſmall as hairs, which immediately kill thoſe who breathe or inhale them, and turn them as black as a coal. When the people perceive them coming, they fall flat on their faces, and ſometimes eſcape. This wind is felt chiefly on the banks of the river, but not on the water, and is deemed to proceed from ſulphurous vapours, which are kindled by agitation. Independent of this wind the hot air is often dangerous and injures the lungs, inflames the blood, and parches the ſkin, or raiſes it into bliſters, and occaſions it to peel off. On this account travellers wear a kind of maſk made of a ſoft black crape to preſerve their eyes. But if after all their precaution they become inflamed, the afflicted perſon anoints them with a mixture of ſugar and long pepper ſifted very fine, and made into a ſalve.

Rika or Racha ſtands on the Euphrates, in 35 deg. 58 min. north latitude, and 39 deg. 50 min. eaſt longitude, about 105 miles ſouth weſt of Diarbec; the baſſa, who reſides in the caſtle, has a garriſon of 12,000 ſpahis; it is, however, but a mean town, and contains nothing to merit deſcription.

Orpha or Orfa, lies in 37 deg. 16 min. north latitude, and 39 deg. 15 min. eaſt longitude; and is ſituated at the head of the river Scirtas on the eaſt ſide of the Euphrates, and about 60 miles from it. The inhabitants affirm that it was the place where the city of Edeſſa ſtood, and where Abraham dwelt. The city is ſurrounded by a good ſtone wall, and is about two leagues in compaſs, but the houſes in general are deſerted, and in a ruinous condition, and thoſe that are inhabited are but low and ill built; upon the whole the place reſembles more a wilderneſs than a metropolis, though Tavernier is inclined to deem it the capital of Meſopotamia; the inhabitants carry on a great trade in ſome excellent tapeſtries, and yellow leather. The neighbouring country is exceedingly rich in corn, wine, fruits, &c. the city is governed by a beglerbeg, who has 150 janiſſaries and 600 ſpahis under his command, to awe the Arabian free-booters. Several pleaſant gardens ſurround the walls of the city, and are watered by ſmall artificial canals, which flow through cuts from one that is pretty large; in the time of our Saviour, this city and territory had a prince of its own named Agbarus.

Bir or Beer is in 37 deg. 15 min. north latitude, and 38 deg. 15 min. eaſt longitude. It is ſituated on the ſide of a hill to the eaſt of the Euphrates, and defended by two large old caſtles, the one on the land ſide, and the other on the banks of the river. The garriſon conſiſts of about 200 janiſſaries and 400 ſpahis commanded by a ſangiac. The houſes extend from the river ſide to the top of the hill, where the caſtle is placed, the walls of which are in a ruinous condition. On the oppoſite ſide is a noble, capacious, ſtrong, and well guarded caravanſera; the Euphrates is here about a mile broad, and its current ſmooth, ſo that it is a kind of ferry from Syria; caravans are not allowed to enter the city, but are obliged to paſs through a difficult road by the ſide of it; in order to gain a caravanſera on the top of a hill, at night the officers come to receive the cuſtoms from all, except thoſe who have ſaddle horſes. Here are all kinds of proviſions in plenty, particularly bread, wine, and fiſh. The neighbouring territory is pleaſant, fertile, and well cultivated, except to the eaſtward, where it is rough, hilly, and rather ſterile.

In Diarbec are a few other leſs conſiderable cities and towns, namely, Gezira, in 37 deg. 30 min. north latitude, and 39 deg. 10 min. eaſt longitude. It is ſituated in an iſland of the Tigris, the word Geriza ſignifying an iſland in the Arabic language. It is a ſmall but rich commercial city, where a great number of merchants meet to carry on a trade in tobacco and gallnut, which are plentifully produced in the mountains of Tauris. They make no wine, but dry all their grapes for raiſins. The city is governed by a bey.

Amadia, or Amad, is about 72 miles eaſt from Gezira, and the ſame weſt from Moſul. Zibin, in the midway between Orfa and Moſul, is a tolerable town ſituated on an aſcent. It is ſurrounded with good walls and ditches, well ſupplied with ſprings and fountains, and furniſhed with good ſtore of proviſions.

Niſbin, or Naſbin, about 35 miles from the Tigris, is the reſidence of a Turkiſh ſangiac. The city is divided into two wards, each on an eminence, with a large tract of ploughed land between. This gives it a pretty appearance at a diſtance, though both wards in reality are ſcarce worthy of the name of a ſmall village; however, arches, gates, and the remains of a noble church are ſtill viſible, which evince that its antient ſituation was far ſuperior to its preſent. The ſoil is fertile, and, as the chief buſineſs of the inhabitants is agriculture, the land is well cultivated, and the inhabitants plentifully ſupplied with corn, wine, fruits, &c. Merdin, or Mardin, is ſituated on the weſt ſide of the Tigris, between Moſul and Bagdat, and about 25 miles from Diarbec, in 37 deg. 15 min. north latitude, and 40 deg. eaſt longitude. It is about 5 miles in circumference, ſurrounded by a ſtrong wall, and defended by an excellent caſtle of about a mile in compaſs, which is ſituated upon an almoſt inacceſſible rock. The caſtle abounds in fine ſprings, and even contains corn fields. It is the reſidence of a ſangiac, and a garriſon of 400 janiſſaries and 200 ſpahis. Its ſtrength is ſuch, that Tamerlane the Great was obliged to abandon it, after having inveſted it for near three years. The Turks have the following proverb concerning its impregnability, "that to attempt to take Merdin, is like making ſigns to the blind." The city is well built, adorned with many noble houſes and a fine fountain, the waters of which come from the citadel. The manufactures are, ſilk, cotton and gold and ſilver ſtuffs. The air is temperate and ſerene: the territory rich and fruitful. Many chriſtians inhabit the city, who have an archbiſhop ſubject to the patriarch of Antioch.

SECT. VII.

Eyraca-Arabic; *or*, Irack-Arabi, *the Antient* Chaldæa.

EYRACA-Arabic, Yerack or Irack-Arabi, hath been anciently termed Shinaar, Babylonia and Chaldæa. It lies between 30 and 40 deg. north latitude, and is bounded on the north by Diarbec; on the weſt by the deſarts of Sham; on the ſouth partly by the ſame deſarts, and thoſe of Arabia; and on the eaſt by Suſiana and the Median and Aſſyrian mountains.

The name of Chaldæa is derived from the Chaldæans, and that of Babylonia originates from the tower of Babel. The air of this country is in general very ſerene and temperate, but at certain times it is ſo extremely dangerous, and the heats ſo exceſſive, that formerly many of the inhabitants uſed to ſleep in ciſterns of water; and this pernicious practice is at preſent not entirely diſcontinued. The inhabitants are ſometimes viſited by the peſtilential wind already mentioned in our deſcription of Moſul, and which has ſo much excited the attention of modern travellers and philoſophers. As they have no rain for eight months in the year, the land is watered from the Euphrates and other rivers, by means of a great number of engines admirably conſtructed for that purpoſe. Sometimes it hath not rained for the ſpace of two years and a half, and the inhabitants are thoroughly ſatisfied if it only rains thrice annually, as that is ſufficient to anſwer all their purpoſes.

Herodotus informs us, that in the land of the Aſſyrians it very ſeldom rained, and that though the country bore great reſemblance to Egypt, yet it was not watered by the inundation of a river, but by the induſtry and ingenuity of the inhabitants, which have rendered it one of the fineſt and moſt fertile countries upon the face of the earth. It certainly in general yields grain two hundred fold, and frequently three hundred; and its fertility is ſuch, that it would aſtoniſh a traveller who had ſeen all the reſt of the known world. The palms, particularly thoſe of the date kind, afford the inhabitants meat, wine and honey. The millet and ſeſame ſhoot up to the ſize of trees, and the barley and wheat have leaves of four fingers in breadth. They have neither olives nor grapes, but the ſeſame is an excellent ſubſtitute to furniſh oil, where olives are wanting, and the palm ſupplies them with wine in lieu of grapes.

Formerly the Tigris and Euphrates uſed to overflow in the months of June, July and Auguſt, and cover the whole country with water, and the inundations were uſually encreaſed by torrents of melted ſnow, which poured down from the Armenian mountains; but thoſe floods proving very detrimental in various caſes, the inhabitants guarded againſt them by cutting a great number of artificial canals, rivers, and rivulets, which they effected with infinite aſſiduity and labour. Thus the waters were properly diſtributed, an eaſy communication made between every part of the country, and the inhabitants univerſally benefited. The paſture, being exceedingly rich, great numbers of cattle are fed, which not only plentifully ſupply the inhabitants with meat, but with milk, butter, &c.

This country is famous for the great plain of Shinaar, where the whole race of mankind were collected together after the flood, and from thence diſperſed themſelves over the face of the earth; for being the ſeat of the terreſtrial paradiſe, as ſome authors affirm, but that opinion is denied by others; and for being the place where the tower of Babel was built, and the renowned city of Babylon, of which the veſtiges, or what are ſhewn for ſuch, are at preſent very trifling.

The firſt foundation of Babylon is by ſome authors aſcribed to Semiramis, and by others to Belus. Who was the founder is not material, but it is certain that Nebuchadnezzar was the perſon who raiſed it to that pinnacle of glory, as to become the principal wonder of the world. The moſt remarkable works therein were five, viz. the walls of the city, the temple of Belus, the palace and the hanging gardens in it, the banks of the river, and the artificial lakes and canals made to drain the river.

The walls were 60 miles in circumference, 350 feet high, and 87 thick. The city was in the form of a ſquare 15 miles each way. The walls were built of large bricks cemented together with a kind of glutinous ſlime found in the country, which is ſuperior to any lime, and grows much harder than the bricks themſelves. They were encompaſſed by a vaſt ditch lined with bricks, cemented by the ſame kind of bitumen, and filled with water. The earth which was dug from the ditch, ſerved to make the bricks for the walls; we may therefore, from the aſtoniſhing magnitude of the walls, conceive the greatneſs of the ditch. An hundred gates made of ſolid braſs, ſerved as entrances to the city; that is, 25 on each ſide. Between every two of theſe gates were three towers, and four more at the angles, and three between each of the angles and the next gate on either ſide. The towers were all ten feet higher than the walls. From the 25 gates on each ſide of this great ſquare, 25 ſtreets went in right lines to the oppoſite gates: ſo that the whole number of ſtreets were 50, each being 15 miles long, cutting each other at right angles: thus was the city divided into 676 ſquares. The houſes were noble edifices, and a branch of the Euphrates ran acroſs the city from north to ſouth. In the middle there was a bridge; at each end of the bridge was a palace; the old palace on the eaſt, and the new palace on the weſt ſide of the river; the former took up four of the ſquares, and the other nine; and the temple of Belus, which ſtood near the old palace, took up another of theſe ſquares. The old palace was four miles in circumference, and the new palace eight; the latter had three walls one within another, and was ſtrongly fortified. In the latter the hanging gardens were the greateſt curioſity; they contained a ſquare of 400 feet, and were carried to the height of the wall of the city by ſeveral large terraces; the aſcent was from terrace to terrace by ſtairs of 10 feet wide. This vaſt pile was ſuſtained by arches built upon arches, and ſtrengthened by a wall of 22 feet in thickneſs, which ſurrounded it on every ſide. The gardens contained all kinds of flowers, plants, and even large trees. On the upper terrace was an aqueduct which ſerved to water the whole. To prevent the overflowing of the Euphrates, which did great damage not only to the country but to Babylon itſelf, Nebuchadnezzar embanked the river with prodigious banks of bitumen and bricks, and cut two canals to drain off the overflowings into the Tigris, before they ſhould reach Babylon.

The ancient Chaldæan language differed from the Hebrew which was ſpoken in Meſopotamia; but both tongues were blended together by means of the Jews, and, mutually corrupting each other, their intermixture formed the preſent Syriac. The principal cities and towns of Eyraca-Arabic are, Bagdat or Baghdad the metropolis, delightfully ſituated in a fine plain on the eaſtern bank of the Tigris, and lies in 33 deg. 20 min. north latitude, and 43 deg. eaſt longitude. It was founded in the 145th year of the Heigera by the caliph Almanſur, and is built upon the ſame ſpot where the ancient Silencia ſtood; and not, as ſome writers have falſely ſuppoſed, where the ancient Babylon ſtood. Bagdat was the ſeat of moſt of the caliphs of the race of Al-abbas. In the year of the Heigera 656, it was taken by the Tartars, in whoſe hands it remained till 1392, when Tamerlane the Great ſubdued it. Uſun Caſſan, a Turkoman prince, conquered it A. D. 1470. Shah Iſmael, emperor of Perſia, poſſeſſed himſelf of it A. D. 1508. The ſovereignty of it was then conteſted for above 100 years between the Perſians and Turks; at length, A. D. 1638, it was totally ſubdued by the Turks, under the conduct of Amurath the ſecond, and hath remained in their hands ever ſince. This city was formerly embelliſhed by many ſuperb palaces, and other magnificent edifices, beſides a variety of colleges and other ſeminaries of learning. It was populous, opulent and well fortified; the language was the moſt pure and elegant Arabic, and the manners of the people the moſt polite imaginable, as this city contained more learned men, and noble families than any other in the eaſt.

Though this city at preſent groans under the tyranny of the Turkiſh yoke, it is ſtill the grand emporium of the Ottoman empire towards the Perſian ſide. It is frequented by innumerable merchants and paſſengers travelling to and from Perſia into Syria, Paleſtine, Egypt, Natolia, &c. A Baſſa hath his reſidence here, to whom every paſſenger pays tribute, which annually produces a very capital ſum. Beſides mahometans, here are many chriſtians who are publickly tolerated, and jews, ſome of whom reſide conſtantly in the place, but many others only come annually in order to viſit the ſepulchre of the prophet Ezekiel, which ſtands about a day and a half's journey from the city.

The Pacha of Bagdat is uſually a vizir. The garriſon amounts to about 3000 men, the city is near a mile and a half in length, and about half the ſame in breadth. The walls are of brick ſtrengthened with towers, upon which are mounted 60 pieces of cannon, the largeſt of which is not above a ſix pounder. Towards the land ſide are four gates, and one upon the river. Over the river is a bridge of 33 boats brought from Moſul. The caſtle, which is in the city on the north, is encompaſſed by a wall mounted with 150 pieces of cannon without carriages. There is a teſteder to collect the revenues of the Grand Seignior, and a cady to aſſiſt the pacha in the civil government. The moſques, of which there are five in number, are tolerably well built; two of them in particular, which are adorned with domes, covered with varniſhed tiles of different colours. The caravanſeras are ten in number; the bazars or market places are all arched, and watered ſeveral times a day to mitigate the heats which might otherwiſe incommode the merchants. The pilgrims who viſit Mecca by land paſs through Bagdat, and pay four piaſtres by way of tribute, which brings a very conſiderable revenue to the Grand Seignior.

The inhabitants of Bagdat are computed to amount to about fifteen thouſand: during the ſummer the markets are kept in the night, and the inhabitants are obliged to lie on their terraces to avoid the exceſſive heats: inſtead of candles, oil of Naptha is burnt; the women are allowed to go to the baths every Wedneſday morning to waſh and perfume themſelves: on Thurſdays the married and unmarried are permitted to go to the ſepulchres to pray for the dead.

Curſa is ſituated in 31 deg. 38 min. north latitude, and 44 deg. 57 min. eaſt longitude, about 60 miles to the ſouthward of Bagdat, and on the weſt ſide of the Euphrates; it was formerly a city of importance, being the reſidence of the caliphs after they had quitted Damaſcus, and before they had built Bagdat, but is now quite deſolated.

Traxt on the Tigris is a ſtrong and well-fortified town, having two caſtles; it is about 42 leagues beyond Bagdat. The Chaldæan Apamea is ſuppoſed formerly to have ſtood here.

Baſſora, or Baſrah, on the frontiers of Perſia, lies in 30 deg. 17 min. north latitude, and 49 deg. 10 min. eaſt longitude, being about 250 miles ſouth eaſt from Bagdat, and 240 ſouth weſt from Iſpahan: it was built A. D. 636, by Omar the ſecond caliph, in order to cut off the communication between Perſia and India. This city is 12 miles in circumference, opulent, and populous, but the buildings have nothing extraordinary in them, the houſes being only two ſtories high, built with bricks dried in the ſun, and flat on the tops. The city is founded upon a ſtony ſoil; and the environs are barren; but the circumjacent country is ſo exceedingly fertile and delightful, that it is deemed by the Arabians one of the four paradiſes of the eaſt. The inhabitants are ſupplied with water from the Euphrates, by a canal which is capable of carrying veſſels of 50 tons burthen: there is a fortreſs at the mouth of it, which is about 45 miles diſtant from the ſea. The whole country lies ſo low that it would be ſubject to continual inundations, if a ſtout dyke or embankment did not prevent thoſe calamities. The hot winds are very troubleſome, and bring with them clouds of ſand from the neighbouring deſerts: it is a place of great trade, and ſwarms with veſſels from moſt of the kingdoms of Aſia and Europe. The Engliſh and Dutch have very conſiderable factories maintained by their reſpective Eaſt India companies, for the better carrying on their commerce with China and other eaſtern parts, their diſpatches being forwarded to England and Holland by the way of Damaſcus and Aleppo, by means of Arabian couriers, who are exceedingly expeditious. The Dutch trade here with ſpices, and the Engliſh with pepper, cloves, &c. The principal commercial affairs are managed by Armenian, Indian and Perſian merchants; and all the richeſt commodities of India and Europe are here ſold. The caravans to Mecca paſs through this city, which is another ſource of wealth. The duties on goods are about 5 per cent. The inhabitants conſiſt of Mahometans, Jews, Jacobites, Neſtorians, Catholics, and Chaldæan Chriſtians or Chriſtians of St. John, who are pretty numerous. There is a famous college here, called the Academy of Nezam, from its founder Nezam, Al-Molk, the Grand Vizir of Shah Malac, the third ſultan of Iran. At preſent this city is a flouriſhing ſeat of literature, though it hath fewer colleges than Damaſcus, or Cairo. The horſes which are bought here are very valuable, on account of their being able to travel with great expedition, and to undergo incredible fatigue: they ſell from a thouſand to two thouſand crowns.

This city is ſubject to an Arabian prince, who is tributary to the Grand Seignior. His revenue ariſes from the exchange of money for horſes and camels ſold here, but chiefly from his palm-trees, of which he hath a plantation of 90 miles in length. The manner of planting the palms being very ſingular, we ſhall deſcribe it. About 300 kernels are buried in the ground in the form of a pyramid, with the points of the kernels upwards, till the whole ends with a ſingle kernel. The earth is then preſſed cloſe round it, and upon it. It is aſſerted by ſome, that if the male and female palm are not planted cloſe to each other, they will bear no fruit; while others affirm that it may be made to bear by taking the bloſſoms from the male, and inoculating the female therewith at the top of the ſtem. The income of the prince is ſo great from money, horſes, camels, and dates, as to enable him to lay by annually 3,000,000 of livres, after all the expences of government and his tributary loan are defrayed. The prince gives liberty to perſons of all nations to trade here, and the police is ſo well managed, that people are ſafe in the ſtreets at all hours of the night: the garriſon conſiſts of about 3000 janiſaries. In 1691 it is affirmed that the plague viſited this city, and ſwept away 80,000 of the inhabitants.

SECT. VIII.

Curdeſtan, *or* Aſſyria.

CURDESTAN, or the country of the Curdes, lies on the eaſt ſide of the Tigris towards Perſia, by which empire it is bounded eaſtward by the Tigris; on the weſt it hath Eyraca-Arabic on the ſouth, and Turcomania on the north.

Towards the ſouth it is not above 90 miles broad, but to the northward it extends near 200 miles from eaſt to weſt. From north to ſouth it reaches from 35 deg.

30 min. to 27 deg. 20 min. north lat. it was formerly a fine fertile country, but having been frequently the ſeat of war between the Turkiſh and Perſian empires, it hath been depopulated, and rendered almoſt a wilderneſs.

This country was anciently known by the name of Aſſyria, deriving its name from Aſſur, or Aſhur the ſon of Shem, and grandſon of Noah. The firſt great monarchy in the univerſe was founded here; and here the magnificent city of Nineveh once ſtood. This city was built upon the Tigris, oppoſite to where Moſul at preſent ſtands. The walls were ſixty miles in circumference, the ſame extent as the walls of Babylon; there was, however, a difference in the form of the two cities, Babylon being exactly ſquare, and Nineveh oblong: the walls were ſufficiently thick to admit of three chariots to go a-breaſt upon them; they were flanked with 1150 turrets, each of which roſe 200 feet above the walls. At a ſmall diſtance from the ruins, there is a Turkiſh moſque upon a hill, on the place where it is pretended the prophet Jonas was buried. His tomb is always covered with a rich carpet, and ſome tapers, and lamps are kept perpetually burning over it. Here two Turkiſh prieſts are continually employed to read the Alcoran, which draws a great number of Turks, Perſians, &c. to the place.

In the territory between Nineveh and Bagdat are ſeveral hills of ſulphur, to which ſome travellers impute the pernicious qualities of the hot winds, or ſamiel, with which the country about Old Bagdat is particularly infected. There likewiſe are ſome ſulphurous hot baths at a village called Alchamam, which is about a day's journey from Moſul; and at Attendachi there is a hill, from which the Arabs dig gold.

In the ſame territory tamariſks, liquorice, and ſumach are produced in great plenty; the latter, together with ſalt, being infuſed in water, gives it a red tinge, and renders it cool, ſweet, and ſalubrious: taken in broth it is a remedy for the bloody flux. This part of the country is greatly infeſted by wild beaſts, particularly lions, jackalls, and ceracoulacks, or wild cats, who are remarkable for having large black ears of half a foot in length. Thoſe who navigate the river in boats always go well armed on account of the lions, who will plunge into the water, and attack the paſſengers with great fury.

The weſtern ſkirts of this province are waſhed by the Tigris. Three other rivers, viz. the Lycus, Caprus, and Gorgus, flow through it at almoſt equal diſtances: the firſt derives its name from a wolf; the ſecond from a goat; and the third is the Zerben of Pliny.

The Curdes are ſuppoſed to be the lineal deſcendants of the ancient Chaldæans; they inhabit this country, and ſome parts of Perſia, and ſubſiſt principally upon rapine and plunder. They are continually upon the watch for caravans, and when they meet with one, if they are ſtrong enough, they uſually rob and murder the whole company. While the weather permits, they dwell in tents upon the plains, and do not retire to the villages till the ſnows compel them. They range from Moſul to the Euphrates, and acknowledge no ſubjection either to Turks or Perſians. They pretend to call themſelves Chriſtians, though they have the moſt groſs, ridiculous, ſuperſtitious, and abſurd notions of chriſtianity imaginable; and their chief object of worſhip is the devil, of whom they are greatly afraid. In fine weather they drive their herds and flocks about in ſearch of paſture, and while the huſbands look out for plunder, the women manage the cattle, and make butter and cheeſe. Their drink is either milk or water. The men ride upon very fine ſwift horſes, their only weapon being a lance; their tents are large, and made of coarſe brown cloth, that ſerves likewiſe for a covering to their portable houſes, which are ſquare, and made of cane hurdles. The floor is covered with mats, and ſerves both for the purpoſes of bed and table. When they remove, they load their oxen with wives, children and houſes, which are taken to pieces for the purpoſe. They are very diſagreeable to look at, having ſmall eyes, dark complexions, wide mouths, black hair, and ferocious aſpects; nevertheleſs they are very ſtout and nimble, and, while children, uſually go naked, which renders them extremely hardy.

Chereſoul, the capital of Curdeſten is in 36 deg. north lat. and 45 deg. eaſt long. and is ſituated about 150 miles north of Bagdat. The houſes are all hewn out of a rock on the ſide of a hill, which extends a mile in length; and there is an aſcent to them of about 20 ſteps: the baſſa or governor of the province reſides here, and hath ſeveral ſangiacs under him.

Arbella is celebrated in hiſtory for the famous battle fought in a plain near it, between Alexander the Great and Darius; it is in 35 deg. north lat. and 77 deg. 20 min. eaſt long. and ſituated between the Caprus and Lycus, or the two Zabs, as ſome writers term thoſe rivers. The natives ſhew a mountain in the neighbourhood, where the ruins of a caſtle are yet to be ſeen, in which tradition ſays, Darius ſtood to ſee the ſucceſs of the battle; the mountain itſelf was named Nicatorius by Alexander, in commemoration of the above victory.

Betlis is ſituated in 37 deg. 55 min. north lat. and 43 deg. 30 min. eaſt long. and is the reſidence of a prince of the Curdes, who is independent both of Turks and Perſians, and ſo powerful, that he can raiſe a body of twenty five thouſand horſe, beſides a conſiderable number of foot, among the ſhepherds of the mountains, who are trained to arms; ſo that though his dominions are ſurrounded by Turks and Perſians, they are both obliged to keep fair with him from motives of policy, becauſe it is at all times in his power to ſtop and plunder the caravans that go between Aleppo and Tauris, the road from the former being within a day's journey from the town, cut in ſeveral places out of the rocks between two mountains, and only broad enough for one camel to paſs. Both the town and caſtle are ſo ſtrongly ſituated, that the only paſs may be defended by ten men againſt a thouſand; ſo that this prince is really formidable, and cannot be robbed of his independency. The city is built between two high mountains diſtant from each other about a cannon ſhot; the caſtle is ſituated upon a hill that reſembles a ſugar loaf; and there is no coming at it but by a winding path cut in a rock, which is exceedingly ſteep, rugged, and difficult to aſcend. Before the caſtle can be entered, three drawbridges muſt be paſſed, and afterwards three courts previous to the approach to the palace. The city extends, on each ſide of the other two mountains, from the top to the bottom, containing many houſes and two caravanſeras.

Harpel is ſituated on the river Caprus, and is ſurrounded by a mud wall; the houſes are miſerably built: it is, however, a large town, and the reſidence of a ſangiac.

Holwan, in 35 deg. north lat. and 47 deg. 10 min. eaſt long. is ſituated between the mountains that divide the Perſian, Irak, Curdiſtan, and Chaldæa. The Mahometans, who believe that Elijah is ſtill alive, affirm that he lives in one of the mountains near this town.

Some writers will have Amadia to belong to this province, but the moſt authentic geographers place it in Diarbec; we have therefore followed their example, as may be ſeen by referring to that province.

SECT. IX.

Aſia Minor, Anatolia, *or the* Levant.

ASIA Minor, Anatolia, or, as it is corruptly called, Natolia, is a large peninſula, and hath been denominated Aſia Minor to diſtinguiſh it from the main Aſiatic continent. It received its Etymons of Anatolia and the Levant, by which it is ſtill known, on account of its eaſtern ſituation with reſpect to Europe. On the north it is bounded by the Euxine ſea; on the north weſt by the Archipelago, the Helleſpont, the Propontis, or ſea of Marmora, and the Thracian Boſphorus, or ſtreight of Conſtantinople; on the ſouth by the Levant ſea, Syria, and the Euphrates; and on the eaſt by the Mediterranean. It lies between 37 deg. and 41 deg. 30 min. of north lat. and 27 and 40 deg. of eaſt long. extending in length about 600 miles from eaſt to weſt, and in breadth about 320 from north to ſouth. It is divided by modern geographers into Anatolia, properly ſo called, Amaſia, Aladulia, and Caramania. Theſe provinces anciently included Galatia, Paphlagonia, Pontus, Bythinia, Myſia, Phrygia, Lydia, Mœonia, Ionia, Æolis, Caria, Doris, Pamphilia, Piſidia, Cappadocia, Lycia, Lycaonia, and Cilicia. Anatolia is under the government of a viceroy or beglerbeg, to whom ſeveral baſſas, and a great number of ſangiacs are ſubordinate.

Aſia Minor naturally is, and always hath been, deemed one of the fineſt countries in the univerſe; yet ſuch is the miſerable policy of the Turkiſh government, and the indolence of the people, that it hath been ſuffered to become a mere wilderneſs; and, though uncommonly rich, fertile, and well watered, they have permitted it to be over-run with weeds, briars and brambles. The air is exceedingly ſerene and temperate, and would doubtleſs become ſtill more ſalubrious, if the lands were properly cultivated. The inhabitants are not incommoded by exceſſive heats, nor chilled by intenſe cold froſts; all is moderate, delightful, and ſalubrious. The few cultivated parts, though the land is prepared in a very imperfect manner, produce, with little labour, great plenty of various ſorts of corn, exquiſite grapes, of which admirable wines are made, oranges, lemons, citrons, olives, figs, dates, &c. &c. Beſides abundance of coffee, rhubarb, opium, balſam, galls, and many other valuable drugs, gums, &c.

Anatolia is excellently well watered; the principal rivers are thoſe known by the names of Xanthus, Cydnus, Mæander, Granicus, Scamander, Cayſter, Hermus, Pactolus and Caicus; which diſcharge themſelves into the Mediterranean and Euxine ſeas; the Archipelago and the Euphrates. It hath ſome lakes, the principal of which, Guol-Bug-Shaw, is 50 miles in length, and 22 in breadth.

SECT. X.

Anatolia Proper.

THIS is the neareſt to Europe, and the largeſt of the four provinces into which Aſia Minor is divided. It extends almoſt from 26 to 35 deg. of eaſt long. and from 37 to 41 deg. of north lat. being bounded by the Archipelago and Propontis to the weſt; by the Euxine ſea to the north; by Caramania on the ſouth; and by Amaſia and Aladulia on the eaſt.

This province is governed by a beglerbeg, who has ſubordinate to him five ſangiacs, 245 zaims, and 7740 timars; the number of troops are 60,000: The annual revenue of the beglerbeg is 1,000,000 of aſpers.

Anatolia Proper contains the provinces of Bithynia, Myſia, the Leſſer Phrygia, Æolis, Ionia, Caria, Doris, Lydia, Phrygia, Galatia, and Paphlagonia.

Bithynia is ſeparated from Europe only by the Thracian Boſphorus; the ſoil is naturally rich, but, like many other fine parts of the Turkiſh empire, is very much neglected.

Pruſa, or Burſa, as the Turks term it, is the capital of Bithynia, and was the metropolis of the whole Ottoman empire before the Turks poſſeſſed themſelves of Conſtantinople. It lies in 40 deg. 16 min. north lat. and 29 deg. 35 min. eaſt long. It is ſituated at the foot of mount Olympus, 20 miles from the ſea of Marmora, and 58 ſouth of Conſtantinople: it is exceeding well built, and deemed one of the beſt paved cities in all the Turkiſh empire; the ſtreets are ſpacious, the caravanſeras noble and convenient, and the moſques magnificent; the latter are adorned with cupolas and minarets, covered with lead, and computed at about 300 in number: in one of the moſques, the tombs of many of the ancient Turkiſh ſovereigns are to be ſeen. Though the ſeat of empire has been tranſlated to Conſtantinople, this city ſtill preſerves a ſhare of its ancient grandeur, beauty, and opulence; it is likewiſe a place of conſiderable traffic, as a caravan goes every two months from hence into Perſia, and ſeveral others paſs through it from Aleppo, Conſtantinople, &c. to Iſpahan. In the Bezeſtine all kinds of commodities of home manufactory, and others from the Levant, are expoſed to ſale; it is a large edifice, well built, and contains many excellent ſhops and warehouſes. The workmen of this city manufacture the beſt ſilks, hangings, carpets, tapeſtries, &c. in Turkey. The city is about three miles in circumference, but the walls are falling to decay. It is computed to contain 40,000 Turks. The ſuburbs, which are more ſpacious and handſome than the city itſelf, are inhabited by 4000 Jews, 500 Armenian and 300 Greek families, independent of many foreigners, who are ſettled here. The fine orchards, gardens, plantations of mulberry, plantane, and other trees, &c. afford ſome of the moſt delightful, pleaſant, and ſhady walks that imagination can conceive. All the neceſſaries, and even luxuries of life, are excellent in their kinds, very plentiful, and quite reaſonable: the wine in particular is exquiſite, and the fiſh delicious. On a hill in the middle of the city there is a caſtle, which was once the palace of the ſultans, but is now running to decay. The ſeraglio built by Mahomet the IVth, is a noble edifice. The city is governed by a baſſa, a cady or moula, and a janiſſary aga, who has about 230 janiſſaries under him: in the ſuburbs, the Greeks have three handſome churches, the Armenians one, and the Jews four ſynagogues: in the city are ſome excellent hot baths, and about a mile from it the baths of Calypſo, which are handſome ſtructures covered with domes, and much frequented, on account of the great reputation the waters have obtained for their uncommon medicinal virtues.

Nice, or, as the Turks call it, Nickor, ſtands about 30 miles from Conſtantinople, in 40 deg. 32 min. north lat. and 29 deg. 40 min. eaſt long. being ſituated near a gulph of the ſea of Marmora, called Aſcanio or Aſcu; though its ancient ſplendor is much diminiſhed it is ſtill a conſiderable place, and contains about 10,000 inhabitants, Turks, Greeks, Armenians, and Jews, whoſe commerce is very great in corn, fruit, tapeſteries, fine cloths, and other merchandize brought from the Levant; there is a ſeraglio in the higheſt part of the town. The ſtreets are large, and the houſes well built. This city was celebrated for being the ſeat of the firſt general council convened by Conſtantine againſt the Arians A. D. 325, and ſince known by the name of the Council of Nice.

Nicomedia received its name from Nicomedes king of Bithynia, who made it his metropolis, reſided in it, enlarged and embelliſhed it. The appellation which the Turks give it is Iſmia, or Iſmigimid. It is large, handſome, and populous; and is ſituated at the end of a gulph of its own name, 40 miles north eaſt from Burſa: in point of ſituation, it exceeds all the cities in the Turkiſh territories, Conſtantinople excepted: the inhabitants, compoſed of Turks, Greeks, Armenians and Jews, are ſuppoſed to amount to about 30,000, who carry on a conſiderable traffic in ſilks, cotton, woolen, and linen cloths, earthen ware, and glaſs; beſides which, it is the principal place belonging to the Turks for ſhip-building. In many parts of the city curious antient inſcriptions in Greek and Latin are ſtill viſible; to the weſtward is a fountain of mineral waters, much admired for its medicinal qualities; and a little beyond there is a mole, ſuppoſed to have been formerly made for the ſecurity of the ſhipping in the harbour, which is about a quarter of a league long, and 12 yards broad. The gulph, which receives its name from this city, is only about a mile and a half broad, but is very long and deep.

Chalcedon, once an opulent city, is now an inconſiderable village with few remains of its ancient ſplendor; its ſituation is on the iſthmus of a peninſula, about 17 miles to the eaſtward of Conſtantinople, on the oppoſite ſhore of the Boſphorus. This town anciently had in it a temple of Venus, and an oracle of Apollo; it has a tolerable harbour, and the river Chalcedon flows to the eaſtward of it.

Between Nicomedia and Chalcedon, the once opulent city of Lybyſſa ſtands, which hath been famous for the death of Hannibal; it is now dwindled to a very poor and mean village.

Myſia and the Leſſer Phrygia are uſually deſcribed by geographers together, as the exact limits are not aſcertained. In conjunction they are bounded on the north by the Propontis, on the ſouth by Lydia and the Archipelago, on the eaſt by Phrygia Major, and on the weſt by the Helleſpont.

In this country, the famed mount Olympus is ſituated, or rather the double chain of mountains ſo denominated.

They are thought to be the higheſt mountains in the eaſtern part of the univerſe, particularly the central part, or the celebrated Mount Ida of the ancients. Theſe mountains are continually covered with ſnow, and the ſides abound with pine and other trees, with wild thyme, and other ſhrubs, more particularly the laudanum ciſtos with broad leaves. About the beginning of the dog days the air of mount Ida is ſo ſerene that not a ſingle breath of wind appears ſtirring, and at night the ſun's rays appear to dart all round the horizon, which make it ſeem as if on fire.

The principal rivers in this part of the country are the Granicus and Æſophus, which diſcharge themſelves into the ſea of Marmora; and the Simois and Xanthus, which empty themſelves into the Helleſpont; the Caicus, with the Pergamos and Cayſter, flow through Myſia, which contains the following places, viz. Cyzicus or Cyzicum, which is now Chizico, and Spiga, though anciently a magnificent city, is at preſent but an inconſiderable town, ſituated about 30 miles weſtward of Burſa, on the ſouth-eaſt coaſt of the ſea of Marmora. Oppoſite to this town, in the Propontis, are ſeveral ſmall iſlands, which are called the Marble Iſlands from the great number of marble quarries in them; they likewiſe abound in corn, fruits, cattle, cotton, wine, &c.

Lampſacus, or Lampſaco, as it is now denominated, hath loſt much of its ancient ſplendor: it is but a ſmall city at preſent, thinly inhabited by a few Greeks and Turks: but its port is convenient. It is ſituated at the mouth of the Helleſpont, oppoſite to Gallipoli in Europe The neighbouring country is exceedingly fruitful in wines and pomegranates; the former even the indolent Turks themſelves cultivate, and make excellent wine and brandy to mix with their ſherbet.

Abydos, now called Avido or Avio, was formerly eſteemed the key of Aſia. It was here that Xerxes began his famous bridge, which was ſo well compleated in a week, that 170,000 foot and 80,000 horſe, incluſive of carriages and camels, marched over it. About 1235 years before Chriſt, a mine of gold was found near this city, which enabled Priam king of Troy to carry on many uſeful and magnificent public works. Philip of Macedon laid ſiege to this city, and took it by ſtorm; but the citizens, ſooner than be carried into ſlavery by the conqueror, ſet fire to the city, and then murdered their wives, children, and themſelves. Abydos was once an epiſcopal ſee, Hermias the biſhop thereof having aſſiſted at the council of Chalcedon. In A. D. 1330, it was betrayed to the Turks by the treachery of the governor's daughter; and Avido is at preſent one of their caſtles upon the Dardanelles. It ſtands in 40 deg. 16 min. north lat. and 27 deg. 16 min. eaſt lon. upon the ſtreight that divides Aſia from Europe, which is three miles over.

The principal places in the Leſſer Phrygia are,

Aſſos, formerly a conſiderable ſea-port town on the ſouth coaſt, now an inconſiderable village.

Antandros, now called St. Demitri, is ſituated farther eaſt of the foot of mount Ida. Though it was anciently a place of importance, it now ſcarce deſerves mentioning.

Adramyttum, or Endromit, as the Turks call it, ſtands at the mouth of the gulph to which it gives name, oppoſite to the iſland of Lesbos. At preſent, like the laſt mentioned places, it is not of the leaſt importance, though formerly it was a place of note, and is mentioned in the Acts of the Apoſtles.

Pergamus, which was formerly the metropolis of a kingdom is now dwindled to a ſmall village. The decay of great cities, of which the veſtiges ſcarce remain, and the ruins of ancient ſplendor, give the beſt moral leſſons to the ſpeculative mind. In the inſtability of human glory, and the mouldering remains of the ſtrongeſt and moſt magnificent ſtructures, we may perceive and be taught to reflect on our own approaching mortality, and the general diſſolution which muſt await all ſublunary things. Theſe melancholy reflections, however, are not only inſtructive, but admit of being blended with the moſt ſublime and pleaſing ideas: well may we exclaim with Webſter,

———————" I love theſe ancient ruins;
" We never tread upon them but we ſet
" Our foot upon ſome reverend hiſtory,
" And queſtionleſs, herein this open court
" Which now lies naked to the injuries
" Of ſtormy weather, ſome may be interr'd
" Who lov'd the church ſo well, and gave ſo largely to't,
" They thought it ſhould have canopy'd their bones
" Till dooms-day; but all things have their end,
" Churches and cities, which have diſeaſes like to men,
" Muſt have like death that we have."

Pergamus, or Pergamos as the Turks call it, is ſituated 60 miles north of Smyrna on the banks of the Caicus. Here ſtood one of the ſeven churches mentioned in the Revelations: here alſo the celebrated phyſician Galen was born, and parchment invented, the word itſelf being only a corruption of Pergameum, from Pergamos. Some affirm, that tapeſtry was likewiſe firſt invented at this place. A ſtately temple of Eſculapius once embelliſhed this town. The Turks have here a moſque, and the Greeks a church.

Troas Alexandria, to the ſouthward of Troy, was formerly the capital of the province, but is now totally in ruins.

It is not poſitively agreed among the learned, whether the ſuppoſed ruins of Troy really belonged to that celebrated city, or to the above mentioned Troas Alexandria. We ſhall, however, ſpeak of Troy from the beſt authorities.

It is ſaid to have been ſituated on a riſing ground near mount Ida, and about five miles from the ſhore of the Ægean ſea on the river Scamander, or Xanthus. The ancient geographers place it in 39 deg. 58 min. north latitude, and 27 deg. 56 min. eaſt longitude. Strabo informs us, that there were ſcarce any remains of it even in his time. The beſt account of the Trojan war is given by Homer; the narrative, ſtripped of the poetical fictions, appears to be genuine, from the concurrent teſtimonies of the moſt creditable hiſtorians of antiquity, and of the Arundelian marbles. The number of ſhips employed to tranſport the troops, according to Homer, was 1186; but Thucydides exceeds even the poet, and makes them 1200 ſail. The Bœotian ſhips were the largeſt, and carried 120 men in each; the ſhips of Philoctetæ were the ſmalleſt, and only carried 50 in each. Troy, however, held out ten years againſt the formidable army of the Greeks, who, when they took that devoted city, ſet it on fire and put moſt of the inhabitants who did not eſcape to the ſword. Æneas in relating to queen Dido the circumſtances of the fatal night in which Troy was taken, ſays,

" Pantheus, Apollo's prieſt, a ſacred name,
" Had ſcap'd the Grecian ſwords, and paſt the flame;
" With relicks laden to my door he fled,
" And by his hand, his tender grandſon led:
" What help! oh Pantheus? whither can we run,
" Where make a ſtand? or what may yet be done?
" Scarce had I ſaid, when Pantheus with a groan,
" Troy is no more, and Ilium was a town:
" The fatal times, th' appointed hour is come,
" When wrathful Jove's irrevocable doom
" Transfers the Trojan ſtate to Grecian hands;
" The fire conſumes the town, the foe commands."

According to the moſt authentic records, Troy was taken April the twenty fourth 1184 before Chriſt; and its capture put an end to the kingdom of Troy, after having ſtood 296 years from Teucer to Priam. This remarkable event induces us to give Virgil's intereſting account of the death of Priam, as it is elegantly tranſlated by Dryden.

Pyrrhus, the ſon of Achilles, having purſued Polites, one of Priam's ſons, to a place where that unhappy monarch had taken refuge, runs him thro' the body with a lance:

" The youth transfix'd, with lamentable cries
" Expires before his wretched parent's eyes.
" Whom gaſping at his feet, when Priam ſaw,
" The fear of death gave place to nature's law;
" And trembling more with anger than with age,
" The god's, ſaid he, require thy brutal rage,

“ As ſure they will; barbarian, ſure they muſt,
“ If there be gods in heav'n, and gods be juſt,
“ Who tak'ſt in wrongs an inſolent delight,
“ With a ſon's death t' infect a father's ſight.
“ This ſaid, his feeble hand a javelin threw,
“ Which flutt'ring ſeem'd to loiter as it flew,
“ Juſt and but barely to the mark it held,
“ And faintly tinckl'd on the brazen ſhield:
“ Then Pyrrhus thus, Go thou from me to Fate,
“ And to my father my foul deeds relate:
“ Now die—with that he dragg'd the trembling ſire,
“ Slidd'ring thro' clotter'd blood, and holy mire;
“ His right hand held his bloody faulchion bare,
“ His left he twiſted in his hoary hair,
“ Then with a ſpeeding thruſt his heart he found,
“ The luke warm blood came guſhing thro' the wound, }
“ And ſanguine ſtreams diſtain'd the ſacred ground.
“ Thus Priam fell, and ſhar'd one common fate
“ With Troy in aſhes, and his ruin'd ſtate:
“ He, who the ſceptre of all Aſia ſway'd,
“ Whom monarchs like domeſtic ſlaves obey'd,
“ On the bleak ſhore now lies th' abandon'd king,
“ A headleſs carcaſe, and a nameleſs thing.”

We cannot here forbear tranſcribing the following paſſage from the ingenious marquis D'Argens's Jewiſh Spy: “ The ruins of the cities in the Archipelago have for ſeveral years engaged the curioſity of travellers, yet the Turks leſſen them every day, and carry away vaſt quantities of the marble. How much therefore muſt there have been of it at firſt! The moſque of the ſultan Achmet was built only of the ſtones fetch'd from the ruins of Troy; the columns which form the peryſtil of that temple, and which are not leſs than 130 in number, were found all entire in the fields of that ancient city. For near 200 years the Turks made uſe of no other bullets for the cannon of the Dardanelles, than Corinthian chapiters and columns, which they broke to pieces, and then cut to make them ſerve that purpoſe.”

Æolis is bounded on the north by the Leſſer Phrygia, on the weſt by the Ægean ſea, on the eaſt by Lydia, and on the ſouth by Ionia.

The cities were formerly Myrina, Cuma, Elæa, and Phocea. Myrina is called by the Turks Marham, and Phocea, Foggia, or Toglia; at preſent they are all four of ſo little importance, that were they united together they would make but a very inconſiderable village.

Ionia lies contiguous to Æolis, and contains, among others, ſome places of importance, the principal of which is Smyrna.

Smyrna, which the Turks call Iſmyr, or Iſmir, lies 38 deg. 15 min. north lat. and 27 deg. 10 min. eaſt long. It is the beſt ſea-port town in the Levant, and the moſt populous and opulent city of Aſia Minor. From Conſtantinople it is eight days journey by land, and about 133 leagues by water.

In the time of the Romans, Smyrna was looked upon as the moſt beautiful of the Ionian cities, and was called the *Ornament of Aſia*. A Turkiſh rebel nam'd Tzachas, in 1084, thought proper to aſſume the title of king, and having ſeized upon Smyrna, made it his capital. At the beginning of the 13th century it all lay in ruins except the fortreſs. In 1424 it was finally ſubdued by the Turks, having been previouſly rebuilt at various periods.

The port which is ſhut up reached once to the foot of the caſtle, but is now dry, except after a few heavy ſhowers, when it is repleniſhed from the ſluices.

The public edifices have generally been erected by the Turks with the materials of the ancient city. The bezeſten, or market, and the Tizir-Khan were both raiſed with the white marble of the theatre. The commodious harbour and advantageous ſituation have rendered it one of the moſt opulent cities in Turkey. The haven is defended by a ſtrong caſtle, and ſheltered from all winds except the weſterly by high mountains. There is an aſtoniſhing conflux of people in Smyrna of ſeveral nations, who differ in manners, dreſs, language, religion, &c. The Turks occupy the greateſt part of the town; the Proteſtants and Roman Catholics have their chapels, and the Jews a ſynagogue or two. The Armenians have a large handſome church, with a contiguous burying ground. Doctor Chandler ſays, “ the Greeks before the fire had two churches. They applied by their biſhop at Conſtantinople, to rebuild that which was deſtroyed, but the ſum demanded was too exorbitant to be given. By this policy the Turks will in time extirpate chriſtianity from among their vaſſals.”

The moſques, baths, market and khans are the principal buildings, and ſome of them are very noble; the ſtreets in general are narrow, inconvenient, and intricate; but the moſt diſagreeable circumſtance to thoſe who live here is the great heats, which commence in June, and continue till September. During this ſeaſon the ground is burnt up, and has large chaſms, which it is imagined give vent to bituminous vapours, that, if confined, would occaſion earthquakes. Few years paſs without a ſhock or two, but in general they are leſs hurtful than alarming. They uſually happen when the weather is calm in ſpring and autumn, at which time the ſea withdraws a conſiderable way from the beach, and the water is exceedingly low; a terrible one happened in 1688, which overthrew a great part of the city. Smyrna is likewiſe annually viſited by the plague; when it rages violently, the conſuls, factors, merchants, &c. retire into the country; and many people abandon their dwellings to live abroad under tents. The iſlanders return home, and the graſs is ſeen to grow in the ſtreets of the Franks quarter, which is exceedingly populous at other times.

The Turks bury without the town, and place either grave ſtones or pillars at the head and feet of the graves, which in general are ſhaded with cypreſs trees. In their cemeteries, as well as thoſe of the Chriſtians and Jews, many antiquities in architecture are found: the burying ground, belonging to the Engliſh, is walled in, and contains ſome curious monuments, the ſculpture of which is admirable. They were, however, not executed at Smyrna, but brought from Italy; one in particular is to the memory of Mr. Bouverie, (the companion of Meſſ. Wood and Dawkins in their journey to Palmyra) who died at Magnæſia.

Smyrna is plentifully ſupplied with proviſions: the tails of ſome of the ſheep weigh ten pounds, and are deemed a great dainty. The fiſh taken in the bay are excellent; wild hogs, hares, and all other kinds of game, fowls, &c. may be had in abundance; the wine, olives, fruits, &c. are all admirable. The muſquitoes, as well as a much ſmaller fly, of which the name is not known, are extremely troubleſome, but more ſo to ſtrangers than natives; lemon juice is the beſt remedy for the fiery tumours which enſue. In the harbour of Smyrna are always ſhips of almoſt all nations, and all burthens. The town is ſuppoſed to contain about 15,000 Turks, 10,000 Greeks, and 2,000 Jews, excluſive of Armenians, Franks, &c. The Franks quarter is better built and better paved than any other. The European merchants bring hither a great variety of goods from Europe, the Eaſt and Weſt Indies, &c. export fine and coarſe wool, ſilk, cotton, mohair, wax, rhubarb, gall nuts, opium, aloes, ſcammony, tutty, galbanum, tacamahac, gum-tragacanth, ammoniac, and Arabic, myrrh, frankincenſe, zedoar, &c. The Jews here, as well as in moſt parts of Turkey, generally manage all commercial affairs; or at leaſt the principal part of them goes either directly or indirectly through their hands. The whole town, in fact, is one continued bazar or fair; the conſuls from England, France, and Holland, have very handſome houſes by the ſea ſide. This city is one of the ſeven that contended for the honour of being the birth place of Homer, to whoſe memory a temple was built; it is likewiſe the ſeat of one of the ſeven Aſiatic churches mentioned in the Apocalypſe. In the environs, Roman medals have been frequently found; near it are the remains of an ancient Roman circus, theatre and other ruins, &c. In the neighbourhood a kind of earth is found, which being boiled with oil makes excellent ſoap. The whole country is exceedingly rich and fertile.

Clazomene is ſituated on the Ionian peninſula, about 28 miles to the ſouth weſt of Smyrna; it was one of the twelve ancient cities of Aſia, and famed as the birth place of Anaxagoras. It is now called Urla or Vourla; it was a city of importance in the time of the Romans, but is now a deſpicable village, and better known in the hiſtorians page for what it was, than for any thing worth noticing in its preſent ſituation.

“ When ruſt ſhall eat her braſs, when Time's ſtrong
“ hand
“ Shall bruiſe to duſt her marble palaces,
“ Triumphal arches, pillars, obeliſks;
“ When Julius' temple, Claudius' aqueducts,
“ Agrippa's baths, and Pompey's theatre;
“ Nay, Rome itſelf ſhall not be found at all,
“ Hiſtorians books ſhall live.”——

Ærythræa, like the laſt mentioned place, was formerly a conſiderable city; but by the ſame kind of fatality is now dwindled to an inconſiderable village. It is on the Ionian coaſt, between Teos and Clazomene.

Teos, the birth place of Anacreon, was anciently a good ſea-port, but is now ſcarce the ſhadow of what it formerly was.

Lebidus, or Lebidos, is now a poor ſea-port, near the iſthmus of the peninſula, though it was formerly one of the twelve capital cities of Aſia, and was famed for the Games of Bacchus, which were celebrated there.

About 30 miles ſouth of Smyrna is the city of Colophon, one of thoſe which laid claim to the birth of Homer; it had a temple and an oracle, but at preſent is very inconſiderable.

Epheſus is in 38 deg. 16 min. north lat. and 27 deg. 3 min. eaſt long. It lies about 50 miles ſouth of Smyrna, 23 from Miletus, and 63 from Laodicea, and was anciently the metropolis of all Aſia; Epheſus and Smyrna, having been termed the eyes of Aſia Minor; but of this once ſplendid, opulent, and magnificent city, nothing remains but about 30 houſes inhabited by Greek families, who are miſerably poor, and ſo exceedingly ignorant, that none of them are able to read the admirable epiſtle with which St. Paul honoured them: its firſt biſhop was Timothy, whom St. Paul appointed to that miniſtration; St. John the Evangeliſt was buried here. The Greeks call this city Eſeſo, and the Turks have given it the name of Ajaſalouch. There are many noble ruins, particularly of an aqueduct, a theatre, and a circus. The celebrated painter Parrhaſius, and the weeping philoſopher Heraclitus, were natives of this place. The principal ornament of Epheſus was the celebrated temple of Diana, one of the wonders of the world. It was built at the foot of a mountain and the head of a marſh; which ſituation was choſen, as Pliny informs us, becauſe leſs ſubject to earthquakes. Four hundred years were ſpent in building this wonderful temple. It was 425 feet in length and 200 in breadth, being ſupported by 117 marble pillars 70 feet in height, of which 27 were moſt curiouſly carved, and the reſt admirably poliſhed: the temple of Diana was burnt by Eroſtratus, through no other motive, as he himſelf confeſſed upon the rack, than to eternize his name. This remarkable tranſaction happened the very day on which Alexander the Great was born, in the year of the world 3950, of the flood 2643, and 356 before Chriſt. There is yet ſtanding a church dedicated to St. John, which was erected by the primitive Chriſtians, but is at preſent converted into a Turkiſh moſque. We ſhall conclude this article with a quotation from an ingenious modern traveller. “The Epheſians are now a few Greek peaſants, living in extreme wretchedneſs, dependance, and inſenſibility; the repreſentatives of an illuſtrious people, and inhabiting the wreck of their greatneſs; ſome the ſubſtractions of the glorious edifices which they raiſed, ſome beneath the vaults of the ſtadium, once the crowded ſcene of their diverſions, and ſome by the abrupt precipices in the ſepulchres, which received their aſhes. We employed a couple of them to pile ſtones, to ſerve inſtead of a ladder, at the arch of the ſtadium, and to clear a pedeſtal of the portico by the theatre from rubbiſh. We had occaſion for another to dig at the Corinthian temple, and ſending to the ſtadium, the whole tribe, ten or twelve followed, one playing all the way before them on a rude lyre, and at times ſtriking the ſounding board with the fingers of his left hand in concert with the ſtrings; one of them had on a pair of ſandals of goat-ſkin, laced with thongs, and not uncommon; after gratifying their curioſity they returned back as they came with their muſician in front. Such are the preſent citizens of Epheſus, and ſuch is the condition to which that renowned city has been gradually reduced. It was a ruinous place when the emperor Juſtinian filled Conſtantinople with its ſtatues, and raiſed its church of St. Sophia on its columns. Since then it has been almoſt exhauſted:” and again, the ſame author ſays, “the glorious pomp of its heathen worſhip is no longer remembered, and Chriſtianity, which was there nurſed by apoſtles, and foſtered by general councils, until it encreaſed to fulneſs of ſtature, barely lingers on in an exiſtence hardly viſible.”

Caria is bounded by the Icarian ſea on the ſouth and weſt, by Ionia and the river Meander on the north, and by Phrygia and Lycia on the eaſt; the principal places are, Miletus or Miletum, formerly one of the moſt conſiderable cities of Aſia, but it has dwindled to a mean village called by the Turks Palatſchia. It ſtands on the ſouth ſide of the Meander near the ſea coaſt, and was the birth place of the celebrated philoſopher Thales. Several magnificent ruins are ſtill viſible.

There are ſcarce any veſtiges left of the ancient cities of Heraclea, Lathinum, Beryglia, Mylaſſa, Amyzon, Alabanda, Stratonice and Alinda.

Halicarnaſſus was formerly the metropolis of Caria, and has been celebrated in hiſtory for the mauſoleum, or tomb built by queen Artemiſia, in honor of her huſband king Mauſoleus, which was of ſo noble a ſtructure that the ancients deemed it one of the wonders of the world. Hence all tombs, which are remarkable for being ſuperb, are called mauſoleums. Theſe monuments of pretended reſpect to the dead, and real vanity of the living, bring the following lines to our remembrance:

“ Can pomp and pride make diff'rence in our duſt!
“ Go caſt a curious look on Helen's tomb:
“ Do roſes flouriſh there, or myrtles bloom?
“ The mighty Alexander's grave ſurvey;
“ See, is there ought uncommon in the clay;
“ Shines the earth bright around it, to declare,
“ The glorious robber of the world lies there;
“ What, Egypt, do thy pyramids comprize,
“ What greatneſs in the high-rais'd folly lies!
“ The line of Nilus this poor comfort brings,
“ We ſell their duſt, and traffic for their kings.

Mindus is a ſea-port on the Jaſic bay, about twelve miles from Halicarnaſſus; the Turks called it Mentes; it is at preſent the chief town in theſe parts, and the reſidence of a Turkiſh ſangiac; anciently it was but a ſmall town, yet the gates being uncommonly ſumptuous and large, Diogenes, in ridicule of the vanity of the inhabitants, told them to take care that their little city did not run away through its own gates.

Lydia or Mæonia is bounded on the eaſt by Phrygia, on the weſt by the Archipelago, on the north by Myſia, and on the ſouth by Caria. It was anciently called Mæonia, and was once the kingdom of the celebrated Crœſus.

It is a fine fertile country, being watered by the Caicus, Heymen Cayſter, Meander and the Pactolus, ſo celebrated by the ancient poets for its ſand of gold. Tmolus, famed for its wines and ſaffron, is the principal mountain in this country. At preſent the indolent Turks ſuffer this fine country to be over-run with brambles, and to lie entirely uncultivated. The chief places are,

Sardis, formerly the metropolis of Lydia, and the ſeat of the rich king Crœſus, is now a very inconſiderable village, ſeated on the banks of the Pactolus, at the foot of mount Tmolus. It is about 48 miles eaſt of Smyrna, and only inhabited by ſhepherds. It however contains a large caravanſera for the accommodation of travellers and caravans, who paſs through it from Smyrna and Aleppo in their way to Perſia. The magnificent ruins that are ſtill viſible, give however an idea of its antient ſplendor to the beholder. It was one of the ſeven Aſiatic churches.

Philadelphia, another of the ſeven churches, was formerly a very populous city, and is ſtill a tolerable town containing about 7000 inhabitants, who are principally Greeks. It is filled with the ruins of many ſuperb edifices. Here are four churches; and as the neighbouring country is very fertile, proviſions are pretty plenty. The Turks call it Alla-Scheur, or the City of God.

Thyatira, or as the Turks call it, Akiſhar, was another of the ſeven churches. It ſtands upon the banks of the Hermus, on the confines of Myſia, about 26 miles north from Sardis, and 56 north eaſt of Smyrna; the houſes are low and mean, being built with mud and turf. It contains about 5000 inhabitants, who are chiefly Turks. The only manufacture is that of cotton. The neighbouring plains are full of cotton trees and tamariſks.

Magneſia, or Siphylum, as it hath been called to diſtinguiſh it from that in Ionia, or Suzleteſſar as the Turks name it, was anciently a city of great opulence and importance, pleaſantly ſituated at the foot of mount Siphylus, about 70 miles ſouth eaſt of Smyrna. The walls are in tolerable preſervation; the inhabitants are compoſed of Turks and Jews, the latter having three Synagogues. It is now but a ſmall trading town, having a manufacture of cotton yarn.

Tripolis is ſituated on the frontiers of this province towards Caria, and the river Meander; it is fallen from its ancient ſplendor and is now a very poor village; the Turks call it Koenikoi.

Dingſhiſly is a handſome trading town, well peopled with Turks, ſituated at about 70 miles diſtance from the mouth of the Meander.

With reſpect to the ancient cities of Tralles or Trallis, Hiero-Cæſarea, Narraſa, Ægria, Jovis-Tanum, and Laodicea, there are ſcarce any veſtiges left except of the latter, which was a noble city, and one of the ſeven churches; the ruins that are viſible are of a circus, and three theatres of white marble which are almoſt entire; the place is however uninhabited.

Phrygia Major is bounded on the north by Bithynia, on the ſouth by Pamphylia; on the weſt by Myſia, and on the eaſt by Galatia; it is watered by the rivers Hermus, Meander, Marſias, and Sangarius, and would with proper cultivation be exceedingly fruitful. The Turks call this country Germian; the remarkable places are,

Cotyæum, or Kutahia, as the Turks call it, which ſtands on the river Sangar, about 73 miles ſouth eaſt of Burſa. It was a very conſiderable city antiently, and is ſtill a very flouriſhing populous town: it is at preſent the ſeat of a beglerbeg, and was formerly the Turkiſh emperor's place of reſidence, prior to the taking of Conſtantinople.

Mideum or Midæum, was anciently the regal ſeat of the celebrated king Midas, of whom it is recorded, that when he was a child, a ſwarm of ants were obſerved very buſy one day, while he was aſleep, in conveying their ſtores of wheat into his mouth, whereupon the oracle being conſulted, returned anſwer, that immenſe riches were preſaged by that omen. The prediction was fulfilled, for he was accounted by ancient authors one of the richeſt princes that ever reigned. Strabo ſays, he drew immenſe ſums from the mines of mount Bermius; the fable of Midas's having aſſes ears originated from his being of a very ſuſpicious temper and employing many ſpies in different parts of his dominions, by which means ſcarce any tranſaction could be concealed from his knowledge; this induced his ſubjects to ſay metaphorically that he had long ears, and as aſſes are ſaid to be endued with the ſenſe of hearing in a greater degree of perfection than any other animals, they likewiſe ſaid he had aſſes ears; but what was ſpoken metaphorically came at laſt to be vulgarly imagined a fact. His wiſh to be able to change every thing he touched into gold, the grant of that wiſh, and the conſequent puniſhment, which was that even his food became gold, and he was in danger of being ſtarved, by having the completion of his wiſh, are all likewiſe metaphors, and alluded to his avaricious temper, which was never to be gratified with the heaps of riches he poſſeſſed, but always craving for more, and aiming to turn all he could into money. Well ſings the poet;

“ Fond men by paſſions wilfully betray'd,
“ Adore thoſe idols which their fancy made;
“ Purchaſing riches with our time and care,
“ We loſe our freedom in a gilded ſnare,
“ And having all, all to ourſelves refuſe,
“ Oppreſs'd with bleſſings which we fear to loſe;
“ In vain our fields and flocks increaſe our ſtore,
“ If our abundance makes us wiſh for more.”

How miſerable is the miſer, and how happy thoſe who think, that

“ We to ourſelves may all our wiſhes grant,
“ For nothing coveting, we nothing want.”

The ancient geographers placed Mideum near the north eaſt limits of Phrygia, on the river Sangarius; but there are no veſtiges of it at preſent to be ſeen.

Gordium was once the reſidence of Gordius king of Phrygia, celebrated for having tied the famous knot in the temple of Apollo, which was known by the name of the Gordian Knot; Alexander the Great afterwards not being able to untie it, cut it with his ſword.

Coloſſe, Coloſſus, or Chonos, was ſituated on the ſouth ſide of the river Meander. St. Paul's epiſtle to the Coloſſians was addreſſed to the inhabitants of this city.

Of the three laſt mentioned cities, as well as Hierapolis, Symrada, Eucarpia, Prymneſia, Tiberiopolis, Hipſos, &c. ſcarce any traces are now to be found, except the hot ſpring, and ſuperb ruins of Hierapolis.

Apamea was once one of the moſt conſiderable cities of Aſia, but is now quite run to decay. It was ſituated on the river Meander, a little above where the Marcias falls into it, and aroſe out of the ruins of the ancient Celene, whoſe inhabitants were tranſplanted into it by Seleucus, who named it after his wife Apamea.

Galatia, by the Turks at preſent called Chiagare, is bounded on the north by Paphlagonia, on the ſouth by Pamphilia, on the eaſt by Cappadocia, and on the weſt by Phrygia Major. It received its name from a colony of Gauls, who paſſed through Greece into Aſia, and ſettled in it. A great number of Greeks afterwards mingled with them, whence it was called Gallo-Græcia: it was always a fine fertile country, and formerly it was well cultivated, but at preſent lies neglected like other places, through Turkiſh indolence. The inhabitants were among the primitive chriſtians, as appears by St. Paul's epiſtle addreſſed to them.

Ancyra, or as the Turks call it, Angouri, or Angora, is in 40 deg. north lat. and 32 deg. 58 min. eaſt long. 250 miles eaſt of Smyrna. It is the reſidence of a ſangiac, and a very populous trading place. The inhabitants are eſtimated at 40,000 Turks, 5000 Armenians, and 1000 Greeks. The chief manufacture was camblets; the evidences of its primitive grandeur are innumerable; the ſtreets, piazzas, &c. being full of ſtately remains, columns, &c. of the fineſt marble, porphyry, red jaſper, and other beautiful ſtones, elegantly wrought; the modern buildings, however, are mean, low, and formed only of mud and turf. A great variety of inſcriptions in ſeveral languages appear upon the gates. In the caſtle there is an ancient little dark Armenian church, built 1200 years ago. It has only one window which is not glazed, but hath its vacancy filled by a tranſparent marble through which the light penetrates into the church, but receives a reddiſh tinge from the nature of the ſtone. This city was once an archbiſhop's ſee, with ſix ſuffragans under him. The ſheep bred here are ſome of the fineſt, and the goats the moſt beautiful in the univerſe; the hair of the latter is of a dazzling whiteneſs, as fine as ſilk. It is curled naturally into locks of 8 or 9 inches long, which make the fineſt camblets. This hair is ſpun in the country, and manufactured at Angora. Theſe goats are only to be ſeen within a few miles of the city, as the breed degenerates if they are carried further.

Bolli is the metropolis of the province, and the reſidence of one of the 15 ſangiacs under the beglerbeg of Anatolia Proper; the other places are Andres ſituated a little to the eaſt of Ancyra, Thenna, ſo called from its hot baths; Germaſte, formerly Germia, on the Sangarius; Ophium, a dirty ill built town, which receives its name from the opium made in and about it, its environs being covered with poppies, from which the Turks extract their opium.

The antient cities, Tabia, Cinna, Aſpona, Reganagalia, Piſinus, Heliopolis, Regemnerus, Marecium, Peſineſus, Clancas, Æoruim, Regetnocade, Myracium, Eudoxias, and Amorium are either totally in ruins, or dwindled to ſuch trifling villages as to ſcarce deſerve mentioning.

Pontus and Paphlagonia are contiguous, both lying to the north of Galatia, and being divided from Cappadocia on the eaſt by the river Halys, and on the weſt by Metapontus.

Paphlagonia was anciently inhabited by the Heneti or Veneti, from whom the Venetians are deſcended. The Turks call this country Pender; the principal places of which are,

Heraclea Ponti, like many of the beforementioned cities in the Turkiſh dominions, was formerly a very important, but at preſent is a very inconſiderable place. It ſtands on the Euxine ſea, on the ruins of the ancient Heraclea. It was once celebrated for being the reſidence of the Commeni family, the founders of the Trebuzonde empire. The houſes are ſmall, mean and ill built; but the gates, towers, walls, &c. contain many fragments of the grandeur of the antient city. The Turks call it Penderachi.

Claudianopolis, about 35 miles ſouth of Heraclea, is a very ſmall town, though once an epiſcopal ſee.

Amaſtris, at the mouth of the river Parthenius, called by the Turks Amaſtro, is now a very obſcure mean town, though anciently an important ſea port.

Teuthramia, now Tripoli, is ſtill a good town on a bay of the Euxine ſea; but it muſt be obſerved that there is a town of the ſame name in Anatolia, ſituated on the Meander.

The following cities, though formerly conſiderable, are now either totally deſerted, or nearly in ruins; and having never been very remarkable, they certainly in their preſent decayed ſtate are too inſignificant to have any thing ſaid about them except the bare mention of their names, which are Amaſus, now Amid; Gangara, now Zagyra; Junopolis, now Cinopolis; and Pompeiopolis, or Cimolis.

The moſt conſiderable city in this part is Sinope, which was anciently the metropolis of the kingdom of Pontus, and the birth and burial place of the celebrated king Mithridates. It is at preſent a good trading town, being in 41 deg. 14 min. north lat. and 34 deg. 52 min. eaſt long. In Strabo's time moſt of the ſtately walls, edifices, and the caſtle were ſtanding. The walls, which now ſurround it, were built by the Greek emperors. They have double ramparts, and are flanked with pentagonal and triangular towers. On the land ſide, however, it is commanded by eminences which would greatly expoſe it to an enemy, but by ſea it would require two fleets to beſiege it; the caſtle is now run to ruin, and there are but few janiſſaries in it; yet the Turks are ſo jealous of it, that they ſuffer no Jew to live in it, and confine the Greeks to a certain ſuburb. Here is a profitable fiſhery, and a great deal of trade carried on. Many magnificent antique remains are to be ſeen, and the new buildings are intermixed with innumerable noble fragments of the old. The water is excellent, and the country fertile; abounding with walnut, olives and maple trees, and a fine ſort of wormwood. Diogenes, the celebrated cynic philoſopher, was a native of this place.

The honourable J. Ægiduis Van Egmont, envoy extraordinary from the United Provinces to the court of Naples, in reciting his travels through Anatolia ſays, “In the country are great numbers of ſtorks, which afford the inhabitants an odd kind of diverſion. They place hens eggs in the ſtork's neſt, and when the young are hatched, the male, on ſeeing them of a different form from its own ſpecies, makes a hideous noiſe, which calls together a crowd of other ſtorks hovering about the neſt, and who, to revenge the diſgrace that the female has in appearance brought on her neſt, deſtroy her, by pecking her to death; the male in the mean time making the heavieſt lamentation, as if bewailing his misfortune, which obliged him to have recourſe to ſuch diſagreeable ſeverities.

“Here I alſo ſaw the creature called Cameleon: it was found among the ruins of Old Smyrna caſtle. The creature was pretty large, and I ſaw it change its colour three ſeveral times, becoming black, white, and green. It was placed on a piece of red cloth, and often turned, but never aſſumed that hue: whether the creature was too large, and the ſmaller only imitate this colour, or from any other reaſons, is beyond my philoſophy to determine. With regard to its food during the eight days it lived with us, I did not obſerve it to eat any thing, except ſmall flies, which it caught in the air with its tongue.”

SECT. XI.

AMASIA.

AMASIA is bounded on the north by the Euxine Sea, on the ſouth by Caramania and Aladulia, on the eaſt by Armenia, and on the weſt by Anatolia Proper, and is governed by a beglerbeg.

The capital of the province and the reſidence of the beglerbeg is the city of Amaſia, which the Turks call Amnaſan. It is about 60 miles from the Euxine Sea, and 40 eaſt of Tocat, ſituated on the river Iris, or Caſalmach as it is now called. Though the city itſelf is large, the commerce is inconſiderable; the river, however, is navigable for ſhips of great burthen up to the town itſelf. On a mountain to the eaſt there is a ſtrong caſtle, and a wooden bridge over the river. Selim the firſt emperor of the Turks, and Strabo the celebrated antient philoſopher, were born here. There are only two caravanſeras at preſent in the city. The magnificent fragments of antiquity, which are found in abundance in and about this city, evidently prove that it was formerly a place of great beauty and importance.

Lerio, or, as it was anciently called, Themiſeyra, was one of the ſtrongeſt and moſt important cities of Pontus, but at preſent it is but a trifling place, ſituated on the ſea coaſt, near the mouth of the river Thermodan, about 60 miles to the north eaſt of Amaſia.

Comana or Pontica, was formerly a great city, but is now only a mean ſtraggling village; it is about 40 miles from Amaſia, ſituated upon the Iris, or Caſalmach.

Sivas, which authors imagine to be the antient Sebaſte, is at preſent a little ſcattered village, ſituated about 55 miles ſouth of Tocat, and 75 ſouth eaſt of Amaſia; yet mean as it is, a baſſa, ſuperior to that of Tocat, reſides here, and an aga with a few janiſſaries under his command.

Phamacia is about 44 miles weſt of Trebizonde, and ſituated near the coaſt of the Euxine Sea; the Turks call it Keriſan; it is a large populous town, but its harbour is only fit to receive thoſe ſmall veſſels called ſaics. It is generally imagined to be the ancient Ceraſunta, and is ſuppoſed to have been ſo denominated on account of the great number of cherry trees which grow in its environs.

Trebizonde, Trapezonde, Trabezonde, or, as the Turks call it, Tarabozan, is ſituated in the ancient Pontus Cappadocia, on the eaſtern parts of Amaſia, at the foot of a hill. It is a kind of peninſula running into the Euxine ſea. It lies in 41 deg. 5 min. north latitude, and 39 deg. 22 min. eaſt longitude, at about 18 miles diſtance from Tocat. This city was anciently very important from being the metropolis of the Trebizonde empire. It is ſtill a place of great trade, and was ſaid to contain 20,000 inhabitants prior to the year 1617, when it was burnt by the Ruſſians; ſince that period it hath been but thinly peopled, though a Turkiſh baſſa and a Greek archbiſhop reſide in it. The houſes are mean, and ill built. The caſtle is large and built on a rock, out of which the ſurrounding ditches are cut. The harbour is in very bad condition, and will only admit ſmall Turkiſh barks. The city is in the form of an oblong ſquare, and derived its name from Trapeſus, a table, from whence we likewiſe have the word Trapezium, a geometrical term for an oblong ſquare, whoſe angles and ſides are conſequently unequal. The walls are high and ſtrong, defended by towers, battlements, &c. it is celebrated in hiſtory for having been the birth place of many eminent men, and more ſo on account of the martyrdom of 40 chriſtian ſoldiers, who were thrown into a frozen lake in the neighbourhood, by the order of Licinus. The environs, though little cultivated, are very fertile; the neighbouring mountains are covered with ſtately woods of various trees, ſuch as oaks, elms, beech, &c. which are of an aſtoniſhing height, and the whole face of the country forms an agreeable landſcape. The fineſt foreſt lies about 25 miles ſouth of the city, in the midſt of which ſtands the famous convent of St. John, built all of wood, upon a high rock, and ſurrounded by one of the moſt romantic wilderneſſes in the univerſe. A great deal of rock-honey is found in the neighbourhood of this city, which is ſo exceedingly luſcious as to render the eating much of it dangerous. Tournefort aſcribes this rich quality to the nature of the flowers from which the bees extract it. In the city, the gardens and groves are as numerous as the houſes; but the ſuburbs, which are inhabited by Greeks and Armenians, are both more extenſive and more populous than the city itſelf.

The empire of Trebizonde was founded much about the time of that of Nice, by David and Alexicus Commeni, who were the grandſons of the tyrant Andronicus. Having eſcaped from Conſtantinople, they ſeized upon the Eaſtern parts of Pontus, Galatia and Cappadocia, and erected the whole into an empire. This empire was founded A. D. 1204, and continued about 258 years. But in 1462, Mahomet the ſecond, ſurnamed the Great, conquered the whole, and having put to death all the remains of the Commeni family, added it to the Turkiſh empire. Thus ſtates riſe and fall, their greatneſs only being the preſage of their diſſolution.

" When empire in its childhood firſt appears,
" A watchful fate o'erſees its tender years;
" Till grown more ſtrong, it thruſts and ſtretches out,
" And elbows all the kingdoms round about;
" The place thus made for its firſt breathing free,
" It moves again for eaſe and luxury;
" Till, ſwelling by degrees, it has poſſeſs'd
" The greater ſpace, and now crowds up the reſt:
" When, from behind, there ſtarts ſome petty ſtate,
" And puſhes on its now unweildy fate;
" Then down the precipice of time it goes,
" And ſinks in minutes, which in ages roſe.

Dryden.

Tocat or Neocæſarea, was anciently the metropolis of Pontus Polemoniacus. It lies in 39 deg. 48 min. north latitude, and 30 deg. 58 min. eaſt longitude; and, beſides being the reſidence of the beglerbeg of the province, is a conſiderable thoroughfare for the caravans to Smyrna. It ſtands partly at the foot, and partly on the ſides of two very high hills, on the river Toſanlu, which is ſuppoſed to be the Lupus of Pliny, that falls into the Iris ſome miles below Tocat: both rivers frequently ſwell and overflow the country. The town is large, ſtrong, and well built, in the form of an amphitheatre: on the top of two marble rocks are two old caſtles. Every houſe hath a fountain of freſh water in it, as the rocks abound with fine ſprings. Yet, though water is ſo plentiful, it was deſtroyed by fire in the beginning of the preſent century, and many eminent merchants were thereby totally ruined. It ſoon recovered, however, through the excellency of its ſituation, and is now deemed the center of Aſiatic commerce: the caravans come from Diarbec in 18 days: thoſe of Tocat go to Sinope in ſix days, and to Pruſa in 20; but ſuch as go directly to Smyrna, without paſſing through Pruſa or Angora, take up about 40 days with camels, or 27 with mules. The environs are extremely fertile, ſome excellent plants are produced, and curious foſſils found, particularly many ſubterraneous vegetations of admirable beauty. Like our flints they are encloſed in matrices, which when broken diſplay ſome of the fineſt cryſtallizations imaginable; ſome are like petrified mother-of-pearl, and others appear like candied lemon and orange peel. This city is governed by a cadi or cady, a vayvode and a janiſſary aga. The garriſon conſiſts of about 1000 janiſſaries and ſpahis. The city and ſuburbs are ſuppoſed to contain 20,000 Turkiſh, 4000 Armenian, and about 500 Greek families. It has 12 moſques with minarets, and many without; ſeven Armenian churches, and one Greek chapel. Before the abovementioned fire it contained 12 Chriſtian churches, one of which was archiepiſcopal. The archbiſhop has ſeven ſuffragan biſhops. There were likewiſe two monaſteries, and two nunneries. The manufactures are of ſilk, leather, red linen, and copper worked into a variety of utenſils. About two miles from the town are two ſmall rooms cut out of the ſolid rock, and held in great veneration by the Chriſtians, who ſuppoſe it to have been the retreat of St. Chryſoſtom, during the time of his exile.

It may not be improper to obſerve that Amaſia contains the whole or the principal part of the antient provinces of Pontus Cappadociæ, Pontus Polemoniacus, and Pontus Galaticus.

SECT. XII.

Aladulia.

ALADULIA, or Anadulia, or Dulgadir, as the Turks call it, is the third diviſion of Aſia Minor. This country is unfit for the purpoſes of agriculture, being rough and hilly; but it abounds in excellent paſtures, and produces abundance of admirable fruit, wines, and cattle, particularly horſes and camels, beſides vaſt herds of goats and ſheep, veniſon, all kinds of game, &c. The mountains contain ſilver, copper, iron, allum, &c.

The province is divided into four ſangiacſhips, which are again ſubdivided into zarinets and timariots. The plundering banditti, or free-booters, are very troubleſome in this country. The principal places are,

Caiſar, the antient Cæſarea; it is a large town on the banks of the Milas, near mount Argœus, and about 70 miles weſt of Secias. The walls are ſtrong, and flanked with towers. The caſtle is in the centre of the city. The bazar is handſome, and well furniſhed with all ſorts of merchandize; the houſes in its neighbourhood are built either in the form of a tower with a cupola, or they reſemble a ſugar-loaf. The city is well ſupplied with water from the river; and their principal trade is in cotton.

Malathiah, at the confluence of the Euphrates and Arſu, was antiently called Melitene. It is in 38 deg. 22 min. north latitude, and 38 deg. 56 min. eaſt longitude. It was formerly the ſeat of the Ottoman princes, and now of a Greek archbiſhop. It is ſtill a conſiderable town.

Mars, or Maraſch, is a large well-built city in the ſouth-eaſt boundaries of the province. It is ſituated on a ſmall river, which falls into the Euphrates about 180 miles to the ſouthward of Trebizonde: it is a place of ſome commerce, and the reſidence of a baſſa.

Antiently there were many fine cities in this country, ſuch as Tyana, Nyſſa, Nazianzum, &c. which at preſent are either heaps of ruins, or ſuch mean villages as not to merit the leaſt mention. Among the eminent men who were born in this province, the foremoſt upon the liſt are Pauſanias the Greek hiſtorian, the two Gregories of Nagianzen, St. Baſil, and St. George the patron of England, of whom we ſhall ſpeak a few words.

St. George was born in the latter end of the third century, of Chriſtian parents; he ſerved in the army of the emperor Diocleſian with great reputation for ſome time, when that monarch reſolving on a perſecution of the Chriſtians, and being unable to win over St. George to Paganiſm, he ordered him to be put to the torture, which not ſhaking his conſtancy, he was beheaded by the command of that tyrant on the 23d of April, A. D. 290. St. George being repreſented on horſeback and tilting at a dragon, is only an emblematical figure, implying, that he conquered the devil by his faith and Chriſtian fortitude. Several churches have been dedicated to this ſaint; the noble order of the Garter was founded in honour of him, and the 23d of April is ſtill obſerved in commemoration of his martyrdom, his blameleſs life and unmerited death having ſecured to him a glorious name.

“ Glory by few is rightly underſtood,
“ What's truly glorious muſt be greatly good.
COOKE.

SECT. XIII.

CARAMANIA.

CARAMANIA extends itſelf along the Mediterranean coaſt from north to ſouth, compriſing the antient Lycia, Pamphilia, Piſidiæ, Lycaonia, and Cilicia, with part of Iſauria, Phrygia, Pacatiana, Galitia, Salutaris, and Cappadocia. It reaches from the neighbourhood of Alexandretta to the gulph of Macri, at the mouth of which lies the iſland of Rhodes.

This country by the Turks is called Caraman-Ili, and is divided into the Greater and Leſſer; the latter lying along the ſea-coaſt, and the former to the north of mount Tauris. It is governed by a beglerbeg, whoſe revenue is exceedingly large, and ſubordinate to whom are ſeven ſangiacs, with many zaims and timars. The principal places are,

Myra or Myrra, which the Turks call Strumita, was once a conſiderable city, but is now dwindled almoſt to nothing; it is about 22 miles north eaſt of Patora, ſituated near the mouth of the Limyrus.

Patora was once the metropolis of Lycia, but is now a very inconſiderable village near the mouth of the Xanthus, between the gulphs of Macri and Satalia.

Satalia, the ancient Attalia, is called by the Turks Sataliah. It was formerly an important city in Pamphylia, at the bottom of the gulph of its name, in 36 deg. 45 min. north lat. and 31 deg. 20 min. eaſt long. It is the ſtrongeſt place the Turks have upon this coaſt. The harbour would be commodious, if the entrance was not difficult and dangerous. It is one of the moſt ſingular places in the univerſe, being divided into three diſtinct towns, each of which is divided from the others by its own ſtrong walls, and the gates are ſhut up preciſely at noon every Friday till one o'clock, from a pretended prophecy, that on ſuch an hour the Chriſtians are to ſurprize it. The whole is about ſix miles in circumference; the buildings are good, the place populous, and the trade conſiderable. The ſummers are ſo hot, that thoſe who can afford it retire towards the mountains, where there is more air and ſhade. The caſtle, which commands the town, is a very good one. The Chriſtians had formerly a fine church in one of the towns, but it is at preſent converted into a Turkiſh moſque. The neighbouring country is very fertile and delightful, being covered with citron and orange groves, which afford an exquiſite fragrancy.

Sagalaſſus, though anciently a tolerable town, does not at preſent merit the name of a village. The ſame may be ſaid of Antiochia Piſidiæ, or Cæſarea, which ſtands at the foot of mount Tauris, and was once the metropolis of the province. Such are the viciſſitudes of ſublunary things!

“ Short is th' uncertain reign and pomp of mortal pride,
“ New turns and changes every day
“ Are of inconſtant chance the conſtant arts;
“ Soon ſhe gives, ſoon takes away;
“ She comes, embraces, nauſeates you, and parts.”
HOWARD.

Iconium, now Cogni or Kogni, is the metropolis of the beglerbergate. It ſtands in the antient Lycaonia, in a fertile pleaſant plain, near a fine large lake of freſh water, which was anciently called Palus Trogilis. It is about 110 miles from the Mediterranean ſea. It is ſurrounded by ſtrong walls, adorned with towers, and a broad ditch. The Turks only inhabit the city. The Greeks, Armenians and Jews inhabit the ſuburbs, which are ſpacious. The city is commanded by a ſmall caſtle, and adorned with ſeveral moſques, a ſeraglio, and ſome ſpacious caravanſeras, for the accommodation of the caravans and travellers which paſs through the town. The mutton here is exquiſite, the wool of the ſheep admirable, and their tails ſo large, that ſledges are faſtened to the animal, upon which they are drawn.

Tarſus, the birth-place of the great apoſtle St. Paul, was antiently the capital of Cilicia, and one of the fineſt towns of the Leſſer Aſia, but at preſent is quite decayed. It is ſituated upon the Cydnus, about ſix miles from its mouth. The Turks call this town Tarſou, Tariſſu and Hom. If we may venture to judge by the ruins of the old wall, it appears to have been near 12 miles in circumference. At the mouth of the river there is a good commodious harbour, and about a mile below the town there is the lake Rhegma, through which the Cydnus runs.

Adana is a conſiderable town on the river Choquen, to the eaſtward of Tarſus, about 35 miles on the road to Aleppo, and about 18 miles from the Mediterranean. This town contains a great number of beautiful fountains ſupplied with water by aqueducts, and over the river there is a ſuperb bridge of 15 arches. The adjacent country is exceedingly pleaſant, and the ſoil extremely fertile.

Ajazzo, or Lajazzo, which was formerly called Iſſus, is ſituated on a gulph of the Mediterranean, to which it gives name. It was antiently a place of very great importance, and is at preſent a neat, ſtrong, opulent ſea-port town.

The following cities and towns, which were known to the ancients, but of which the moderns have but very imperfect accounts, are now ſo reduced to poor, mean, little hamlets, or ſo totally ruined and deſerted, as not to merit any particular deſcription, viz. Azar, Ainzarba, Teleneſſus, Xanthus, Pheſelis, Pignara, Olbia, Magydis, Side, Perga, Sitnum, Arpendus, Termeſſus, Olbaza, Lyſtra, &c. &c. &c.

The principal rivers in Caramania are the Xanthus, Lamus, Ceſtrus, Eurymedon, Cydnus, Sarus, or Smarus, Pyramus, Limyras, Latamao, &c. Caramania contains many celebrated mountains, moſt of which are branches of mount Tauris or Taurus, viz. Olympus, there being many mountains in Aſia of this name; Cragus, the etymon of which Bochart derives from the Arabic word Crac, which ſignifies a rock; from whence it is probable the Engliſh word Crag originated; and Antigragus, all in Lycia. In Cilicia the moſt remarkable is Amanus. The great chain called mount Tauris begins in Lycia, and runs eaſtward. But we muſt not omit to mention the celebrated Lycian volcano mountain, called by the ancients Chimæra. Its bottom was infeſted with ſerpents, the middle parts afforded paſture for goats, and the top was haunted by lions. This gave the idea to the poets to feign the monſter Chimæra, which was repreſented with the head of a lion belching fire, a goat's body, and a ſerpent's tail. Mr. Pope, in his tranſlation of Homer, has, however, changed the ſerpent's tail to a dragon's tail.

“ A mangled monſter of a mortal kind,
“ Behind a dragon's fiery tail was ſpread;
“ A goat's rough body bore a lion's head,
“ Her pitchy noſtrils flaky flames expire,
“ Her gaping throat emits infernal fire.”

Hence incongruous ideas are called chimæras, and inconſiſtent ſtratagems are ſaid to be chimerical.

Bellerophon, being the firſt who planted this mountain, is honoured with the reputation of having ſubdued the monſter.

The Lycians built the city of Hepheſtiæ, near this mountain, in honour to Vulcan, on account of its volcano, which is mentioned by Virgil in the 6th book of his Æneid:

“ Before the paſſage horrid Hydra ſtands,
“ And Briareus with all his hundred hands;
“ Gorgons, Geryon with his triple frame,
“ And vain Chimæra vomits empty flame.”

SECT. XIV.

SYRIA.

The general Deſcription of Syria, *Diviſions, Subdiviſions, Situation, Extent, Climate, Soil, Fertility, Produce, of the Inhabitants, &c.*

SYRIA, or, as the Turks call it, Sourie and Souriſtan, was originally ſo called from its capital, Tzor or Tzur, which the Greeks ſoftened into Sur and Tyre. This country, in the moſt extenſive ſenſe, includes Syria properly ſo called, Phœnicia or Phenice, and Judea or Paleſtine. It extends from north to ſouth about 400 miles, and about 200 from eaſt to weſt, being bounded on the north by mount Amanus, and a branch of mount Tauris, which ſeparates it from Armenia Minor and Cilicia; on the eaſt by the Euphrates, which divides it from Meſopotamia or Diarbec, and on the weſt by Arabia the Deſert.

The principal mountains are Libanus, Anti-Libanus, Gilead, Tabor, Carmel, Caſſius, Amanus and Alſadaurus, with ſome ſmaller in Judea, viz. Sion, Hermon, Ebal, Olivet, Calvary, Gerizzim, and Moriah.

Of theſe mounts, the Libanus, and Anti-Libanus, which are ſituated in Cœlo-Syria, are of an aſtoniſhing height and extent.

" His proud head the airy mountain hides
" Among the clouds, his ſhoulders and his ſides,
" A ſhady mantle cloaths, his curling brows
" Turn on the gentle ſtream, which calmly flows,
" While winds and ſtorms his lofty forehead beat,
" The common fate of all that's high and great."

Theſe mountains were formerly celebrated for their lofty cedars, which at preſent are reduced to a very ſmall number; they are green all the year, and bear leaves reſembling thoſe of the juniper-tree, the ſmell of which is delightfully fragrant. The ſmaller ſpecies bear a kind of apple, as large as a pine-apple, but ſmoother, and of a browner colour; they contain a tranſparent balm which falls from them by drops at certain ſeaſons. Theſe apples always grow in cluſters at the extremity of the branches. The incorruptibility of the cedar tree is owing to the bitterneſs of the wood, which is ſo great that no worm will harbour in it.

The higheſt parts of theſe mountains, and thoſe of Amanus, are covered with ſnow the greateſt part of the year; and in ſome hollow places, whither the ſun beams cannot penetrate, it remains undiſſolved the whole year. Many of the cavities abound with petrefactions which are exceedingly curious.

The rivers are the Euphrates, Jordan, Caſſimeer, Licomes, Chryſorrhoas, Orontes, Odonis, Cherſeus, with others leſs conſiderable, particularly the Coik, or river of Aleppo.

The Jordan receives its name from the brooks Jor and Dan, which form it by uniting their ſtreams. It formerly overflowed its banks, as both ſacred and profane writers inform us; it does not, however, do ſo at preſent, but flows with great regularity.

Syria is bleſſed with the moſt ſerene, temperate, and healthful air imaginable; during the hot months of June, July, and Auguſt, it is agreeably refreſhed by cooling breezes from the Mediterranean. The face of the country is delightful and level, the ſoil rich and fertile. It abounds not only with all the neceſſaries of life, but with all the delicacies which can gratify the moſt luxurious appetite; and is ſuperior in point of climate and produce, to all other countries that even lie under the ſame parallel of latitude.

" Here ſummer reigns with one eternal ſmile,
" Succeeding harveſts bleſs the happy ſoil;
" Fair fertile fields, to whom indulgent heav'n,
" Has ev'ry charm of ev'ry ſeaſon giv'n;
" No killing cold deforms the beauteous year,
" The ſpringing flowers no coming winter fear;
" But, as the parent roſe, decays, and dies,
" The infant buds with brighter colours riſe,
" And with freſh ſweets, the mother's ſcent ſupplies;
" Near them the violet grows with odours bleſt,
" And blooms in more than Tyrian purple dreſt.
" The rich jonquils their golden beams diſplay,
" And ſhine in glories emulating day:
" The peaceful groves their verdant leaves retain,
" The ſtreams ſtill murmur, undefil'd by rain,
" And tow'ring greens adorn the fruitful plain:
" The warbling kind uninterrupted ſing,
" Warm'd with enjoyment of perpetual ſpring.
Lady M. W. MONTAGUE.

This charming country produces ſpontaneouſly a ſuperabundance of all that is neceſſary for the profit or delight of man, for the indolent Turks are too lazy to cultivate it. The only people who take the leaſt pains with the ſoil are the Armenians and Franks, who are ſettled in the country. From what has been ſaid, it may naturally be inferred, that the inhabitants are plentifully ſupplied with corn, wine, oil, figs, lemons, oranges, melons, canes, dates, cotton, honey, aromatic and medicinal herbs, &c. they likewiſe breed great numbers of buffaloes and other oxen, camels, dromedaries, ſwine, deer of all ſorts, hares, rabbits, and other game. They have a breed of goats whoſe hair is long and of a colour exceedingly beautiful. The ſheep are ſome of the beſt in the univerſe; their wool is exceedingly fine, and their tails ſo large that to prevent their receiving any injury from trailing in the dirt, they are placed upon ſledges, as in ſome other parts of Aſia. Beſides a variety of excellent fiſh, this country abounds in wild fowl, ſuch as partridges, quails, pheaſants, pigeons, turtle-doves, &c. The plains are ſo tender, fat and humid, that the ſoil is turned up with wooden coulters. In ſhort, though Syria contains ſome rocky mountains, it would be the fineſt and moſt deſirable country in the univerſe, was it not under ſuch a deſpotic government; but the Turkiſh tyranny is ſuch that it prevents the inhabitants from ever taſting the ſweets of that moſt eſſential neceſſary to human happineſs, viz. LIBERTY.

" O Liberty, thou goddeſs, heav'nly bright,
" Profuſe of bliſs, and pregnant with delight,
" Eternal pleaſures in thy preſence reign,
" And ſmiling plenty leads thy wanton train;
" Eas'd of her load, ſubjection grows more light,
" And poverty looks chearful in thy ſight;
" Thou mak'ſt the gloomy face of Nature gay,
" Giv'ſt beauty to the ſun, and ſplendor to the day.
ADDISON.

Beſides Mahometans and Jews, many Chriſtians of different ſects inhabit Syria, viz. Greeks, Latins, Armenians, Malchites, Maronites, and Jacobites.

The Armenians differ but little from the Greeks, and have a patriarch, whoſe place of reſidence is Damaſcus. The Maronites of Mount Libanus hold ſome of the Greek, and ſome of Eutychian tenets. They give the ſacrament in both kinds, and uſe the Syriac liturgy. Their patriarch is always ſtiled Peter, and looked upon as the only true ſucceſſor of that apoſtle. The Jacobites, who are ſo called from their founder Jacobus Syrius, have a patriarch, who is always named Ignatius, and deemed the real ſucceſſor of that celebrated father and martyr. The Druſians, who live among the mountains, know little of chriſtianity beſides the name. They in a great meaſure reſemble the Curdes who reſide among the Armenian mountains, and pay a much greater reſpect to the devil than to God, for which they aſſign this curious reaſon; that God is ſo very good humoured at all times, that he will not do them any injury, let them be ever ſo neglectful and remiſs in their duty; but on the contrary, the devil has frequently ſuch miſchievous fits, and is naturally inclined to ſuch diabolical frolicks, that the utmoſt precaution is neceſſary to keep his infernal highneſs in any tolerable temper.

The Jews are here the principal brokers in the mercantile,

cantile, and their wives the chief agents in the intriguing way; for under the pretence of vending jewels, laces, perfumes, coſmetics, &c, they get admittance not only into the houſes, but the harams of the Turks, and can ſlip a billet-doux, eluding at the ſame time the penetrating eye of Aſiatic ſuſpicion, with as much dexterity as a Neopolitan valet can deceive a jealous Italian huſband.

The language ſpoken by the Syrians is a corrupt kind of Arabic or Moreſco. But moſt of the inhabitants of the trading and maritime towns uſe the Lingua Franca.

Each of the grand diviſions of Syria, viz. Syria Proper, Phœnicia and Paleſtine, is governed by a beglerbeg, ſubordinate to whom are many ſangiacs, zaims, timars, cadies, &c.

SECT. XV.

Syria Proper.

SYRIA Proper is bounded on the ſouth by the Deſerts of Arabia and Phœnicia; on the north by Armenia Minor; on the eaſt by Meſopotamia, and on the weſt by the Mediterranean. Syria Proper had anciently three ſubdiviſions, viz. Cœlo-Syria, or Syria the Hollow, Syria-Antiochene or Seleucis, and Syria Comagene.

The principal places in that ſubdiviſion, called Comagene, are,

Samoſata, which the Turks now call Scempſal, and was once the capital of Comagene, but at preſent is only a wretched village, ſurrounded by heaps of ruins. It ſtands on the Euphrates, on the confines of Armenia Major, 22 miles from Ediſſa. The celebrated ſatirical poet Lucian was born here.

Dolica, called by the Turks Doliche, once an epiſcopal ſee, but at preſent a mean ill built town, thinly peopled, and of little conſideration. It is ſituated on the river Marſyas, which diſembogues itſelf into the Euphrates.

Nothing now remain but the names, and a little rubbiſh of the ancient cities, Germanicia, Singia, Antiochia-ad-Taurum, Catamana, Deba, Chaomia and Chelinadura.

In that ſubdiviſion of Syria called Seleucis or Antiochene, which is bounded on the north by Comagene, on the ſouth by Cœlo-Syria and Phœnicia, on the weſt by the Mediterranean, and on the eaſt by Meſopotamia, the principal places are,

Scanderoon, which was anciently called Alexandretta, or Little Alexandria, to diſtinguiſh it from Alexandria in Egypt, lies in 36 deg. 34 min. north lat. and 36 deg. 40 min. eaſt long. at about the diſtance of 60 miles to the weſtward of Aleppo, to which it is the port town; it ſtands near the ſea on the gulph of Ajazzo: but its marſhy ſituation renders the town ſo unhealthy, that it only contains at preſent a confuſed and ſtraggling heap of mean wretched houſes, built of wood or huts formed of the boughs of trees, interwoven and covered with mud, inhabited principally by Greeks, who accommodate common travellers and ſailors that reſort hither; as people of a ſuperior rank uſually lodge with the conſuls of their reſpective nations, who have handſome houſes at a conſiderable diſtance from the town. During the hot months the natives themſelves retire to a village called Beylan, which is ſituated on a high hill, at about two leagues diſtance; and abounds in excellent water, and admirable fruits. If ſtrangers happen to arrive during this ſultry ſeaſon, they ſeldom eſcape with their lives. The above-mentioned mountain yields a thoroughfare to the N. E. wind by means of an opening; and whenever it blows hard, the ſhips in the harbour all put to ſea with the utmoſt expedition, to avoid being daſhed to pieces. Some aſſert that this city was built by Alexander the Great, in commemoration of a victory obtained over Darius, in its vicinity. It is defended only by an old decayed caſtle, and a few ſoldiers, under the command of the governor; but we muſt not omit to mention this ſingular circumſtance; that the correſpondence between Scanderoon and Aleppo, is carried on by the means of pigeons, that are taught to fly backwards and forwards with letters about their necks. Some late travellers, however, ſay that this cuſtom is diſcontinued. The adjacent country is in general level, rich, and fertile.

About 22 miles from Scanderoon, is the ancient city of Antioch, or at leaſt its remains. It was formerly the capital of all Syria, and one of the nobleſt metropolitan cities in the univerſe; but is at preſent reduced to a poor mean hamlet, containing only a few ſcattered houſes: it is ſituated in a fine plain of 18 miles in extent, on the river Haſi, or Orante: the Turks call it Antackia. The vaſt number of plantain, poplars, ſycamores, fruit-trees, &c. in the gardens of the town, make it at a diſtance look like a foreſt. It has a caſtle which commands the town and river, and ſome conſiderable remains of antient temples, walls, churches, &c, together with an extenſive canal. The diſciples of Chriſt firſt obtained the name of Chriſtians in this city. Saint Paul and Saint Barnabas preached a twelvemonth in this place; Saint Luke the Evangeliſt, and Saint Ignatius the martyr, were born here. Selucia, or Seleucia Piera, which latter denomination was given to diſtinguiſh it from another town of the ſame name on the Tigris, was anciently a conſiderable ſea-port town: at preſent it is but a trifling village, ſituated on the mediterranean, at the mouth of the Orontes, about 60 miles from Scanderoon. The Franks call it the port of Saint Simeon; but its Turkiſh name is Seluki-Jelber.

Tertaſo, which was formerly called Orthoſia and Antaiadus, from its being ſituated over againſt the little iſle of Aradus, was once a famed ſea-port, and an epiſcopal ſee; at preſent it is a very inconſiderable place, and inhabited only by poor fiſhermen. It is about nine miles to the northward of Tripoli.

Latakia, or Ladhikiya, the antient Laodicea, was founded by Seleucus Nicanor, or the Victorious, and called by him after his ſiſter's name. It is the moſt northern city of Syria, ſituated upon a riſing ground, with a full proſpect of the ſea, in 35 deg. 30 min. north latitude. It is a conſiderable maritime town.

This city contains many antique remains, particularly ſeveral rows of columns of granite and porphyry, with part of an aqueduct, which Joſephus affirms was built by king Herod. The ſtructure is ſpacious, but not arched. Here is a moſque formed of a magnificent antient triumphal arch, ſupported by Corinthian pillars; the architrave is embelliſhed with a variety of warlike trophies. Many Greek and Latin inſcriptions are found among the ruins, but they are in general ſo much defaced as to be unintelligible. To the weſtward of the city are the remains of a cothon, big enough to hold the largeſt navy in the univerſe. The mouth, which is about 40 feet wide, is defended by a caſtle; and the whole is in an amphitheatrical form: it is ſo choaked up at preſent, as to admit only a few ſmall veſſels.

The remarkable catacombs which are a little to the northward of the city, excite the attention of travellers. They contain large ſtone coffins, embelliſhed with emblematic figures, ſhells, &c. The covers of ſome are ſupported by pilaſters, generally of the Corinthian, but ſometimes of the Ionic order: theſe coffins are depoſited in cells on the ſides of a number of chambers hollowed deep into the rock, being each from 10 to 30 feet ſquare. The moſt reſpected of theſe ſepulchral chambers is that called St. Teckla, which is dedicated to that firſt virgin martyr: in the midſt of it is a ſpring, to which many miraculous effects are aſcribed.

The whole of the adjacent country is extremely romantic, from the intermixture of rocks, woods, ſepulchres, plains, grottos, fountains, caſcades, &c. A few miles from a place called the Serpent Fountain, are the ſpindles, or maguzzels, a name which is given to ſeveral painted cylindrical buildings, that are erected over a number of ſepulchres.

The ruins of the antient city of Arka, are delightfully ſituated oppoſite the northern extremity of mount Libanus; to the eaſtward a romantic chain of mountains appear; a fine extenſive plain, interſperſed with caſtles, villages, ponds, rivers, &c. opens to the north, and the ſea is ſeen to the weſt. The city was erected on the ſummit of a hill of a conical form, which appears to have been a work of art; a fine ſtream waters the valley below the city; nevertheleſs the inhabitants were ſupplied with water from mount Libanus, by means of a magnificent aqueduct.

SECT. XVI.

COELO-SYRIA.

THE principal places in this diviſion of Syria are, Apamea, founded by Seleucus Nicanor, and ſo named in honour of his mother, as Antioch was after his father, Laodicea after his ſiſter, and Seleucia from himſelf. It is greatly fallen from its former ſplendor, but ſtill remains a conſiderable town, ſtanding on a ſpot of ground which is almoſt ſurrounded by a lake formed by the river Orontes, about 60 miles to the ſouthward of Aleppo; ſo that it hath no communication with the land but by an iſthmus, or ſmall neck. The Turks and Greeks call it Hama: it is the reſidence of a beglerbeg, whoſe government is very extenſive; the adjacent territory is exceedingly rich and fertile; the city is well watered, retains many marks of its antient magnificence, and was very early an epiſcopal ſee. It lies in 35 degrees 6 min. north latitude, and 37 deg. 18 min. eaſt longitude. Near this city, Seleucus conſtantly fed 500 large elephants.

Between Antioch and Tortoſa, near mount Liſa, there is a little mean village called Margat, which was antiently a conſiderable place, named Marathos.

Emeſa, Emiſſa, or Emiſa, is ſituated between Apamea and Laodicea, on the river Orontes. The mad emperor Heliogabalus was born there, and on that account took the whim into his head to be made one of the prieſts of its temple; the Turks at preſent call it Haman, or Aman. It is under the juriſdiction of the beglerbeg of Damaſcus, who governs it by means of a deputy. It ſtill makes a conſiderable figure, notwithſtanding what it has ſuffered by earthquakes, and the various changes it has undergone. It is ſurrounded by good ſtone walls, with ſix ſuperb gates, and ſeveral magnificent towers at proper diſtances. The walls are environed by a ſpacious ditch; and on an eminence there is a caſtle which commands and defends the town. Here are ſome fine churches, the greateſt part of which are converted into moſques. The cathedral is a magnificent ſtructure, ſupported by 34 marble columns, adorned with baſſo-relievos and Greek inſcriptions. The Chriſtians are permitted to pray in it at certain times, beſides which they have ſome churches appropriated entirely to their own uſe. The bazars, kans, caravanſeras, &c. are in general very handſome ſtructures; the inhabitants trade in ſilks, and a fine kind of needle-work of ſilk, gold, and ſilver, curiouſly intermingled together: the adjacent country is very rich and fertile, and the gardens in the environs exceedingly delightful, abounding in a great variety of excellent plants, and delicious fruits. In all the gardens innumerable mulberry trees are planted in regular rows, and well watered, as the demand for mulberry leaves to feed their ſilk worms is very great.

Aleppo, the fineſt and moſt opulent city in all Syria, lies in 36 deg. 30 min. north lat. and 37 deg. 50 min. eaſt long. about 60 miles to the eaſtward of Scanderoon. It is built on eight eminences or hills, one of which in the center of the city is higher than the reſt, and on its top there is a ſtrong caſtle.

Aleppo, including the ſuburbs, is about ſeven miles in circumference: in extent, riches, and population, it is inferior to Conſtantinople and Grand Cairo, but exceeds them both in the elegance of its buildings; the ſurrounding wall is old and decayed, and the ditch converted into gardens.

When fortreſſes are ſuffer'd to decay,
It ſhews that peace and commerce bear the ſway;
That merchants of ſtern officers are made,
And blood alone is the neglected trade.

The houſes are of ſtone, built in a quadrangular form, conſiſting of a ground floor and an attic ſtory: the roofs are flat, and either ſpread with plaiſter or paved with ſtone: the ceilings, pannels, doors, windows, &c. are neatly gilded and painted, and adorned with inſcriptions from the Koran, or the beſt Aſiatic poets; ſo that their very embelliſhments are ſubſervient to the purpoſes of morality, and their chambers are rendered tacit adviſers to prudence and precaution. Of theſe inſcriptions the following ſpecimens may be entertaining to the reader.

The Mahometans are exceedingly fond of the two following paſſages from the Koran or Alcoran, which are therefore frequently found about their rooms written in letters of gold.

The firſt, which is deemed one of the beſt adages in the Koran is, “Forgive eaſily, do good to all, and diſpute not with the ignorant.” The other, which relates to the Almighty's ſtopping the deluge is, “Earth ſwallow down thy waters, ſky drink up thoſe thou haſt poured forth. The waters were immediately gone, the commands of God were executed. The ark reſted on the mountain, and theſe words were heard, “*Woe to the wicked.*”

An Arabian poetical paraphraſe of that paſſage in the Koran, which relates to the angel Gabriel's conducting Mahomet to ſee Paradiſe, is greatly admired. Take an Engliſh tranſlation of the verſes.

From heaven deſcending thro' ethereal flame,
On earth again the mighty prophet came,
To Paradiſe by faithful Gabriel led,
While ſtreams of glory hover'd round his head;
He ſaw, the ſoil like pureſt ſilver bright,
The lofty mountains ſhone with ſplendid light,
The ſpacious walks with dazzling luſtre glow'd
By di'monds gravel'd, and with brilliants ſtrew'd;
The leſſer hills like yellow amber ſeem,
While ſilver waves thro' fertile meadows ſtream;
The lofty concave is th' Almighty's throne,
Who makes his mercies to the righteous known:
Angels and prophets occupy the place,
And dwell in manſions of celeſtial grace;
Streets pav'd with gold, with lamps ethereal ſhine,
Rich gems adorn the palaces divine;
Fair ſapphire gates which none but ſaints can ſcale,
Lead to the jaſper-green-beſpangl'd vale,
Where aromatic herbs that ever bloom,
Refreſh the ſpirits, and the air perfume.
Here wine and milk in ſtreams meand'ring glide,
So rich the waves, ſo delicate the tide;
There cryſtal ſprings make agate fountains gay,
Where gold and ſilver ſportive fiſhes play.
Delicious fruits on every tree abound,
And load the branches till they kiſs the ground;
Here craggy rocks diverſify the ſcene,
Whoſe brows are fleecy, and whoſe feet are green:
But by theſe rocks no barreneſs' betray'd,
For there ſweet honey by the bee is made;
Honey that's bleſs'd with captivating pow'rs,
Drawn from celeſtial aromatic flow'rs.
All is enchanting which the place contains;
For here the eſſence of all goodneſs reigns.

Such is the romantic and whimſical paradiſe of Mahomet, in which ſpiritual and ſenſual ideas are ſo blended and jumbled together, that it ſeems equally calculated to debauch the ſaint, and entice the ſinner. The images, however, ſhew the richneſs of the Aſiatic fancy; we therefore hope that the tranſlation, as it is the firſt thing of the kind that ever appeared in our language, will not be unacceptable to the public.

We ſhall add the following ſix inſcriptions, as they are conciſe and ſignificant:

“Four things ſhould never flatter us: the familiarity
“of princes; the careſſes of women; the ſmiles of our
“enemies; nor a warm day in winter; for none of
“theſe are of long duration.”

“One pound of food is ſufficient in one day to ſupport you; if you eat more, it is a load, and you muſt ſupport in your turn *that*.”

“We are the bow, and ſhoot but in the dark;
“'Tis God directs the arrow to its mark.”

" He that thinks to content his deſires by the poſſeſ-
" ſion of what he wiſhes for, is like him who puts out
" fire with ſtraw."

To obtain knowledge you muſt have
" The vigilance of a crow, the greedineſs of a hog.
" The careſſes of a cat, and the patience of a dog."

" I have cleaned my mirror, and fixing my eyes on it,
" I perceived ſo many defects in myſelf, that I eaſily
" forgot thoſe of others."

But to turn to our deſcription of Aleppo; the ſtreets have a dull appearance on account of being ſhielded from the view by dead walls. If palliſadoes were uſed inſtead of walls, it would render the ſtreets admirably pleaſant, as the court yards are all prettily paved, and have a fountain in the center environed with a little verdure.

The beſt houſes have uſually on the ground floor a hall covered with a dome, with a fountain in the middle to cool it. Among the numerous moſques of this city, ſome are very magnificent and agreeable. There is a fountain of ablution, and ſometimes a little garden in the area of each. In every garden you are ſure to find cypreſs. The kans are ſpacious and elegant, but the ſhops are ſmall; the buyer ſtands always without, none being admitted within a ſhop but the maſter and his clerk. They uſually ſhut them about an hour and half after ſun-ſet. There is a great ſingularity to be obſerved in the houſes of Aleppo; the doors are ſtrongly caſed with iron, but the locks are only ſlightly made of wood.

The ſtreets, though narrow, are extremely clean, and always well paved: all offenſive manufactures and diſagreeable tr des are confined to the ſuburbs; in which, among others, there is a glaſs manufactory.

Every houſe has a well, but the waters being brackiſh are not uſed in dreſſing proviſions or to drink; the water for theſe purpoſes being brought from ſome fine ſprings by means of an aqueduct, and properly diſtributed by communicating pipes.

The houſe fuel is wood and charcoal, but the bagnios are heated with dung, the parings of fruit, &c. the gathering of which gives employment to many poor people.

Aleppo is ſituated in a vaſt plain; the environs of the city is ſtony and uneven; but at a few miles diſtant the circumjacent country is level and fertile; nevertheleſs, the whole has the name of the deſert. The weſtern part of the city is waſhed by a ſtream called Coic, which, with the wells in the city, and the water brought by the aqueduct, is all the water that is to be found for the ſpace of 30 miles round. The neighbouring villages having no water but rain water, which they ſave in large ciſterns.

The air is ſo pure and free from damps that the inhabitants ſleep on the houſe-tops without the leaſt inconvenience. The only winter is from December 12, to January 20; but even then the ſun has great power in the middle of the day. The ſnow never lays more than a day upon the ground, and the ice is ſeldom or ever ſtrong enough to bear the weight of a man. From May to the middle of December the air is exceſſive hot; but the moſt malignant heat continues only about five days, during which the inhabitants keep within doors as much as poſſible, and defend themſelves from the pernicious winds by ſhutting cloſe their windows and doors. The harveſt commences in the beginning of May, and uſually laſts about twenty days; the horſes are fed with barley, as oats do not grow nearer than Antioch. Near the city, but more particularly in the neighbouring country, from Shogre to Letachia are a great number of tobacco plantations, a conſiderable trade being carried on in that article with Egypt. The adjacent country yields a few olives, red and white grapes, and ſeveral kinds of fruit, which are but indifferent; at ſome diſtance from the city a ſpecies of fuller's earth is found, which is an excellent ſubſtitute for ſoap. Black cattle are ſcarce, the larger ſort are kept for labour, the ſmaller have ſhort horns, and the buffaloes are valued on account of their milk: it is to be obſerved that the Turks and Jews ſeldom or ever eat beef, their favourite food being mutton, of which they have plenty at Aleppo. There are two ſorts of ſheep, the one much like the Engliſh ſheep, and the other of the ſpecies with large tails, which they drag after them on ſledges, as already mentioned. The goats have long ears, and give excellent milk, which is ſold about the ſtreets from April to September.

The butter and cheeſe is made either from the milk of cows, buffaloes, ſheep or goats. The people are very fond of leban or coagulated milk. Here are plenty of hares and antelopes; the latter are of two ſorts, viz. The antelope of the mountain, and the antelope of the plain. The former is the moſt beautiful, the back and neck being of a dark brown; the latter, though its colour is brighter, is neither ſo ſwift nor ſo well made. Tame rabbits are kept in the city, and ſome few wild ſtags are found in the country, as well as porcupines: the Franks of the Romiſh perſuaſion often eat land turtles and frogs. The camels of this country are good and ſerviceable, but the horſes are very indifferent; hyænas are found among the rocks, they ſeldom attack the human race, but commit great ravages among the flocks, and even plunder the ſepulchres. In the city of Aleppo are a vaſt number of dogs; and the environs is infeſted with wolves; ſerpents are innumerable, particularly a white ſnake, which is found in houſes, but whoſe bite is not venomous. The ſcolopendra and ſcorpion often ſting the natives, but a few hours pain is the only conſequence. Beſides the above, here are locuſts, lizards, bees, ſilk-worms, all kinds of fowls, &c.

Hawking and hunting are favourite amuſements; the ſportſmen have a very beautiful ſpecies of the greyhound; ſhooting is exerciſed only for a ſubſiſtance.

Aleppo, by computation, is inhabited by 200,000 Turks, 30,000 Chriſtians, and 5000 Jews. The Chriſtians are Greeks, Armenians, Syrians and Maronites. They have each a church in the ſuburb Judidæ, where they all reſide; the common language is vulgar Arabic: the better ſort of Turks ſpeak the Turkiſh; the Jews, Hebrew; the Armenians their native tongue, and ſome of the Syrians underſtand the Syriac; but the Greeks know little or nothing of either the ancient or modern Greek language.

In general, the people are well made, of a middle ſtature, inclining to lean, but inactive and languid: the citizens are uſually fair, but the peaſants, who are expoſed to the ſun, ſwarthy; both have black hair and black eyes: they are tolerably handſome when young, but ſeem to appear old by thirty. The females marry about the age of fourteen. It is very ſingular that the men gird themſelves very tight about the waiſt in order to make themſelves look ſlender, and the women do all they can to render themſelves plump, as they deem a ſlender waiſt a great deformity.

The people in general are polite, but guilty of diſſimulation, and affectedly grave. They often quarrel, but never fight: the coffee-houſes are frequented only by the vulgar. The amuſements within doors are cheſs, back-gammon, drafts, and the game of the ring, which only conſiſts of gueſſing under what coffee cup the ring is put; the winner blacks the face of the loſer, and puts a fool's cap on his head. Though Chriſtians are fond of playing for money, the Turks only play for amuſement, or ſometimes for a feaſt to entertain their friends. Dancing is deſpiſed, and only practiſed by buffoons, who, as well as wreſtlers, are attendants at all entertainments.

The common bread is made of wheat badly fermented and badly baked. People of faſhion have, however, a better ſort. Beſides theſe, they have biſcuits and ruſks ſtrewed with fennel flower.

Thoſe who pay viſits are entertained with a pipe of tobacco, wet ſweetmeats and coffee, without ſugar or milk. When particular reſpect is intended, ſherbet and a ſprinkling of roſe-water are added. But as ſoon as the hoſt begins to wiſh his viſitor gone, the wood of aloes is produced, which implies, that the viſit has been ſufficiently long. Men and women here ſmoke to exceſs. The tube of the pipe is made of the wood of the roſe-tree, but the bowl is of clay. Opium is in little eſteem at Aleppo, and thoſe who take it to exceſs are looked upon as debauchees. Here are no coaches, the better ſort of people ride on horſeback, with a number of ſervants on foot parading before them. Women of rank are carried in litters, and the lower claſs in covered cradles on mules.

They go to bed early, and ſleep in the principal part of their cloaths. Their bed conſiſts of a mattraſs, and over it a ſheet, in ſummer; and a carpet, with a ſheet ſewed to it in winter. The men are either lulled to reſt by muſic, ſmoke themſelves to ſleep, or are talked to ſleep by their women, who are taught to tell innumerable ſtories for that purpoſe. The people in general are groſsly ignorant, few even of the better ſort can read. The clergy are not only divines, but lawyers and phyſicians. They have many colleges, but little or nothing is taught in them. The government permits not the practice of anatomy: their phyſicians and ſurgeons therefore can know but little of the ſtructure of the human body.

The old men colour their beards black to conceal their age, and the old women dye their hair red with Henna to render it graceful. They likewiſe dye their hands and feet with the forms of roſes and other flowers, which to a European appears very diſagreeable. The women in the villages, and all the Chinganas and Arabs, wear gold or ſilver rings through their right noſtrils. The Turks breakfaſt on honey, Leban cheeſe, fried eggs, &c. They dine about eleven o'clock. They uſe a table here, which is round as well as the diſhes; both are made either of copper tinned, or ſilver. The table is placed upon a ſtool about fourteen inches high, beneath which a piece of red cloth is ſpread to prevent the divan from being ſpoiled. There is no table-cloth, but their knees are covered with long ſilk napkins. The diſhes are placed in the middle of the table, being brought in one by one, and changed as ſoon as every one has taſted a little. The Leban in baſons; bread, ſallads, pickles, ſpoons, &c. are diſpoſed in order round the edges. The ſpoons are made of wood, horn, tortoiſe-ſhell, &c. They uſe neither knives nor forks. The firſt diſh is broth, and the laſt pilaw. The intermediate diſhes are mutton roaſted and ſtewed with herbs, and cut to pieces; ſtewed pigeons, fowls, &c. ſtuffed with rice and ſpices; but the moſt favourite diſh is a whole lamb ſtuffed with rice, almonds, raiſins, piſtachios, &c. They have likewiſe a deſert of ſweet ſtarch, and a thin ſyrup with it, with currants, raiſins, dried apricots, ſlices of pears, piſtachios, apples, &c. ſwimming in it, of which each eats a ſpoonful, and then the repaſt is concluded.

They drink water at meals, and coffee after dinner; ſup about five in the winter, and ſix in the ſummer. The licentious drink wine and ſpirits publicly, but the hypocritical part of the people in private; and when they once begin, they generally drink to exceſs.

They have a few black ſlaves in Aleppo, which are brought from Ethiopia by the way of Cairo, but the ſlaves in general are white, being Georgians. Criminals are here hanged, impaled, or beheaded, at the option of the judge; but Janiſſaries are ſtrangled by a cord twiſted twice round the neck, and drawn tight with a piece of ſtick.

The Chriſtians of Aleppo eat much in the ſame manner as the Turks, only the latter uſe oil, and the former butter.

There is but little difference in the cuſtoms and ceremonies of the Greek, Syrian, Armenian, and Maronite Chriſtians. A Maronite nuptial ceremony is thus conducted: The bridegroom's relations are invited to the houſe of the bride to an entertainment: after ſupper they return to the bridegroom's houſe, who hitherto has not appeared; for he is obliged to hide himſelf, and not to be found without a pretended ſearch. At length he is brought out in his worſt cloaths, but ſoon after the bridemen conduct him to a chamber, which contains the wedding garments, where he is left to dreſs himſelf.

About midnight the company, preceded by a band of muſic, and each carrying a lighted candle, go to the bride's houſe and demand her. Admittance is refuſed. A mock fight enſues. The bride is taken priſoner, and being cloſely veiled, is conducted to the bridegroom's houſe. The night is ſpent in feaſting and mirth, but the bride muſt not ſpeak the whole time. The biſhop or prieſt comes the next morning to perform the ceremony, in which he puts crowns on the heads, and joins the hands of the bride and bridegroom, who each have a ring to put on the finger. A few ridiculous, unintereſting and riotous ceremonies enſue, and the bridegroom is not left to himſelf till twelve o'clock at night, when he is permitted to retire to the bride.

All the bride's female acquaintance ſend flowers to her as preſents for ſome days after her marriage, but ſhe is not allowed to ſpeak for the ſpace of a month, even to her huſband.

The Franks here are principally French and Engliſh. The Engliſh have a conſul, chaplain, chancellor, and chiau. The French have their conſul, drugumen, and other officers, and are more numerous than the Engliſh. No Dutchman reſides here except the conſul. A few Venetian merchants and Italian Jews are, however, ſettled in the place. The plague is the moſt dreaded thing at Aleppo; it begins to rage in June, and decreaſes in July; and uſually viſits the inhabitants every ten years, when it commits vaſt devaſtations. To avoid the infection, the following circumſtances are to be obſerved. Never go abroad faſting; drink plentifully of acids, live regularly, but not abſtemiouſly; avoid exceſs and paſſion; breathe through a handkerchief or ſpunge wetted with vinegar, or an infuſion of rue; ſwallow not the ſpittle; waſh your mouth, face, and hands, often with vinegar; air your cloaths well, change them often, and ſmoak them with ſulphur.

SECT XVII.

Phœnicia, *or* Phenice.

THIS diviſion of Syria, taken in its largeſt extent, is bounded by the Mediterranean on the weſt; by Cœlo-Syria and Batanea on the eaſt; by Paleſtine on the ſouth; and Syria-Proper on the north.

In antient times this country made a very conſiderable figure in hiſtory, on account of the ingenuity of its inhabitants, its manufactures, commerce, colonies, &c. To the Phœnicians are attributed the invention of letters, the art of navigation, glaſs-making, &c.

This country is a narrow ſlip of land running along the ſea coaſt from north to ſouth; anciently it was divided into Syro-Phœnicia and Maritime-Phœnicia, and contained many fine cities and ſea-ports. In the ſacred writings it is diſtinguiſhed by the name of Canaan. The principal places are,

Tripoli, or Tripoli of Syria, ſo called to diſtinguiſh it from other places of the ſame name: it ſtands in the Levant Sea, in 34 deg. 30 min. north lat. and 36 deg. 15 min. eaſt long. at the foot of mount Libanus. It had its name from forming three cities, each a ſtade's diſtance from the other; one of which belonged to the Aradians, another to the Sidonians, and a third to the Tyrians. All, however, are at preſent united, and it is ſtill a flouriſhing city, being divided into what is called Upper and Lower Town. It is extenſive, ſtrong, populous, and opulent, adorned with fine gardens and orchards, plantations of mulberry trees, &c. The walls are ſtrong, and fortified with ſeven towers. The caſtle is the reſidence of the beglerbeg, and garriſoned by two hundred janiſſaries. It is a ſtrong fortreſs, ſituated on an eminence, and well ſtored with cannon. On account of its importance it is deemed the metropolis of Phœnicia. The city is commodious, and watered by a little river. The harbour is very open, but it is rather defended by two ſmall iſlands at about two leagues from it. There are ſix ſquare towers or caſtles along the ſhore, well fortified with artillery. The town contains 8000 houſes, and 60,000 inhabitants, who conſiſt of Turks, Jews, or Chriſtians. The river hath a good ſtone bridge over it, and turns ſeveral mills. The gardens have all caſcades or fountains, and even the chambers have water conveyed to them. In the gardens the people ſpend moſt of their ſummer, being buſied in their ſilk-worm manufactory. The air is clear and healthy, the country rich and fertile, and the town plentifully ſupplied with all kinds of proviſions. Here is a large handſome moſque, which was once a Chriſtian church. The Jeſuits have a handſome college, and the Chriſtians in general ſome monaſteries and chapels.

Botrys, or Botrus, was once a conſiderable place, but is now a poor village of fiſhermen, ſtanding on the coaſt to the ſouth of Tripoli, and called by the Turks Patron, or Elpatron.

Byblus, or Byblos, formerly a fine city, but now a mean village, denominated Gebail, is ſituated on the coaſt about 20 miles ſouth of Tripoli. The river Adonis deſcending from mount Libanus runs through the town. This river is ſubject to ſwell to an immoderate degree by the melting of ſnow, or falling of rains, and at certain times the waters appear bloody, which the ſuperſtitious inhabitants uſed to impute to the death of Adonis, who is thus alluded to in Scripture, under the name of Tammuz, or Thammuz, Ezekiel viii. 14. "Then " he brought me to the door of the gate of the Lord's " houſe, which was toward the north, and behold there " ſat women weeping for Tammuz."

Milton, in his Paradiſe Loſt, mentions the circumſtance thus:

" —— Thammuz came next behind,
" Whoſe annual wound in Lebanon allur'd;
" The Syrian damſels to lament his fate,
" In amorous ditties all the ſummer's day,
" While ſmooth Adonis from his native rock
" Ran purple to the ſea, ſuppos'd with blood
" Of Thammuz yearly wounded. The love tale
" Infected Sion's daughters with like heat,
" Whoſe wanton paſſions in the ſacred porch
" Ezekiel ſaw, when by the viſion led,
" His eye ſurvey'd the dark idolatries
" Of alienated Judah."

The natural cauſe of this pretended bloodineſs, is only a kind of minium or red earth, which is brought away by the waters when they ſwell to an unuſual height, and give the river a crimſon tinge.

The poetical fable of Adonis is, that having neglected the good advice given him by Venus, relative to hunting, he was devoured by a wild boar, and afterwards transformed by that goddeſs into the flower called *anemonie*. The ſtory is thus told by Ovid:

" The trembling boy by flight his ſafety ſought,
" And now recall'd the lore by Venus taught;
" But now too late to fly the boar he ſtrove,
" Who in the grain his tuſks impetuous drove.
" On the diſcolour'd graſs Adonis lay,
" The monſter trampling o'er his beauteous prey;
" Fair Cytherea, Cyprus ſcarce in view,
" Heard from afar his groans, and own'd them true,
" And turn'd her ſnowy ſwans and backward flew.
" But as ſhe ſaw him graſp his lateſt breath,
" And quiv'ring agonizing pangs of death,
" Down with ſwift flight ſhe plung'd, nor rage forbore
" At once her garments, and her hair ſhe tore;
" Nor ſhall they yet, ſhe cried, the whole devour,
" With uncontroul'd, inexorable power.
" For thee, loſt youth, my fears and reſtleſs pain,
" Shall in immortal monuments remain.
" With ſolemn pomp in annual rites return'd,
" Be thou forever, my Adonis, mourn'd;
" Then on the blood-ſweet nectar ſhe beſtows,
" The ſcented blood in little bubbles roſe;
" Little as rainy drops, which fluttering fly,
" Borne by the winds along a low'ring ſky.
" Short time enſu'd till where the blood was ſhed,
" A flower began to rear its purple head;
" Such as on Punic apples is reveal'd,
" Or in the filmy rind but half conceal'd;
" Still here the fate of lovely forms we ſee,
" So ſudden fades the ſweet anemonie.
" The feeble ſtems to ſtormy blaſts a prey,
" Their ſickly beauties droop and pine away;
" The winds forbid the flowers to flouriſh long,
" Which owe to winds their names in Grecian ſong."

In this town there is a deputy governor, ſubordinate to the beglerbeg of Syria, and a ſmall garriſon; there is, however, but little trade, the harbour being almoſt choaked up.

Berytus was once a flouriſhing city, but is now upon the decline; the ſtreets are narrow, dirty, and dark. It is, however, a trading place, and a ſtage for the caravans that go to Grand Cairo. It is ſituated on the ſea coaſt, in a country that is fertile and delightful, about forty miles from Tripoli. About the town ſome ſtately ruins are viſible, particularly of the palace and gardens of Taccardine, the fourth emir or prince of the old Druſians; and of an old amphitheatre, ſuppoſed to have been built by Agrippa. The trade conſiſts of fine tapeſtry, camblets, ſilks, cinnamon, nutmegs, ginger, caſſia, pepper, rhubarb, cochineal, &c. Along the coaſt mulberry and other trees, gourds, colocynth, &c. abound.

Sarepta, Serphant, or Serphanda, a city anciently celebrated for the abode which the prophet Elias made in it with a poor widow, is at preſent but an indifferent village, about a mile from the ſea, and ſituated on a hill.

Sidon, or Sayd, as the Turks call it, a city celebrated both in ſacred and profane hiſtory, more particularly for its extenſive trade, is now a ſmall town, and contains about ſix thouſand inhabitants. Here are many moſques, two kans, a public bagnio, and a fine ſquare building, called the cotton market. The exports conſiſt of Turkey leather, piſtachios, ſenna, buffaloes, ſkins, cotton, blue ſilks, rice, ſoap from Egypt, aſhes, oil, raiſins, &c. There are the ruins of a fine port on the north ſide of the town. The city is governed by a baſſa, and an aga, who has under his command about 300 ſoldiers, quartered in the caſtle and the town. The harbour is large, but not ſafe, on which account the ſhips ride at anchor about a mile from the town under a ridge of rocks. The gardens in the ſuburbs contain groves of mulberry, olive, tamarind, ſycamore, and other trees. The French conſul reſides in a very pleaſant houſe near the beforementioned rocks where the ſhips lie at anchor. The city, it is ſaid, had its name from the eldeſt ſon of Canaan.

Tyre, Tyrus, or Sor, as it was anciently called, was ſituated upon a rock, which its name implies. It was uſually named the Daughter of Sidon, being about two hundred furlongs diſtant from that city. Tyre had two havens, one towards Sidon, and the other towards Egypt, and was divided into three cities, viz. Palæ-Tyre, that is, Tyre on the Continent, or Old Tyre; Tyre on the Iſland; and Tyre on the Peninſula. The houſes of the city were very lofty, which was owing to the ſcarcity of ground. The buildings in general were magnificent, particularly the ſuperb temple erected by its king Hiram, and dedicated to Jupiter, Hercules, and Aſtarte; the walls of which were 150 feet high, proportionably broad, firmly built of huge blocks of ſtone, and cemented together with a ſtrong white mortar.

This powerful city, once the capital of Phœnicia, the emporium of commerce, and miſtreſs of the ſea, equally famed for its trade, beauty, and opulence, and for many ages deemed impregnable, both from its almoſt inacceſſible ſituation, and the ſtrength of its fortifications made by art, is now a mere deſert, and cannot boaſt of one houſe left entire. Its preſent inhabitants are only a few poor wretches who dwell in caverns, and ſubſiſt by fiſhing: ſuch is the completion of Ezekiel's prophecies concerning it, of which we ſhall tranſcribe the words: " Thus ſaith the LORD GOD, behold I am againſt " thee, *O Tyrus*, and will cauſe many nations to come " up againſt thee, as the ſea cauſeth his waves to come " up, and they ſhall deſtroy the walls of Tyrus and break " down her towers; I will alſo ſcrape her dirt from her, " and make her like the top of a rock; it ſhall be a place " for the ſpreading of nets in the midſt of the ſea; for I " have ſpoken it, ſaith the Lord, and it ſhall become a " ſpoil to the nations." Ezek. chap. xxvi. 3, 4, and 5. It is uncertain what kings reigned before Abidal or Abeimal, who was cotemporary with and an enemy to king David. His ſon Hiram, who ſucceeded him, 1012 years before Chriſt, ſeems, however, to have been of a different diſpoſition, for he not only maintained a ſtrict friendſhip and alliance with David, but ſent preſents of cedar and ſkilful workmen to the royal pſalmiſt; and on his demiſe tranſmitted to his ſon Solomon, by embaſſy, letters of condolence, which, with the anſwers, were extant in the time of Joſephus, as that admirable Jewiſh writer informs us. Hiram likewiſe not only furniſhed workmen, and the principal materials for building the Temple of Solomon, but advanced 120 talents of gold to forward that great work. Tyre was beſieged 13 years together by Nebuchadnezzar, who at length ſubdued it 572 years before Chriſt, when he put all the inhabitants he could find to the ſword, and deſtroyed the ancient Tyre. But many of the people had, in time, prudently retired with the chief of their effects, to an iſland at ſome diſtance from the ſhore, where they built New Tyre, or Tyre on the Iſland. This city, however, at length ſubmitted to Nebuchadnezzar, who appointed Baal ſubordinate king thereof, under his own ſupreme authority. In the reign of Azelmic, and 332 years before Chriſt, Tyre was beſieged by Alexander the Great, and taken by ſtorm, after holding out ſeven months. He put to death the greateſt part of the inhabitants either during the capture, or afterwards in cold blood: ſuch are the horrors of inſatiate war!

“ The wand'ring babes from mothers breaſts are rent,
“ And ſuffer ills they neither fear'd nor meant;
“ No ſilver rev'rence guards the ſtooping age,
“ Nor rule nor method tie the boundleſs rage;
“ Nothing but fire and ſlaughter meet the eyes,
“ Nothing th' ear but groans and diſmal cries.

COWLEY.

Alexander, hero-like, or (for we beg pardon for proſtituting the epithet) bravo-like, after deſtroying the place, and murdering the inhabitants, was very ſorry for his raſhneſs: and, like other worthies of the ſame precipitate diſpoſition, who become wiſe too late, determined to repair one evil by committing another; in conſequence of which reſolution, he ſeized moſt of the artificers in the neighbouring countries, and having compelled them to rebuild the city, he obliged them to reſide in it, leſt he ſhould have a great city without any inhabitants. Such are the humanity and wiſdom of many of the great heroes of antiquity, who fought for fighting ſake; did injuries inſtead of redreſſing them, and quarrelled with every body to avoid being idle. Mr. Pope very juſtly obſerves,

“ Heroes are much the ſame, it is agreed
“ From Macedonia's madman to the Swede;
“ The whole ſtrange purpoſe of their lives, to find
“ Or make, an enemy of all mankind;
“ Not one looks backward, onward ſtill he goes,
“ Yet never ſees an inch beyond his noſe.”

Having thus rebuilt and re-peopled this ancient city, he thought proper to ſtile himſelf the Founder of Tyre, in order we ſuppoſe to prevent the people from recollecting that he had been the deſtroyer of Tyre. The city in time recovered its beauty and opulence, became confederate with the Romans, and was inveſted with the privileges of a Roman city on account of its great fidelity. In the primitive times of chriſtianity, it was made the Metropolitan ſee for the province of Phœnicia. In 636 it was conquered by the Saracens, but in 1124 recovered by the Chriſtians. In 1280 it was finally ſubdued by the Turks, in whoſe hands it has continued ever ſince. Thoſe infidels took it ſoon after the reduction of Acra or Acre, where they committed ſuch unheard-of cruelties, that the Tyrians, terrified with the report thereof, betook themſelves to their ſhips at midnight, and abandoned the city to their fury. They entered it the next day, and reduced it to the deplorable ſituation of which the diſmal ruins are ſtill a monument. We muſt not omit to obſerve that the Tyrians were particularly celebrated for dying purple, which was firſt found out by them from an accident, viz. a dog's lips being finely tinged by eating of the fiſh called conchilis. This fiſh is a buccinum, a name given by the ancients to all fiſhes whoſe ſhell bears any reſemblance to a hunting horn; and it appears from Pliny that the famed Tyrian purple was obtained from it. This dye was ſo much valued in the time of the Roman emperors, on account of its being the imperial colour, that one pound of it coſt a thouſand Roman Denarii, or above thirty pounds ſterling.

Acca, or as the Franks call it, Acra or Acre, was antiently called Ace or Accho, then Ptolemais, and afterwards St. John D'Acre, while it was in the poſſeſſion of the knights of St. John of Jeruſalem. It is about 28 miles from Tyre, in 32 deg. 55 min. north lat. and 35 deg. 47 min. eaſt long. and on the Levant ſea; it is very inconſiderable to what it was. Acre was a long time a ſubject of contention between the Infidels and Chriſtians, during the cruſades or holy wars. In the year 1191, Richard the firſt, king of England, conquered it, and gave it to the before-mentioned knights, who held it 100 years with great bravery. The Turks, however, inveſted it with an army of 150,000 men, and took it May 19, 1291. Many of the inhabitants had previouſly retired to the iſland of Cyprus; thoſe who remained behind were maſſacred by the infidels, who razed the fortifications, deſtroyed its noble edifices, and reduced it to the moſt deplorable ſtate. The following ſingular circumſtance is recorded on this occaſion; a noble lady abbeſs, fearing that herſelf and her nuns might ſuffer violation from the brutality of the conquerors, propoſed to her flock to cut and mangle their faces, that by the deſtruction of their beauty they might preſerve their purity. To this ſhe not only excited them by words but by her own example, which they immediately imitated. The Turks finding them ſuch ſpectacles of horror, inſtead of the beauties they expected, cruelly put them to the ſword: thus fell theſe heroic ladies by the means they laudably uſed to preſerve their chaſtities. It is proper to obſerve, that when the Danes invaded England, the abbeſs of Coldingham acted in the ſame manner; we may therefore judge from the ſimilarity of the expedient, that the lady of Acre copied the example of the Engliſh lady:

“ So dear to heav'n is ſaintly chaſtity,
“ That when a ſoul is found ſincerely ſo,
“ A thouſand livery'd angels lacquey her;
“ Driving far off each ſign of ſin and guilt,
“ And in clear dream, and ſolemn viſion,
“ Tell her of things that no groſs ear can hear;
“ Till oft converſe with heavenly viſitants,
“ Begin to caſt and teem on the outward ſhape
“ The unpolluted temple of the mind,
“ And turn it by degrees to the ſoul's eſſence,
“ Till all be made immortal.”

MILTON.

It was in this city that Edward I. then prince of Wales, received a wound with a poiſoned arrow; but ſuch was the conjugal fidelity of his princeſs, that ſhe ſucked the poiſon from the wound, and by that means he was cured: ſuch is the force of real love.

“ There is in love a power,
“ There is a ſoft divinity that draws tranſport
“ Even from diſtreſs, that gives the heart
“ A certain pang, excelling far the joys
“ Of groſs, unfeeling life.”

MALLET.

The city has an excellent ſituation with reſpect both to ſea and land, yet has never been able to recover its priſtine ſplendor. It has two walls well fortified by towers and bulwarks, which are much decayed: among the magnificent ruins, with the walls, are the remains of the cathedral dedicated to St. Andrew, near the ſea ſide, the church of St. John the titular Saint of the city, the convent of the knights hoſpitallers, the palace of the grand maſter of the order, and the remains of a large church belonging to the nunnery. Thevenot aſſerts, that when he ſaw the place, the remains of 30 churches were ſtill viſible.

Paneas or Cæſarea Philippi, a celebrated place anciently, but now nothing more than a poor village, at the foot of mount Panis, is ſituated near the ſource of the Jordan.

Damaſcus, a city much famed in ancient hiſtory, originally for the reſidence of the firſt Syrian kings, and afterwards for being a regal ſeat of the Caliphs of the Saracens, is ſituated in 33 deg. 37 min. north lat. and 37 deg. 4 min. eaſt long. With reſpect to its antiquity it is the moſt venerable in the whole univerſe; it is generally agreed to have been built by Uz ſon of Abraham, and grandſon of Shem, the ſon of Noah, and was the birth-place of Eliezar the ſteward of Abraham. [1 Kings xi. 24.] It was poſſeſſed by the Mamalukes till 1506, when the Turks conquered it, and have kept it ever ſince; it is waſhed by the river Barady, formerly called the Chryſorrhoas, or Golden River; the form is an oblong ſquare, about two miles in length; at a diſtance it appears like a city in a wood, from the great number of towers, domes, minarets, &c. interſperſed with gardens and orchards. The water of the river is conveyed not only to all parts of the city, but into the neighbouring plain. The moſques, bagnios, bazars, khans, &c. are magnificent, but the private houſes are low and mean, being erected either with ſun-burnt bricks or mud; yet, though the houſes are deſpicable, they are in general accommodated with ſtately apartments, ſquare court yards, marble fountains and marble portals; one coffee-houſe in the town will contain 500 people; it is divided into two parts, the one for ſummer, the other for winter. In a large field called the Meidan, near the city, is an hoſpital for pilgrims and ſtrangers of all religions, who are maintained at the Grand Seignior's expence. The grand moſque is a magnificent edifice, and was formerly a Chriſtian church, built by the emperor Heraclius in honour of Zachariah, the father of John the Baptiſt; but at preſent it is death for any one to enter it but a Muſſulman. About the middle of the city there is a caſtle of an oval form, with ſtrong walls 14 inches thick, flanked with ſquare towers, mounted with cannon, and well furniſhed with arms, water, &c. Fifteen thouſand janiſſaries garriſon it, viz. 5000 to guard the city, 5000 to attend the ſultan when he goes to Bagdad, and 5000 to eſcort the Mecca caravan. There is a large bake-houſe where biſcuits are made for the pilgrims that are going to Mecca, as the Grand Seignior allows them 200 camels load of biſcuit, and the ſame quantity of water. The manufactures of Damaſcus are ſcymetars, knives, ſword blades, bridle bits, and many other iron and ſteel wares, in which about 20,000 of the inhabitants are employed. Caravans bring hither the merchandizes of Turkey, Arabia, and India; and caravans are continually going to and returning from Bagdat, Aleppo, Mecca, &c. The city hath eight gates and ſtrong walls. The principal ſtreets both in city and ſuburbs are arched to keep off the ſun and rain. The neighbouring territory is pleaſant and fertile; the grapes are remarkably fine, ſome of the bunches weighing from 30 to 40 pounds; and the ſheep, which are exceedingly large and their meat delicious eating, have tails that weigh in general 60 pounds. Near the city alabaſter is found in great quantities, and a red earth efficacious as a remedy againſt the bite of venomous creatures. The corn is not here thraſhed as in moſt other countries, but the ſtraw is cut off with iron pincers, faſtened to wooden rollers, drawn over the corn by a horſe. Here the Jews have ſome handſome ſynagogues, and Chriſtians of all denominations have their churches of worſhip according to their own communion. This city, by the Turks, is at preſent called Scan or Schan. The emperor Julian formerly ſtiled it the city of Jupiter, the Eye of the Eaſt, and the Seat of Magnificence. Mahomet beholding it from a neighbouring mountain, was ſo delighted with the appearance of the city and its environs, that he refuſed to enter, or even approach any nearer to it, ſaying, “I am ſure there is but one paradiſe deſigned for man, and I will not enjoy mine in this world.” The following ſingular circumſtances are by many authors ſaid to have happened during the ſiege of this city by the Arabians, A. D. 634. One night ſome of the centinels, who were upon duty, heard the neighing of a horſe, which was coming out of one of the city gates; they kept ſilent till it approached, when they took the rider priſoner. Immediately after there came out of the ſame gate another perſon on horſeback, who called the man that was taken priſoner by his name. The Saracens commanded him to anſwer them, and to ſubmit, when the captive cried aloud in Greek “the bird is taken.” The perſon to whom theſe words were ſpoken, comprehending their meaning, galloped back again to the city, though the Saracens knew not what the priſoner had ſaid, as none of them happened to underſtand the Greek language; yet they were ſenſible that by his means they had loſt a priſoner: they therefore carried him before Khaled their general, who demanded what he was: “I am, replied he, a nobleman, and have married a lady who is dearer to me than life; but, when I ſent for her home, her parents made a ſlighting anſwer, and ſaid they had other buſineſs to mind. Having found an opportunity to get to the ſpeech of her, we agreed to leave the city in the evening, and for that purpoſe to give a conſiderable ſum of money to the perſon who ſhould be on guard that night: I leaving the city firſt was ſurpriſed by that man, and to prevent my beloved wife from falling into his hands, I cried, The bird is taken. The dear creature underſtanding my meaning, returned with her two ſervants into the city, and who can blame me for ſhewing ſuch tenderneſs?” Said the general, “Then what think you of the Mahometan religion? embrace it, and your wife ſhall be reſtored to you when we take the city; refuſe, and you are a dead man.”

The poor wretch being terrified, renounced the Chriſtian faith in theſe words, “I teſtify that there is but one God; he has no partner, and Mahomet is his prophet:” then devoting himſelf to the Infidels, he diſtinguiſhed himſelf in fighting againſt the Chriſtians. Damaſcus being taken, Jonas, for that was his name, ran in ſearch of his beloved, and was informed that ſhe had immured herſelf in a nunnery, thinking that ſhe ſhould never ſee him any more. He flew to the convent, diſcovered himſelf to the lady, and at the ſame time informed her of his having changed his religion. This information induced her to treat him with the utmoſt contempt, and to conclude, that as he had renounced the Chriſtian religion, it was her duty to renounce him. Agreeable to this reſolution, ſhe left the city with the Chriſtians, who were permitted to depart. Jonas, in the utmoſt diſtraction applied to the general, and entreated him to detain her by force, but Khaled replied, “that he could not do any ſuch thing; but as the Chriſtians had voluntarily ſurrendered, he ſhould ſuffer them to depart according to the articles of capitulation.”

Soon after, however, the Saracen chief repenting that he had favoured them with ſuch mild terms, and ſuffered them to carry away ſo much wealth, determined to purſue and plunder them. Jonas ſtrongly urged the infidel to execute his reſolution ſpeedily, and offered to be his guide. They therefore left the city, at the head of 4000 horſe, being all diſguiſed like Chriſtian Arabs; they ſoon came up with the Chriſtians, a ſharp conteſt enſued, but the Saracens proved victorious. During the engagement, Jonas got among the women in ſearch of his wife. Raphi Ebn Omeirah, paſſing that way, ſaw him ſcuffling with his lady, whom he had thrown upon the ground with ſome violence; and Raphi himſelf ſeized upon the daughter of the emperor Heraclius, and the beautiful widow of Thomas, a Chriſtian chief who had been killed in the engagement. Having ſecured his captives, he returned to the place where he had left Jonas, when he found him bathed in tears and his wife weltring in her blood. Enquiring the occaſion, Jonas wrung his hands, and cried, “Alas! I am the moſt miſerable creature exiſting. I came to this woman, whom I prized above all things, and would fain have perſuaded her to return with me; ſhe was, however, deaf to my entreaties, becauſe I had changed my religion, and vowed ſhe would retire to a cloiſter to end her days. Not being able to perſuade by tender entreaties, I determined to employ force, and therefore threw her down and took her priſoner; when ſhe ſuddenly drew out a knife, ſtabbed herſelf in the breaſt, fell down at my feet, and inſtantly expired.” Raphi could not refrain from tears at this mournful relation; at length he ſaid to comfort him,

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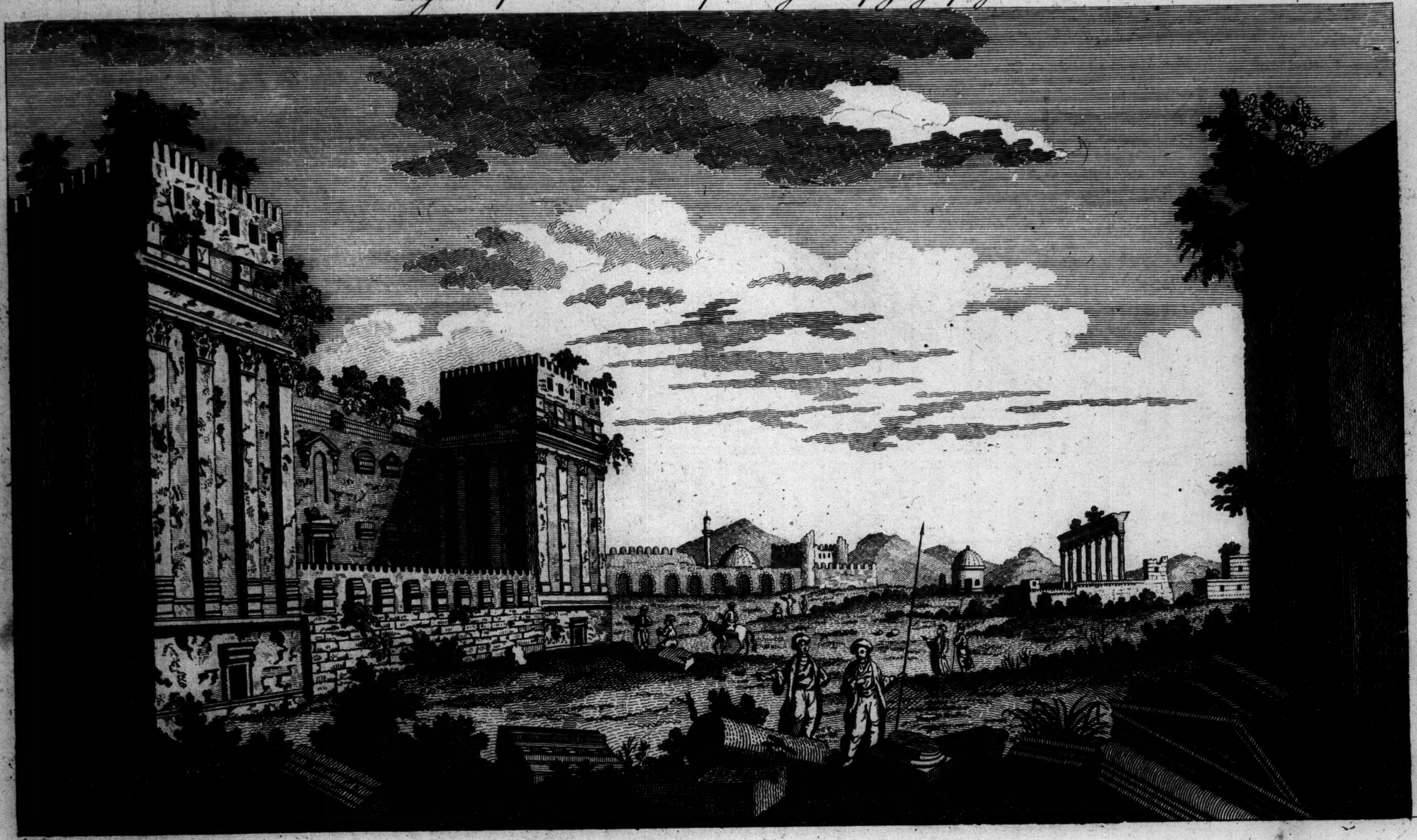
Engraved for Middleton's Complete System of Geography.



Ruins of **BALBEC** *a famous City of Phœnice in* **ASIA.**

him; "Heaven did not intend that you ſhould live with her, and has therefore provided better for you." "What do you mean?" ſaid Jonas, "I'll ſhew you, replied Raphi, a lady that I have taken of admirable beauty, and in the richeſt attire; I'll make you a preſent of her to compenſate your loſs."

Jonas being brought to the princeſs converſed with her in Greek, and received her as a preſent from Raphi.

After the carnage had ceaſed, the general, hearing that the emperor's daughter was taken, demanded her of Jonas, who freely reſigned her, and received a preſent which Khaled thought proper to make; Jonas continued ever after afflicted with the deepeſt melancholy, a juſt puniſhment for his apoſtacy, for which he was finally rewarded at the battle of Yermuk, being ſhot through the breaſt.

The above ſtory furniſhed the ingenious John Hughes Eſq. with the plot of his excellent tragedy, called the Siege of Damaſcus. He has diſguiſed the names of ſome of the principal characters agreeable to that licence, which is allowed to poets, and likewiſe in ſome meaſure deviated from the ſtory. We ſhall conclude this digreſſion, which we flatter ourſelves will not be deemed unintereſting, with the following reflections upon death, made by Jonas, (or Phocyas, as he is called in the play) when Khaled threatens to take away his life:

"What art thou, O thou great myſterious Terror?
"The way to thee we know; diſeaſes, famine,
"Sword, fire, and all thy ever-open gates,
"That day and night ſtand ready to receive us;
"But what's beyond them? who will draw that veil?
"Yet Death's not there! No, 'tis a point of time,
"The verge 'twixt mortal and immortal being;
"It mocks our thought; on this ſide all is life,
"And when we've reach'd it, in that very inſtant
"'Tis paſt the thinking of. O if it be
"The pangs, the throes, the agonizing ſtruggle
"When ſoul and body part, ſure I have felt it,
"And there's no more to fear."

Balbec, was called by the Greeks Heliopolis, or the City of the Sun. Its venerable ruins evince that it was once one of the moſt magnificent cities in the univerſe; at preſent it is not above a mile and a half in circumference, and the poor inhabitants live in mean houſes, no ways anſwerable to the grand ideas which the ſurrounding ruins give us of the dwellings of their anceſtors.

The honourable Van Egmont ſays, "Balbec, now called Baalbec, is probably the ancient Heliopolis, or City of the Sun; and its new name ſeems to correſpond with the ancient Baal in the Phœnician language, ſignifying an idol, particularly that of the ſun. And what ſeems to confirm me in my opinion that Balbec is the ancient Heliopolis, or City of the Sun, was a medal of Phillippus Cæſar, which I found here. He is on one ſide repreſented as a youth without beard or crown; and on the reverſe are two eagles with the ends of their beaks joined, and between them theſe two words, COL. HEL. whence it is plain that this city was at that time a Roman colony." It is ſituated in one of the moſt delightful plains in the world, at the foot of mount Antilibanus towards the weſtward: it is about 30 miles north of Damaſcus, and the ſame eaſt from the ſea coaſt, in 33 deg. north lat. and 37 deg. 30 min. eaſt long. This place was by the Arabians called the Wonder of Syria; and the magnificent ruins are certainly the admiration of all travellers who behold them. A ſuperb palace, a noble temple, and ſome other ruins, ſtand at the ſouth-weſt of the town; and having been patched and pieced in later times, are converted into a caſtle, as it is called. In approaching theſe venerable edifices, a rotunda or round pile attracts the view, encircled with pillars of the Corinthian order, which ſupport a cornice that runs all round the ſtructure. The whole, though greatly decayed, exhibit marks of aſtoniſhing elegance and grandeur, being built of marble, circular without, and octangular within. The Greeks, by whom it hath been converted into a church, have taken infinite pains to ſpoil its beauty, by daubing it with plaiſter. There is a ſuperb lofty building contiguous to the rotunda, which leads to a noble arched portico of 150 paces in length, that conducts you to a temple of aſtoniſhing magnificence, which to a miracle hath withſtood the injuries of time. It is an oblong ſquare of 192 feet in length on the outſide, and 120 within. The breadth on the outſide is 96 feet, and within 60. The whole is ſurrounded by a noble portico, ſupported by pillars of the Corinthian order, each of which conſiſts only of three ſtones, though the height is 54 feet, and the diameter ſix feet three inches; they are nine feet diſtant from each other, and from the wall of the temple: their number on each ſide of the temple is 14, and at each end eight; the architrave and cornice are exquiſitely carved and embelliſhed: round the temple, between the wall and pillars, is an arcade of large ſtones hollowed out archwiſe, in the centre of each of which is a god, goddeſs, or hero, executed with ſuch animation as is ſcarce conceiveable. Round the foot of the temple wall is a double border of marble, whoſe lower parts are filled with baſſo relievo miniatures expreſſive of heathen ceremonials and myſteries. The entrance to the temple is the moſt auguſt imaginable, the aſcent being by 30 ſteps, bounded by a wall on each ſide that leads to a pedeſtal, on which a ſtatue formerly ſtood. The front is compoſed of eight Corinthian pillars, fluted like thoſe that go round the temple, and a nobly proportioned triangular pediment; in the midſt of theſe pillars, at ſix feet diſtance, are four others, reſembling the former, and two more with three faces each: all theſe form a portico 60 feet broad and 24 deep before the door of the temple. Under the vault of the portico the entrance of the temple appears through theſe pillars in admirable proportion. The portal is ſquare, and of marble, 40 feet high and 28 wide, the aperture being about 20; from this portal the bottom of the lintel is ſeen, embelliſhed by a piece of ſculpture not to be paralleled in the univerſe; it repreſents a prodigious large eagle in baſſo relievo; his wings are expanded, and he carries a caduceus in his pounces; on either ſide a Cupid appears holding the one end of a feſtoon by a ribbon, as the eagle himſelf holds the other in his beak, in a manner inimitably fine. The temple is divided into three iſles or ailes, two narrow on the ſides, and one broad in the middle, by three rows of fluted Corinthian pillars of near four feet in diameter and about 36 feet in height, including the pedeſtal: the pillars are 12 in number, ſix of a ſide, at 18 feet diſtance from each other, and 12 from the walls. The walls themſelves are decorated by two rows of pilaſters, one above the other, and between each two of the lowermoſt is a niche 15 feet high; the bottoms of the niches are upon a level with the baſes of the pillars, and the wall to that height is wrought in the proportion of a Corinthian pedeſtal: the niches themſelves are Corinthian, and executed with inimitable delicacy. Over the round niches are a row of ſquare ones between the pilaſters of the upper order: the ornaments are marble, and the pediment triangular. At the weſt end of the middle iſle, you aſcend to a choir by 13 ſteps: the choir is diſtinguiſhed from the reſt of the fabrick by two large ſquare columns adorned with pilaſters, which form a ſuperb entrance. The profuſion of admirable ſculpture here is aſtoniſhing; but the architecture is the ſame as in the body of the temple, except that the niches ſtand upon the pavement, and the pillars are without pedeſtals. The principal deity formerly worſhipped here ſtood in a vaſt niche at the bottom of the choir. The choir is open towards the middle. The whole pile ſtands upon vaults of ſuch excellent architecture, and ſo bold in their conſtruction, that it is imagined they were deſigned for ſomething more than merely to ſupport the ſuperincumbent building. This temple anciently was accompanied by ſome other magnificent buildings, as is evident from four aſcents to it, one upon each angle, with marble ſteps long enough for ten people to go up a-breaſt.

The palace, which is in what the Turks call the Caſtle, muſt have been one of the moſt ſuperb ſtructures that imagination can conceive, but it is much more decayed than the temple. It ought to be obſerved, that the old wall which encloſes both theſe ſtructures is compoſed of ſuch prodigious blocks of ſtone as almoſt tranſcends belief; three in particular that lie cloſe to each other in a line extend 183 feet, one being 63 feet in length, and the other two 60 feet each. A dark arched vault, containing many buſts, leads to an hexagonal building which forms a ſpacious theatre; the end opens to a terrace which is aſcended by marble ſteps; you then enter a ſquare court ſurrounded by magnificent buildings: on each hand are double rows of pillars, which form galleries of 66 fathoms in length and eight in breadth. The bottom of this court is occupied by a building amazingly ſumptuous, which appears to have been the body of the palace; the columns are as large as thoſe of the Hippodrome at Conſtantinople, nine of them are ſtanding, and a good piece of the entablature. But it is ſurprizing that each of theſe large columns is made of one entire block only. All the buildings in this caſtle front the eaſt, and the Corinthian order prevails throughout the whole: there is no place where ſuch precious remains of architecture and ſculpture are to be found, as the fine taſte of Greece, and the magnificence of Rome ſeem to be blended; the ornaments are at once innumerable and exquiſite. Beneath the whole are vaults, in which vaſt flights of marble ſtairs, of 200 ſteps in a flight, are frequently found. The turn and elevation of theſe vaults are bold and ſurpriſing; they contain many noble halls and ſuperb apartments, admirably decorated. Some of theſe vaults are dark, others receive light from large windows which ſtand on the level of the ground above: but the moſt ſingular circumſtance is, that all theſe aſtoniſhing edifices are built with ſuch enormous ſtones, as thoſe before-mentioned, without any viſible ſigns of mortar, or any kind of cement whatever. The preſent city is ſurrounded with a wall of ſquare ſtones, and ſome towers in good condition; the gardens in the environs are pleaſant, fruitful, and well watered. Many houſes which contain various apartments, are cut out of the ſolid rocks. It is inhabited by about 30 or 40 Chriſtian families, a few Jews, and near 800 Turks.

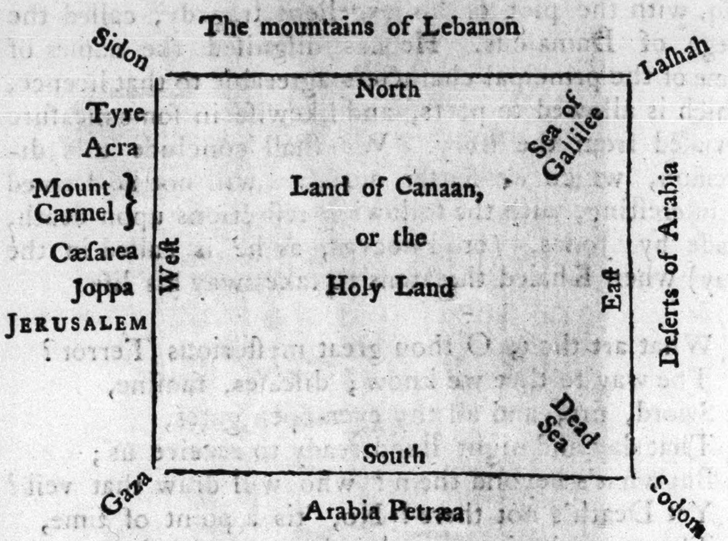
SECT. XVIII.

Paleſtine, Judæa, *the* Land of Canaan, *or the* Holy Land.

THE third grand diviſion of Syria, taken in its largeſt ſenſe, is the ancient kingdom of Judæa, or Judea, or Paleſtine; the former of theſe names it received from Judah, whoſe tribe was the moſt conſiderable of the twelve, and the latter from the Paleſtines, or Philiſtines, as they are termed in ſcripture, who poſſeſſed the greateſt part of it; it had likewiſe a variety of other names, ſuch as the Land of Canaan, the Land of Iſrael, the Land of God, the Land of the Hebrews, &c. but the moſt pre-eminent appellation by which it hath ever been diſtinguiſhed is, the *Holy Land*.

The name of Canaan it received from the deſcendants of Canaan the ſon of Cham, or Ham, who, being expelled by the Iſraelites, it was thence called the Land of Iſrael. Both Jews and Chriſtians call it the Holy Land, for theſe diſtinct reaſons: the former give it that epithet, becauſe it was ſolely appropriated to the ſervice of God under their immediate diſpenſation; and the latter ſo call it, becauſe Chriſt was born here, and it became the ſcene of all that was wrought or ſuffered for the SALVATION of MANKIND. It was figuratively called the Land of Promiſe, as having been promiſed by God himſelf to the choſen people of Iſrael, and the land flowing with milk and honey, from its wonderful fertility. Under the general name of Canaan, Judea, or Paleſtine, ſome include the whole of the land poſſeſſed by the twelve tribes, though it peculiarly belongs to no more than the country weſt of the river Jordan, which Moſes himſelf particularly points out, Deut. ii. 29, in this expreſſion, "Until I ſhall paſs over Jordan into the land which the Lord our God giveth us." Judea, in the general extent of it, muſt therefore be divided into Leſſer and Greater: the Greater Judea extended from the Mediterranean to the Euphrates. This diviſion was never peaceably poſſeſſed by the Jews, though they in ſome meaſure ſubverted moſt of the Syrian powers. The Leſſer was confined to the land poſſeſſed by nations particularly marked out for expulſion and extermination. This is evident from the commands of God himſelf; for when the armies of the Iſraelites marched againſt any of the cities in the former, they were ordered to make offers of peace; but in the latter no conditions were to be propoſed, but the inhabitants totally deſtroyed and rooted out.

The exact extent of Canaan ſeems to have been accurately pointed out by Moſes in Gen. x. 18, 19, in heſe words, "The border of the Canaanites was from "Sidon, as thou comeſt to Gerar unto Gaza, as "thou goeſt unto Sodom and Gomorrah, and Admah "and Zeboim, even unto Laſhah." The four angles wherein the four borders of the land met, are plainly deſcribed, as the following diagram will evince:



Paleſtine, or Judea, is ſituated between 31 deg. 30 min. and 32 deg. 20 min. north lat. and from 34 deg. 50 min. to 37 deg. 15 min. eaſt long. being bounded by the Mediterranean ſea on the weſt, Syria and Phœnicia on the north, Arabia Deſerta on the eaſt, and Arabia Petræa on the ſouth. It is therefore near 200 miles in length, and about 80 in breadth towards the middle, but increaſes or diminiſhes 12 or 15 miles in other places; the longeſt day is about 14 hours 15 minutes.

The air of Judea is the moſt ſalubrious and pleaſant imaginable; neither heat nor cold are felt in the extreme, but an agreeable ſerenity diffuſes itſelf throughout the year, which puts the ſtranger in mind of the golden age:

> "The flowers unſown in fields and meadows reign'd,
> "And weſtern winds immortal ſpring maintain'd."

Though the climate of this country is at preſent the moſt admirable in the univerſe, we have no doubt but in the early ages of the world, when the paſtoral life was the moſt honourable, and agriculture the moſt reſpected employ, it even exceeded its preſent excellency, by means of the general cultivation of the country. Of the richneſs and fertility of its ſoil we have the moſt authentic teſtimonies; in particular that it abounded in corn, wine, oil, honey, pomegranates, dates, figs, citrons, oranges, apples of paradiſe, ſugar-canes, cotton, hemp, flax, cedars, cypreſſes, and a great variety of other ſtately, fragrant, and fruitful trees, balm of Gilead, and other precious drugs, &c. cattle, fowls, fiſh, game, and other delicacies, as well as neceſſaries of life. Indeed, whoever conſiders the very ſmall extent of Judea, will be ſenſible that nothing but ſuch aſtoniſhing fertility could enable it to maintain ſuch a number of inhabitants as reſided in it in the time of king David, ſince they amounted to 6,000,000. The produce of the land not only ſubſiſted this prodigious multitude, but there was a ſufficient ſuperfluity to ſend to Tyre and other places for exportation. Yet the ſoil was only cultivated ſix years in ſeven, as the ſeptennial year was always a time of reſt from the affairs of agriculture. It is to be obſerved, that the whole of the country was cultivated, and that woods, parks, waſte grounds, &c. were unknown. It is now unhappily inhabited by ſome of the moſt indolent people exiſting; yet Dr. Shaw informs us, that with a little cultivation it would yield as much as it did in the days of king David and king Solomon.

The principal mountain of Paleſtine is the famous chain that goes under the name of Libanus and Antilibanus, and divides Syria from Paleſtine: the whole is about 100 leagues in compaſs, and conſiſts of four ridges one above another, two of which are fertile, and two barren, viz. the lower is rich in grain and fruit; the next rocky and barren; the third abounds in gardens and orchards, though higher than the preceding; and the ſummit is ſterile and uninhabitable, by reaſon of the exceſſive coldneſs on its airy brow: the Maronites inhabit its lower regions, and Arabs all the other parts except the top. In this mountain ſeveral conſiderable, or rather celebrated rivers have their ſource, viz. Jordan, Rocham, Nahur-Roſſian, Naha-Codicha, and Abouali, the firſt only of which runs through Paleſtine. Of theſe mountains the weſtern part alone is properly called Libanus, the eaſtern being named Antilibanus, and the intervening part Cœlo-Syria. The whole chain, however, always was, and is ſtill looked upon as a retreat for robbers.

Mount Hermon, like Libanus, is very high, and capped with ſnow the greateſt part of the year.

Mount Tabor, anciently called Mons Alabyrius, and Ilabyrium, from a city of that name which ſtood upon it, is admirable with reſpect to its conſtant verdure, beauty, fertility, and regularity, as well as for its ſituation, which is in the middle of a large plain, at a diſtance from any other hill: a winding aſcent of about two miles leads up to it, and the plain, on its top, is half a mile in length, and a quarter of a mile in breadth. This mountain was the ſcene of our Saviour's transfiguration, and conſequently is held in great veneration, and has been much reſorted to by Chriſtians of all ages.

Mount Carmel, ſituated on the ſea ſhore, is the moſt remarkable head-land on that coaſt. The prophet Elijah is ſuppoſed to have reſided here in a cave, which is ſtill ſhewn, previous to his being taken up to heaven. The cave is 18 feet in length, and 11 in breadth.

Mount Olivet, or the Mountain of Olives, is only about a mile from Jeruſalem, being ſeparated therefrom by the brook Kidron, and the valley of Jehoſhaphat. It is of a conſiderable height, and from its ſummit there is a fine proſpect of Jeruſalem. It runs in a ridge, and has three or four heads higher than the reſt; from one of the principal Chriſt aſcended into heaven, and the impreſſion of a foot in a hard rock, ſhewn there at this day, is ſaid to have been made by him.

Mount Calvary, or Golgotha, was the place where our Saviour was crucified. It is a rocky hill on the weſt ſide of Jeruſalem, and was anciently uſed as a general charnel-houſe to that city, from whence it derived its name of Golgotha, that Hebrew word ſignifying the place or repoſitory of a ſkull, of which Calvary is the Latin tranſlation. This mountain, according to the authority of the antient fathers, is the ſame on which Abraham went to offer up his ſon Iſaac. It was formerly the place where criminals were executed, but, ſince the crucifixion of Chriſt, it hath been ſo reverenced and reſorted to by Chriſtians of all denominations, that it hath, if we may be allowed the expreſſion, drawn the city round about it, for it now ſtands in the midſt of Jeruſalem. Conſtantine the Great incloſed it within the new walls, and even left out ſome part of Mount Sion, that none of Calvary ſhould be excluded.

Mount Moriah is the eminence on which the temple of Solomon was built.

Mount Gihon ſtands about a quarter of a mile from Jeruſalem, and on it the pool is ſtill to be ſeen from whence Hezekiah brought water by an aqueduct into the city.

A few other mountains are found in Paleſtine leſs conſiderable than the former, yet worth mentioning, on account of many ſingular circumſtances which are particularly noticed in the Holy Scriptures concerning them: of theſe, we ſhall begin firſt with Mount Ebal, or Hebal, and Mount Gerizim. Theſe mountains are both remarkable on account of the following particulars: Moſes had enjoined, that when the children of Iſrael had paſſed over Jordan, they ſhould ſet upon Mount Ebal great ſtones, and, having covered them with plaiſter, ſhould write the law upon them; vide Deut. xxvii. 2, 3, 4; and they were to build an altar there unto the Lord their God, and to offer burnt-offerings, and peace-offerings, and to celebrate a feaſt unto the Lord; vide ver. 5, 6, 7, of the ſame chapter: and they were to divide the people, and to place ſix of the tribes of the people on Mount Gerizim, oppoſite to Mount Ebal, and ſix on Mount Ebal; and then the Levites were to read, with a loud voice, the curſes ſet down by Moſes for the tranſgreſſors of the law, unto each of which the people were to anſwer, Amen. [See the ſucceeding verſes of the ſame chapter.] Joſhua afterwards performed the whole of the above injunction.

Mount Engadi is near the lake of Sodom: Mount Amaleck and Gahaſh, in the tribe of Ephraim: Piſgah and Nebo, on the other ſide Jordan, whence Moſes was permitted to view the Land of Promiſe: the Mountains of Gilboa, famed for the defeat of Saul and Jonathan, and the chain of hills called the Mountains of Gilead, extend from north to ſouth beyond Jordan, and are celebrated for their excellent reſin or balm.

The principal inland ſeas, or rather lakes, are, the Dead Sea, or Lake of Sodom; the Sea of Galilee, or Lake of Tiberias; and the Samachonite Sea, Sea of Jezar, or Lake of Samachon.

The Dead Sea, Lake of Sodom, Aſphaltite Lake, or Salt Sea, hath had many reports concerning it, that have been found by the moſt judicious travellers, and repeated experiments, to be erroneous; particularly that nothing would ſink in it; that it caſt ſuch a ſtench and ſmoke, that the very birds died in attempting to fly over it: that there grew apples about it fair without, but all aſhes and bitterneſs within; and that the ruins of the fine cities that were deſtroyed by fire from heaven, were ſtill to be ſeen under the water in clear weather; that a ſmoke conſtantly aſcended from it, &c. All theſe abſurd notions have been refuted from ſcripture itſelf by Reland, in his *Paleſtine Illuſtrated.* This lake is called Aſphaltite, from the quantity of bitumen in and about it. Formerly it was imagined that great quantities of this combuſtible were thrown up by this ſea; that, however, is not the caſe, for it is the mountains on both ſides that produce it. It reſembles pitch, and is only to be diſtinguiſhed from it by the ſulphureouſneſs of its taſte and ſmell. For the bitumen itſelf ſome have miſtaken a black pebble found on the ſhores of the lake, which being held in the flame of a candle, preſently takes fire, and burns with a moſt intolerable ſtench. Beſides the above quality, theſe pebbles have this ſingular property, that by burning, their weight only, and not their bulk, is diminiſhed. It is termed the Dead Sea, becauſe it is ſuppoſed that no living creature can exiſt in it, on account of the exceſſive ſaltneſs of its waters: Maundrell, however, inſiſts that it contains fiſh, and likewiſe gives teſtimony againſt another received opinion, that is, if any birds attempted to fly over it, they were ſure to drop down dead in it; but he declares that he ſaw many fly over it. Why it was called the Salt Sea is obvious, and it is imagined that no collection of waters in the univerſe have ſo great a degree of ſaltneſs. The great phyſician Galen obſerves, that the exceeding ſaltneſs of the water is tinged with an unpleaſant bitterneſs; and that, with reſpect to ſpecific gravity, it as much exceeds other ſea waters, as they do river waters. It is about 24 leagues in length, and between ſix and ſeven in breadth. It is bounded on the eaſt and weſt by exceeding high mountains; on the north by the plains of Jericho; but to the ſouth the view is entirely open beyond the reach of the eye. The waters are clear, limpid, and tranſparent.

The Sea of Galilee, or Lake of Tiberias, is much ſmaller than that of Sodom, but abounds in fiſh, and is highly commended for the excellency of its waters. It was on this ſea that St. Peter, Andrew, John and James, followed their employ as fiſhermen: the river Jordan paſſes through it.

The lake of Samachon is an hundred furlongs north of that of Tiberias, near the ſource of the river Jordan; it is between ſeven and eight miles in length, but not above half a mile broad where wideſt.

There are two other ſmall lakes in Judea named Phiala and Jazar, but they are too inconſiderable to merit any deſcription.

Jordan is the moſt conſiderable, or indeed the only river in this country. It takes its ſource at the lake of Phiala, enters the Samachonite lake, whence proceeding it divides the ſea of Galilee, and at length diſcharges itſelf into the Dead Sea: after riſing at Phiala, it runs under ground for the ſpace of 15 miles, then appearing again at Panoum, it paſſes the before mentioned Samachonite lake, flows for 15 miles more, enters the ſea of Tiberias, and having paſt it, ſtreams through a deſart till it diſembogues itſelf into the Aſphaltite lake. Contrary to the general nature of rivers it is fulleſt in ſummer time: its banks are ſo covered with tall reeds, willows, tamariſks, &c. that they harbour innumerable lions and other wild beaſts. Its ſtream is ſo rapid and ſtrong that a man cannot ſtem it in ſwimming. The breadth where it is wideſt does not exceed 60 feet; the waters are ſalubrious and incorruptible, but turbid or muddy, the natural conſequence of its rapidity.

The other rivers, or rather rivulets, are Arnon-Jabok, Cherith, Sorec, Kiſhon, Boſor, Belus, Nahar-al-farat, and Jezreel.

The principal vallies and plains mentioned in ſcripture, and by profane writers are,

Berakhap, or the valley of Bleſſing, on the weſt ſide of the lake of Sodom; the vale of Siddim, which contains the Aſphaltite lake; the valley of Shaveh or Royal Vale, the valley of Salt, the valley of Jezreel, the vale of Mambre, the vale of Rephraim, the valley of Jehoſhaphat, the valley of the children of Hinnom, the vale of Zeboim, the vale of Achor near Jericho, the vale of Bochim, and the valley of Elah, where David ſlew the giant Goliah:

Where it was prov'd that he hath greateſt might,
Whoſe heart is godly, and whoſe cauſe is right:
Thus weakneſs may ſuperior ſtrength diſgrace,
And the moſt ſwift, if impious, loſe the race;
Giants in ſin, ſhall like Goliah fail,
And Davids, arm'd by Providence, prevail.

Among the plains are thoſe called the Great Plain, through which the river Jordan flows, the plain or valley of Jezreel, the plains of Sharon and Sephelah, and the plain of Jericho.

The whole country at preſent is a perfect wilderneſs, through the want of cultivation: anciently, when in its moſt flouriſhing ſtate, it was ſaid to contain ſome deſarts or wilderneſſes; but this is to be underſtood of ſuch tracts as produced no corn, wine, oil, &c. but were ſet apart for feeding cattle, flocks of ſheep, goats, &c. There was not a ſterile ſpot throughout the whole country, the people therefore had no conception of barrenneſs. Happy land! where rich paſtures and beautiful meadows were termed deſarts, through the abſence of real barrenneſs; where the peoples ideas of fertility were confined only to ſpots productive of a profuſion of luxuries.

Many natural curioſities are found in this country, particularly ſtones which exactly reſemble citrons, melons, olives, peaches, bunches of grapes, and even many kind of fiſh; they are found principally about mount Carmel: thoſe that reſemble olives are the Lapides Judaici, which hath always been deemed an excellent remedy for the ſtone and gravel. Near Bethlehem are found little ſtones which greatly reſemble peas, they are therefore called the Virgin Mary's Peas; and another ſtone of a chalky nature, goes under the appellation of her milk; a ſtone of the ſlate kind, which is found not only here but in Phœnicia and Syria, exhibits in every flake the repreſentation of a great variety of fiſhes. We may include among the natural curioſities many hot and mineral waters. Near the Dead Sea are a number of hillocks reſembling places where there have been lime kilns, and abundance of ſaline effloreſcences.

A thorny buſh grows in the plains of Jericho, which bears a fruit that has ſome ſimilitude to an unripe walnut; from this fruit the Arabs extract an excellent oil, which is a ſovereign remedy for bruiſes, when internally applied, and for wounds when uſed externally. Its reputation is ſo great that it is preferred even to the balm of Gilead.

Two more natural curioſities abound in this plain of Jericho, viz. the wood-olive, the outward coat of which is green like the common olive, but being taken off, a nut of a woody ſubſtance appears; it is of about the thickneſs of an almond ſhell, and ribbed longwiſe. Alſo the caroub or locuſt tree that bears a fruit like a bean, in which are ſome ſmall ſeeds; the ſhell when dried is eaten, and has a very agreeable taſte. St. John ſojourned here, whence it is called St. John's deſarts; and theſe are thought to be the locuſts on which he fed, and not the animal of that name as many have ſuppoſed.

Judea was peopled by the deſcendants of Amor Cham, who came hither with his eleven ſons after the confuſion of tongues at Babel, five of whom ſettled in Syria and Phœnicia, viz. Heth, Jebus, Emor, Girgaſhi and Heve, who were the founders of ſo many nations, and theſe were afterwards encreaſed by the deſcendants of Abraham; that patriarch having been called out of Meſopotamia to ſojourn here.

We ſhall now particularize the diſtricts allotted to the ſeveral tribes, beginning with the two tribes and a half who ſettled beyond Jordan, and then proceeding to the oppoſite ſide, take in the other nine tribes and a half as they lie from north to ſouth.

The lot of Ruben extended along the banks of the river Jordan from the north-eaſt coaſt of the Dead Sea, and was bounded on the eaſt by the country of the Moabites and Ammonites, on the ſouth by the river Arnon, which ſeparated it from the country inhabited by the Midianites, and on the north by a ſmall river, which parted it from the lot of Gad: it formerly contained many good cities, of which there are no particular ancient deſcriptions known, nor any traces of the towns themſelves at preſent remaining.

The lot of Gad had half the tribe of Manaſſeh on the north, Ruben on the ſouth, the Ammonites on the eaſt, and Jordan on the weſt; though naturally a country of infinite richneſs and fertility, it at preſent appears like a wilderneſs; neither any modern built towns appear in this tract, nor the remains of the ancient.

The lot of half the tribe of Manaſſeh had Gad to the ſouth, mount Lebanon to the north, Jordan and the Samachonite lake to the weſt, and the hills of Baſhan and Hermon on the eaſt. This diſtrict, with reſpect to cultivation or cities, is in the ſame predicament as the two former.

The lot of the tribe of Aſher, on this ſide Jordan, was bounded on the north by Phœnicia, on the ſouth by Zabulon, on the eaſt by Naphtali, and on the weſt by the Mediterranean: of all the cities and towns belonging to the deſcendants of Aſher, none are now remaining except Acre, which we have already deſcribed. Saphat, a town near Acre, was deſtroyed in the year 1759, by an earthquake, which did a great deal of damage all over Syria, but more particularly about Damaſcus.

The tribe of Naphtali extended along the weſtern banks of the Jordan, from Lebanon to the ſea of Galilee. No veſtiges of any of the antient cities are now in being, and the very few villages are ſo poor and inconſiderable that travellers ſcarce mention them. We ſhall nevertherleſs notice ſome particulars relative to two of its ancient cities, viz. Capernaum and Dan, though they no longer exiſt.

Capernaum, doctor Wells takes notice, is not mentioned in the Old Teſtament; it was therefore moſt probably one of the towns built by the Jews after their return from the Babyloniſh captivity, on the ſea coaſt, that is on the coaſt of the ſea of Galilee, in the borders of Zabulon and Naphtalim, and conſequently towards the upper part of that coaſt: it took its name from an adjoining ſpring, famed for the excellency of its chryſtaline waters. Our Saviour choſe this as the place of his reſidence, in preference to Nazareth, where the ſtubborneſs and incredulity of the people had obſtructed the propagation of his doctrines. It was more particularly the place of his abode during the laſt three years of his life; and where he wrought a great number of miracles. Chriſt, however, informed the inhabitants, that though their city was then *exalted unto heaven*, it ſhould ſhortly be *brought to hell*, that is, to the moſt deplorable ſituation; ſee Matthew xi. 23. which prediction was verified in the Jewiſh wars, when it was totally deſtroyed; ſo that there is not at preſent the leaſt trace of it left, unleſs ſix poor fiſhermens cottages may be ſo termed.

Dan, this city was built by the Danites, who being too ſtraitened in their own tribe, and ſeeking for a new habitation, thoſe of Zerah and Eſhtaol armed 600 men, who ſeized the rich town of Laiſh, deſtroyed its inhabitants, burnt the city, then rebuilt it, and called it Dan, after the name of their progenitor. It was probably the ſame as Laſha, mentioned Geneſis x. 19. as one on the borders of the land of Canaan: it was ſituated at the head of Jordan, and after having received its new name, was deemed the northern boundary of the land of Egypt, as Beerſheba was the ſouthern. Hence the proverbial ſcripture expreſſion, from Dan to Beerſheba. It was here that Rehoboam placed one of his golden calves. Dan was given by Auguſtus to Herod the Great, who bequeathed it to his younger ſon Philip, (together with the Tetrarchy of Eturia and Trachonites) who made it his capital, and called it Cæſarea Phillippi.

The tribe of Zebulun had the Mediterranean on the weſt, the ſea of Galilee on the eaſt, Iſſachar, from which it was parted by the brook Kiſhon, on the ſouth, and Naphtali and Aſher on the north. The principal town of this diſtrict is Nazareth, where our Saviour was brought up; it is now a very inconſiderable village, though once a fine city, ſituated in a kind of concave valley, on the top of a hill. A convent is here built over the place of the annunciation: the monks ſhew a houſe, which they inſiſt was the houſe of Joſeph, in which Chriſt reſided near 30 years.

Bethſaida is frequently mentioned in the New Teſtament; Saint John, chapter i. 44. expreſsly tells us, that Saint Peter, Andrew, and Phillip were of this city; the name in Hebrew implies a fiſhing place. It is not mentioned in the Old Teſtament, nor is that indeed aſtoniſhing, ſince it was but a trifling village, as Joſephus informs us, till Philip the Tetrach rendered it a magnificent, rich, and populous city; at preſent it only conſiſts of five or ſix poor cottages.

Joppa, or Jaffa, as it is at preſent called, is ſituated on the Mediterranean coaſt: it was anciently the principal ſea-port town to Jeruſalem and all Judea, and the place where the cedars of Lebanon, brought in floats from Tyre for building the temple, were landed. It was pleaſantly ſeated on a rock in a beautiful plain, and ſituated in 30 deg. 20 min. north lat. and 35 deg. 3 min. eaſt long. Jonas here embarked for Ninevah; and from the hiſtory of his miraculous voyage, the ſtory of Andromeda was fabricated by the heathen poets; for their ſea-monſter was no other than the Leviathan of the ſacred writings, and the whale of the moderns.

——" Huge Leviathan unwieldy moves,
" And thro' the waves a living iſland roves;
" In dreadful paſtime terribly he ſports,
" And the vaſt ocean ſcarce his weight ſupports.
" Where'er he turns, the hoary deeps divide;
" He breaths a tempeſt, and he ſpouts a tide.

BROOME.

We cannot help adding the ſublime deſcription given by Job of this tremendous creature, which the antients ſo terribly dreaded, and which the moderns have found the means not only to ſubdue, but to render ſubſervient to many domeſtic uſes.

" His bulk is charg'd with ſuch a furious ſoul,
" That clouds of ſmoak from his ſpread noſtrils roll,
" As from a furnace, and when rous'd his ire,
" Fate iſſues from his jaws in ſtreams of fire.
" The rage of tempeſt, and the roar of ſeas,
" This great ſuperior of the ocean pleaſe:
" Strength on his ample ſhoulders ſits in ſtate,
" His well join'd limbs are dreadfully complete;
" His flakes of ſolid fleſh are ſlow to part,
" As ſteel his nerves, as adamant his heart:
" Large is his front, and when his burniſh'd eyes
" Lift their broad lids, the morning ſeems to riſe.
" His paſtimes like a cauldron, boil the flood,
" And blacken ocean with the riſing mud;
" The billows feel him as he works his way,
" His hoary footſteps ſhine along the ſea."

Dr. YOUNG's Job.

It was in Joppa that Saint Peter raiſed Dorcas to life, and received the meſſengers of Cornelius. Though it was anciently a very magnificent town, and a great commercial mart, yet the harbour was never commodious, on account of ſeveral rocks, which render the paſſage into it dangerous. It lay for many ages in ruins, but of late hath been much improved, though it ſtill falls beneath its original ſplendor. The lower ground towards the ſea is covered with good houſes, chiefly of ſtone. The principal commodities are Ramah and Jeruſalem ſoap; rice, and other articles are brought from Egypt, and exported from hence to various places, which yields the baſſa of Gaza a conſiderable annual income. The inhabitants are ſupplied with water from an excellent ſpring on the weſt ſide of the town. The Chriſtians as yet have no church, except one almoſt in ruins and uncovered; but they have ſeveral handſome houſes appropriated to their uſe, and for the entertainment of pilgrims.

Cana of Galilee, ſo called to diſtinguiſh it from a town of the ſame name, which lay near Sidon, is not far from Nazareth. Here Chriſt performed his firſt miracle, by changing the water into wine at the marriage feaſt. The mention of the above brings to our mind the following circumſtance: A young gentleman of great genius, who was placed in a certain ſeminary of learning for education, a few years ſince having the Miracle of Cana given him as a theme, neglected to prepare it for the inſpection of the maſter, till within a few minutes of the time when it was proper to produce it; fearful of being puniſhed for his remiſſneſs, he ſat down and comprized the whole in the following admirable line:

" The modeſt water ſaw the Lord and bluſh'd."

The maſter was ſo charmed with the energy of this ſentence, that he eaſily pardoned the young pupil for not rendering his theme more prolix.

Cana was the native or at leaſt dwelling place of the Apoſtle Nathaniel, or Bartholomew; for he is expreſsly ſtiled Nathaniel of Cana in Galilee, vide John xxi. 2.

The lot of the tribe of Iſſachar was bounded on the north by Zebulun, on the ſouth by the other half of Manaſſeh, on the eaſt by Jordan, and on the weſt by the Mediterranean. It contained the mounts Carmel and Gilboa, the valley of Jezreel, and plain of Galilee, now called Saba: though its fertility is aſtoniſhing, it contains only a few miſerable inhabitants, who reſide in ſcattered huts, and has ſcarce any remaining traces of the cities, towns, or villages, which it might formerly contain; but as ſome of the places in their ancient ſtate were extremely remarkable, we ſhall mention them on account of ſome curious circumſtances with which they were connected.

Shunem, or Shunen, was a city, according to Joſhua, xix. ſituated on the borders of the tribe of Iſſachar. In the 1 Samuel, chapter xxviii, 4. it mentions that the Philiſtines pitched here, as the Iſraelites did in Gilboa. This city was likewiſe famous, as the place of reſidence of the hoſpitable Shunamite, who was ſo kind to the prophet Eliſha. Her benevolence, and its happy conſequence, furniſhed Mr. Stephen Duck with the idea and ſubject matter of his celebrated poem called, *The Shunamite*, which not only occaſioned his advancement from the plough to the pulpit, but procured him the royal favour, and patronage of queen Caroline. Accept of the following ſketch of that pleaſing performance, which the author hath put into the mouth of the Shunamite herſelf, who thus addreſſes the people:

“ My lord and I, to whom all bounteous heav'n
“ His bleſſings with no ſparing hand had given,
“ Like faithful ſtewards of our wealthy ſtore,
“ Still lodg'd the ſtranger, and reliev'd the poor:
“ And as Elisha by divine command,
“ Came preaching virtue to a ſinful land,
“ He often deign'd to lodge within our gate,
“ And oft receiv'd an hoſpitable treat:
“ A decent chamber for him we prepar'd;
“ And he, the gen'rous labor to reward,
“ Honors in court or camp to us propos'd;
“ Which I refus'd, and thus my mind diſclos'd:
“ Heav'n's king has plac'd us in a fertile land,
“ Where he ſhow'rs down his gifts with copious hand;
“ Already we enjoy a fluent ſtore,
“ Why ſhould we be ſolicitous for more?
“ All bleſſings but a child hath heav'n ſupply'd,
“ And only that th' Almighty has deny'd.
“ Which when the holy preſcient ſage had heard,
“ He ſaid———————————
“ ———Hail, gen'rous ſoul! thy pious cares
“ Are not forgot, nor fruitleſs are thy prayers;
“ Propitious heav'n, thy virtuous deeds to crown,
“ Shall make thy barren womb conceive a ſon.
“ So ſpake the Seer; and to compleat my joy,
“ As he had ſpoke, I bore the promis'd boy.
“ But pleaſures are imperfect here below,
“ Our ſweeteſt joys are mix'd with bitter woe.
“ Ere twice four years were meaſur'd by my ſon,
“ So ſoon, alas! the greateſt bleſſing's gone.
“ The glowing roſe was quickly ſeen to fade,
“ At once his beauty, and his life decay'd!
“ The beauteous child by death ſtill vanquiſh'd lay,
“ Still death inſulted o'er the beauteous prey;
“ Till to the houſe the facred Seer was come,
“ And with ſupernal pow'r approach'd the room.
“ By the dead child, awhile he penſive ſtood,
“ Then from the chamber put the mourning crowd:
“ That done, to God he made his ardent pray'r,
“ And breath'd upon the child with vital air.
“ And now the ſoul reſumes her priſtine ſeat,
“ And now the heart again begins to beat;
“ Life's purple current o'er the body ſpreads,
“ While death, repuls'd, ingloriouſly recedes.”

Endor, mentioned in 1 Samuel, xxviii. as a place of reſidence of a witch, or woman who had a familiar ſpirit, to whom Saul applied to raiſe the ſpirit of Samuel, was ſituated on the weſt of the river Jordan. Both Saint Jerom and Euſebius inform us, that in their days there was a conſiderable town of that name at about four miles to the ſouthward of mount Tabor. The circumſtance of Samuel's appearance to Saul, was certainly ſupernatural, and permitted by God for the wiſeſt purpoſes; and upon a moſt ſingular occaſion. Nevertheleſs we ſhould be cautious of ſtraining ſo remarkable a text, to favour the ſuperſtitious notion of the power of witches, wizards, &c. and of the frequent appearance of apparitions upon the moſt trivial occaſions. A learned divine, on occaſion of repealing the act of parliament relative to witches, witchcraft, &c. in the year 1736, preached a ſermon on the text in 1 Samuel, xxviii. 6, 7. in which he very humanely and juſtly obſerves, that the vulgar notions concerning witchcraft, and the affair of the witch of Endor, eſſentially differ; and continues thus, “ A magician in its beſt ſenſe is a wiſe man, or wiſe woman; and this is alſo the proper meaning of witch, and wizard, or rather wiſard, that is, wit-ch and wiſ-ard, in our own language, being both derived from the old verb to wit or wiſt, that is, to know or underſtand; and do therefore imply no more than a knowing or underſtanding perſon; conſequently witchcraft is the hidden art or myſterious practice of ſuch a perſon; and theſe words, I believe, were never uſed in a bad ſignification, till they were appropriated to ſuch perſons as pretended to know more than they really did, and by that means impoſed upon the ignorance and weakneſs of others for the ſake of gain; this men did by various arts, which were therefore called magical, that is crafty, ſubtil, myſterious contrivances, in order to amaze the people, and to make them believe ſtrange things of them, as if they could work wonders, and predict ſtrange things: ſometimes by the ſtars, and then they were called aſtrologers; ſometimes by conſulting the entrails of ſanctified beaſts, and the flying or feeding of birds, and then they were called augurs or ſoothſayers; ſometimes by charms, that is by verſes, ſpells, or love potions, and then they were called enchanters; ſometimes by throwing of dice, drawing lots, or ſleight of hand tricks, and then they were called ſorcerers; and ſometimes by pretending to raiſe the dead, and to converſe with them, and then they were called necromancers: but magician was a common name to all theſe; and ſo ſeem the ſcripture witch or wizard to have been, which are of the ſame import: but witchcraft now is ſeldom or never aſcribed to wiſe or knowing people; but to poor deſpicable ignorant creatures, who have neither ſenſe enough to defend themſelves, nor cunning to impoſe on others. It is not ſo much as pretended that they foretel any thing, or ever make themſelves famous, or grow rich and great by the art of magic; it is a mere relick of popery ſunk deep into the minds of the ignorant and credulous, from which they are not yet purged. In that religion they have peculiar officers called exorciſts, to caſt out the devil, not only for the ſpiritual good of the poſſeſſed, but for their own temporal advantage; and therefore it is no wonder if (in thoſe days) they filled the world with ſpirits, and for this end made them as familiar as they could do. It is not poverty and naſtineſs that makes a witch, nor age nor wrinkles, nor yet a revengeful eye or malicious tongue; but it is craft and cunning and impoſture, ſet on foot to make a profit of, and practiſed to the detriment of truth and religion.”

Indeed, ſo far back as the reign of queen Elizabeth, the frauds and impoſtures of pretended fortune-tellers and diviners were ſo well known, that an act of parliament was paſſed concerning them, which contained the following words, “ Further it is enacted, that if any perſon by witchcraft or divination pretends to diſcover any hidden treaſures of gold or ſilver, to tell where things loſt or ſtolen may be found, to excite any unlawful affection, or to prejudice any body in perſon or goods, he ſhall ſuffer a year's impriſonment, and ſtand once a quarter in the pillory for the firſt offence, and for the ſecond forfeit all his goods and chattels, and ſuffer impriſonment during life.” Vide 5 Q. Eliz. c. 16.

A polite modern writer hath obſerved, that it is remarkable how much the belief of apparitions has loſt ground within the laſt fifty years; which he very juſtly aſcribes to the general encreaſe of knowledge, and conſequent decay of ſuperſtition. “ A belief of this kind,” ſays he, “ might ſpread in the days of popiſh infatuation; a belief as much ſupported by ignorance, as the ghoſts themſelves were indebted to night.” One of the principal arguments that hath been urged in favour of viſionary appearances, is “ that if there had been no real, there could have been no counterfeit ſhilling.” But this the ſame author obſerves is a piece of ſophiſtry; for the ſimile of the true ſhilling muſt allude to the living perſon, and the counterfeit reſemblance to the poſthumous figure of him that either ſtrikes our ſenſes or our imagination.

There is another cauſe, which in our opinion, hath kept up the infatuation, ſince the time of the reformation. As our thoughts upon the ſubject are novel, they may be agreeable; and as they are founded upon experience, we hope they are juſt; we mean the number of apparitions and phantaſms raiſed by dramatic writers; for the principal ideas of the vulgar, relative to ghoſts and apparitions, are drawn from what they have ſeen or heard in the play-houſe; and the brilliant effuſions of a poet's fancy have often worked upon a weak mind ſo far as to make it imagine an ideal ſubject a real object. We have no doubt but the following lines have raiſed innumerable viſionary fears:

“ Be thou a ſpirit of health, or goblin damn'd?
“ Bring with thee airs from heaven or blaſts from hell?
“ Be thy intents wicked or charitable?
“ Thou comeſt in ſuch a queſtionable ſhape,
“ That I will ſpeak to thee. Oh! anſwer me;
“ Let me not burſt in ignorance, but tell

“ Why thy canoniz’d bones, hears’d in earth,
“ Have burſt their cearments ? Why the ſepulchre,
“ Wherein we ſaw thee quietly interr’d,
“ Has op’d its ponderous and marble jaws,
“ To give thee up again ? What may this mean,
“ That thou, dear corſe, again in complete ſteel,
“ Reviſit’ſt thus the glimpſes of the moon,
“ Making night hideous, and us fools of nature
“ So horribly to ſhake our diſpoſition
“ With thoughts beyond the reaches of our ſouls ?”
SHAKESPEARE’s Hamlet.

The following lines no doubt have ſupplied the timorous with many tremendous ideas :

“ ——— A ſpirit’s force is wonderful,
“ At whoſe approach, when ſtarting from his dungeon,
“ The earth will ſhake, and the old ocean groan ;
“ Rocks are remov’d, and trees are conjur’d down,
“ And walls of braſs and gates of adamant,
“ Are paſſable as air, and fleet like winds.”
LEE’s Oedipus.

The poets have, however, made ample amends for what they may have contributed towards the continuance of a belief of the frequent appearance of apparitions, by the ridicule they have ſo pointedly and juſtly thrown upon aſtrologers and fortune-tellers. Sir Samuel Garth, in deſcribing one of theſe peſts of ſociety, ſays,

“ An inner room receives the num’rous ſhoals,
“ Of ſuch as pay to be reputed fools ;
“ The ſage in velvet chair here lolls at eaſe,
“ To promiſe future health for preſent fees ;
“ Then as from Tripod ſolemn ſhams reveals,
“ And what the ſtars know nothing of foretels.”

But perhaps the moſt pointed and humorous picture of theſe impoſtors is painted by the ingenious author of Hudibras in the following lines :

“ They’ll ſearch a planet’s houſe to know,
“ Who broke and robb’d a houſe below ;
“ Examine Venus and the moon
“ Who ſtole a thimble, who a ſpoon ;
“ And tho’ they nothing will confeſs,
“ Yet by their very looks can gueſs,
“ And tell what guilty aſpect bodes,
“ Who ſtole, and who receiv’d the goods ;
“ They feel the pulſes of the ſtars,
“ To find out agues, coughs, catarrhs ;
“ What gains or loſes, hangs, or ſaves,
“ What makes men great, what fools, what knaves ;
“ But not what wiſe, for but of thoſe,
“ The ſtars they ſay cannot diſpoſe.

Again of one in particular :

“ He with the moon was more familiar
“ Than e’er was almanack well-willer :
“ Her ſecrets underſtood ſo clear,
“ That ſome believ’d he had been there ;
“ He made an inſtrument to know
“ If the moon ſhone at full or no.

The other half tribe of Manaſſeh had Iſſachar on the north, Ephraim on the ſouth, the Mediterranean on the weſt, and the Jordan on the eaſt. It was a beautiful country, finely diverſified with mountains, vallies, lawns, ſprings, &c. The moſt conſiderable place was Bethſan or Bethſhan, ſituated on the weſt of Jordan and the ſouth coaſt of the ſea of Galilee : it was conſiderable in the time of St. Jerom and Euſebius ; the Jews called it Bethſan, and the Greeks, Sythopolis, as it is likewiſe named in the ſcriptures ; the Turks, however, call it Elbyzan.

Another remarkable place is Salem, or Solyma, as Joſephus calls it, and which is likewiſe called ſo by Mr. Pope, who, in his invocation at the beginning of that beautiful poem, the Meſſiah, ſays,

“ Ye nymphs of Solyma begin the ſong,
“ To heav’nly themes ſublimer ſtrains belong.

No traces at preſent are left of any of the other towns, and nothing worth relating is recorded of their ancient ſituation.

The lot of the tribe of Ephraim, afterwards known by the name of Samaria, had the Jordan on the eaſt, the Mediterranean on the weſt, the tribe of Benjamin on the ſouth, and the half tribe of Manaſſeh on the north ; it was here that the rupture between the kingdoms of Iſrael and Judah originated : the principal places were,

Sichem or Sechem, ſince Neopolis, once conſiderable, being a city of refuge, and after the deſtruction of Samaria, the capital of the revolted kingdom ; on the place where it ſtood there is at preſent a town known by the name of Naploſa or Naplouſe, between the mounts Ebal and Gerizim. It is the ſeat of a Turkiſh ſangiac, and capital of a territory conſiſting of 100 villages. Mr. Maundrell informs us it is in a poor condition, compared with what its ancient ruins ſhew it to have been, conſiſting of only two ſtreets lying parallel under Gerizim, but well built and full of people.

Arimathea, or Ramah in Hebrew, which ſignifies a high place, was the place of the prophet Samuel’s nativity.

Samaria, anciently Someron, from the mountains on which it was built, but now Sebaſte, was the capital of the revolted kingdom, and raiſed by its monarchs to great ſplendor ; it was deſtroyed by the Aſſyrians, but Herod rebuilt it, and embelliſhed it with many magnificent edifices, of which there are ſtill ſome remains, particularly a large ſquare piazza encompaſſed with marble pillars, ſome ſtanding, others lying ; the fragments of ſome ſtrong walls, and the church built by the empreſs Helena over the place where John the Baptiſt was beheaded, or as ſome ſay, buried. The remains of this church are divided into two parts, one of which belongs to the Chriſtians and one to the Turks ; the latter diviſion is paved with marble, and has a chapel under ground, to which there are 23 ſteps to deſcend ; there are three tombs in it, where it is affirmed the Baptiſt, Eliſha and Obadiah are buried. The Turks likewiſe ſay, that it was in this chapel Saint John was impriſoned and beheaded ; for a trifle of money they let Chriſtians down to ſee the tombs, or rather to peep at them through ſome openings in the wall. Not far from theſe ruins Jacob’s Well is ſhewn, where Chriſt held the conference with the Samaritan woman ; it is covered by a ſtone vault, and thoſe who are deſirous of ſeeing it are obliged to be let down through a narrow hole, when they may diſcover the mouth of it : it is hewn out of the ſolid rock, is three yards in diameter, and 35 in depth, five of which are filled with water.

Shiloh, or Sio, was celebrated for the tabernacle in which the ark was kept, till juſt before the death of Eli, vide 1 Sam. iv. 3. &c. at preſent there is nothing remaining of it.

Judea, properly ſo called, contained the tribes of Benjamin, Judah, Dan, and Simeon, and lay to the ſouthward of the whole country.

The lot of the tribe of Benjamin had Samaria on the north, Jordan on the eaſt, and Dan on the weſt : the principal places are,

The juſtly-famed city of Jeruſalem, the capital of Judea, the regal ſeat of the Jewiſh monarchs, and the center of the Jewiſh religion. In its moſt flouriſhing ſtate, this city was divided into four diſtinct parts, each being incloſed by its own walls, viz. 1. The old city of Jebus, which ſtood on Mount Zion, or Sion, where the prophets dwelt, and where king David built a ſuperb palace, which became the reſidence both of himſelf and his ſucceſſors ; on which account it was called the CITY OF DAVID. 2. The Lower City, or the Daughter of Zion, ſo called on account of its having been built ſubſequent to the other. In this diviſion ſtood the two magnificent palaces which Solomon built for himſelf and his queen ; the fine palace of the Maccabean princes ; the noble amphitheatre erected by Herod, which was ſaid to be capable of containing 80,000 ſpectators : the citadel built by Antiochus, which was deſtroyed by Simon the Maccabee ; and the ſecond citadel called Antonia, which was erected by

Herod upon a craggy rock. 3. The New City, principally inhabited by merchants, artificers, mechanics, &c. and 4. Mount Moriah, on which the temple of Solomon was built, of which an ample deſcription is given in the 6th and 7th chapters of the firſt book of Kings.

Jeruſalem is at preſent about three miles in circumference, and lies in 31 deg. 50 min. north lat. and 36 deg. eaſt long. being ſituated on a rocky mountain. Dr. Shaw ſays, “ The hills which ſtand about Jeruſalem make it appear to be ſituated, as it were, in an amphitheatre, whoſe arena inclineth to the eaſtward. We have no where, as I know of, any diſtinct view of it: that from the Mount of Olives, which is the leaſt, and perhaps the fartheſt, is notwithſtanding at ſo ſmall a diſtance, that when our Saviour was there, he might be ſaid, almoſt in a literal ſenſe, “ to have wept over it.” There are very few remains of the city, either as it was in our Saviour’s time, or as it was afterwards rebuilt by Hadrian, ſcarce one ſtone being left upon another; even the very ſituation is altered; for Mount Sion, the moſt eminent part of the Old Jeruſalem, is now excluded, and its ditches filled up; whilſt the places adjoining to Mount Calvary, where Chriſt is ſaid to have ſuffered without the gate, are now almoſt in the center of the city.” With reſpect to its preſent ſtate, the Turks call it Gudſembaric: it is thinly inhabited; the walls are weak, and without baſtions; the ditch inconſiderable; the gates are ſix in number, viz. Damaſcus, St. Stephen’s, Herod’s, Sterquilina, Bethlehem, and Mount Sion gate; beſide the Golden Gate, which is ſhut up, on account of a prophecy which the Turks have among them, that by that gate the Chriſtians are to take Jeruſalem. The ſtreets are narrow, and the houſes mean. Pilgrims and travellers, who flock from all parts either through devotion or out of curioſity, are the principal ſupport of the city. A Turkiſh baſſa reſides here, to keep good order, collect the Grand Seignior’s revenues, and protect the pilgrims from the inſults of the Arabs.

No European Chriſtian is permitted to enter the city till the requiſite duties are diſcharged; nor can a ſtranger ſafely ſtay here, without being upon good terms with the Latin fathers.

The pilgrims principal object is the church of the Holy Sepulchre, ſituated upon Mount Calvary. It is 100 paces in length, and 60 in breadth: the workmen were obliged to reduce the hill to a plain area, in order to lay the foundation; but great precaution was uſed not to alter any part of it, where our Saviour’s Paſſion was concerned. The ſcene of the Crucifixion is left entire, being about 12 yards ſquare, and ſtands at this day ſo much higher than the floor of the church, that it is aſcended to by 21 ſteps. The Holy Sepulchre, which was originally a cave hewn out in the bottom of the rock, may be now compared to a grotto ſtanding above ground, and having the rock cut away, and levelled all round. The walls of the church of the Holy Sepulchre are of ſtone, and the roof of cedar; the eaſt end incloſes Mount Calvary, and the weſt the Holy Sepulchre; the former is covered with a ſuperb cupola, ſupported by 16 large columns, and open at top. Over the altar there is another fine dome; the nave conſtitutes the choir, and the iſles of the church contain the moſt remarkable places where the circumſtances of our Saviour’s Paſſion were tranſacted, together with the tombs of Godfrey and Baldwin, the two firſt Chriſtian kings of Jeruſalem. In the church of the Crucifixion, the hole is ſhewn in which it is ſaid the croſs was fixed. The altar has three croſſes richly adorned on it, particularly with four lamps of immenſe value, which are kept conſtantly burning. The cloiſter round the ſepulchre is divided into ſundry chapels. The Latins, who take care of the church, have apartments on the north-weſt ſide, but they are never ſuffered to go out, the Turks keeping the keys, and furniſhing them with proviſions through a wicket. Some grand ceremonies are performed at Eaſter, repreſenting Chriſt’s paſſion, crucifixion, death, and reſurrection, of which take the following authentic account:

At duſk the pilgrims and monks meet in the chapel of the apparition; the lights are extinguiſhed, and a ſermon preached by one of the Latin prieſts; then each being furniſhed with a lighted taper, all walk in proceſſion round the church. They ſtop firſt at the Pillar of Flagellation, where a hymn is ſung, and a ſermon preached: thence they proceed to the Chapel of the Priſon, to hear another hymn and another ſermon: at the chapel of the Diviſion of the Garment, to which they go next, a hymn is ſung, but no ſermon preached. They then proceed to the Chapel of Deriſion, the altar of which is ſupported by two pillars, and underneath is a piece of greyiſh marble, on which they ſay the ſoldiers placed Chriſt, when they crowned him with thorns, and mocked him, ſaying, “ Hail, king of the Jews!” Here a ſermon is preached, and a fourth hymn is ſung. They next enter another chapel, parted from the former only by a curtain, and advancing to the eaſt end, come to the very ſpot on which our Redeemer was crucified. This chapel is covered all over with Moſaic work; and in the middle of the pavement, are ſome marble ſtones of ſeveral colours, deſigned to ſhew the very place where our Lord’s blood fell, when his hands and feet were pierced: it is adorned with 13 lamps, and a candleſtick with 12 branches. An hymn is here ſung, and a ſermon preached on ſome text relative to the paſſion: then two friars, who perſonate Joſeph of Arimathea and Nicodemus, come with great ſolemnity to the croſs, and take down the image that reſembles Chriſt, which they put in a winding ſheet, carry it to the ſtone of unction, and ſing an hymn over it: a ſermon is then preached in Arabic, and thus the ceremonials conclude.

On Mount Moriah, in the ſouth part of the city, ſtands the edifice called Solomon’s Temple, which is ſituated upon the ſame ſpot as the ancient temple; but it is uncertain by whom it was erected. The middle part, where the Jewiſh Sanctum Sanctorum was ſuppoſed to have ſtood, is converted into a Turkiſh moſque.

It is to be obſerved, that the Turkiſh ſangiac who governs this city, reſides in the very houſe where Pontius Pilate is ſuppoſed to have formerly lived. The principal part of the churches have been converted into moſques. The prieſts and other Chriſtians are kept miſerably poor by the tyranny of the government, and have ſcarce any ſubſiſtance but what they procure by accommodating ſtrangers with food and lodging, and ſelling them relicks. In the neighbourhood of Jeruſalem, the moſt remarkable antiquities are,

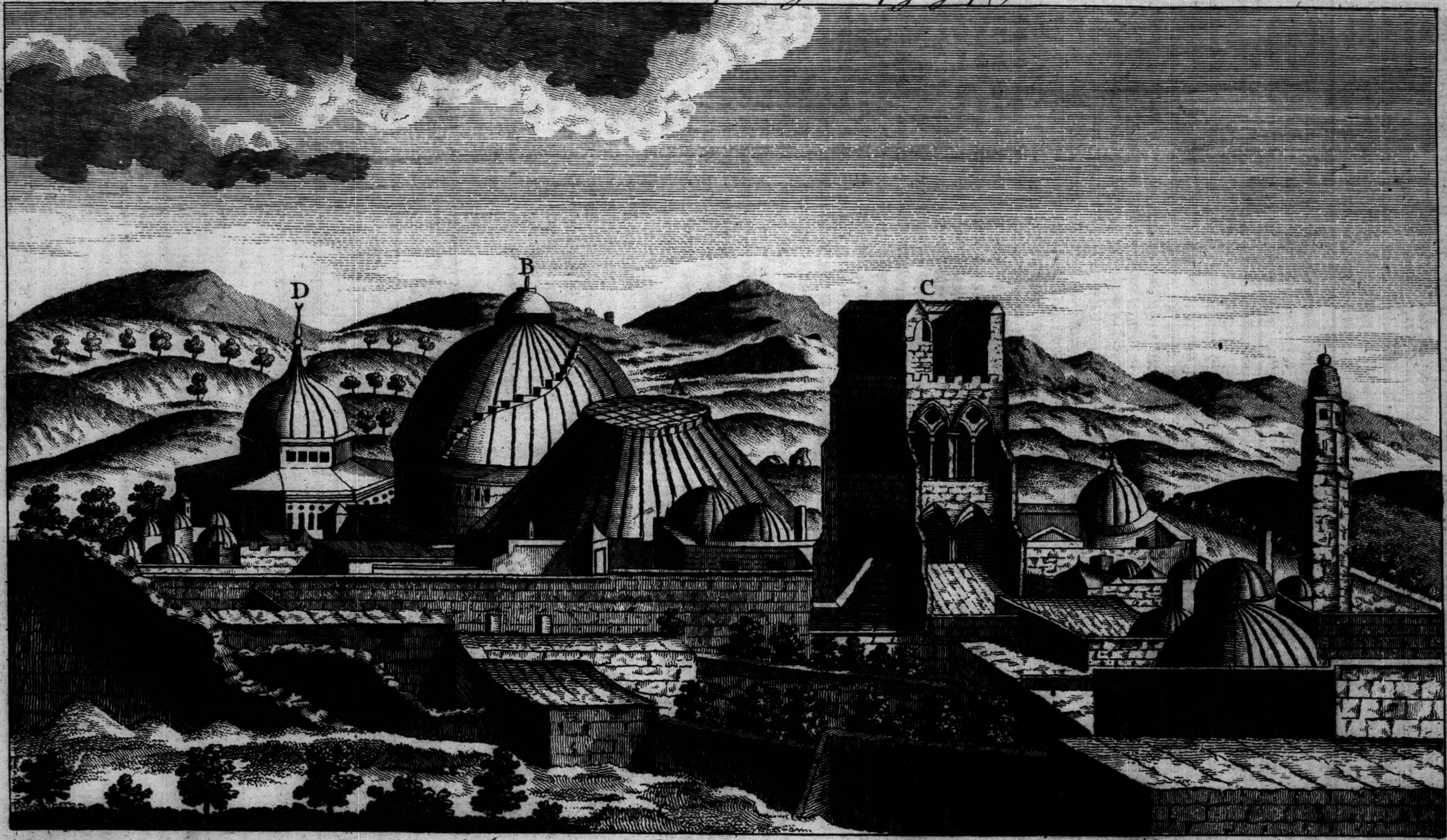
The pools of Betheſda and Gihon; the former is 120 paces long, 40 broad, and eight deep: it is at preſent dry, and the arches dammed up; but Gihon, which is about a quarter of a mile from Bethlehem gate, is a magnificent relick, 106 paces long, 60 broad, lined with a wall and plaiſter, and ſtill well ſtored with water.

The tomb of the Virgin Mary, in the valley of Jehoſhaphat, has a deſcent to it by a flight of 47 magnificent ſteps. On the right hand is the ſepulchre of St. Anne, the mother of the Bleſſed Virgin; and on the left hand is that of Joſeph her huſband; the whole is cut into the ſolid rock.

Abſalom’s pillar or place, which it is ſaid was erected by that prince, in order to perpetuate his memory, as he had no male iſſue, reſembles a ſepulchre, though it is not known that he was buried there. There is a great heap of ſtones about it, which are always increaſing; for all Jews and Turks, who paſs by it, make a point of throwing a ſtone each upon the heap, as a token of abhorrence to Abſalom for his unnatural rebellion againſt his father. The ſtructure itſelf is 20 cubits ſquare, and 60 high, adorned below with four columns of the Ionic order. From the height of 20 to 40 cubits it grows leſs, and is plain, a ſmall fillet at the upper end excepted: from thence to the top it is circular, and runs up ſpirally to a point, the whole being cut out of a ſolid rock: there is a room within conſiderably higher than the level of the ground without, on the ſides of which are niches, probably to receive coffins.

To the eaſtward of the above is the tomb of Zechariah, the ſon of Barachiah, whom the Jews ſlew between the temple and the altar, as it is commonly ſuppoſed. It is cut out of the rock, 18 feet high, as many ſquare, and adorned with Ionic columns on each front,

Engraved for Middleton's Complete System of Geography.



A The flat Cupola cover'd with an Iron Grate beneath which is the Sepulchre of Christ.......
B The Round Cupola..............................

A Perspective View of the Church of the
HOLY SEPULCHRE at JERUSALEM, and other Structures.

C The Tower..............................
D A Turkish Moſque..............................
E The Church of the Presentation......

BRITISH MUSEUM 1 JY64

cut out of the ſame rock, and ſupporting a cornice: the whole ends in a pointed top like a diamond.

The royal ſepulchres without the walls of Jeruſalem are ſome of the moſt elaborate, curious, and magnificent antique remains that imagination can conceive. By whom they were built is uncertain, but they conſiſt of a great number of apartments, moſt of which are ſpacious, all cut out of the marble rock.

Near Jeruſalem is a ſpot of ground, of 30 yards long, and 50 broad, which is now the burial place of the Armenians. It was formerly the aceldama, field of blood, or potter's field, purchaſed with the price of Judas's treaſon, as a place of interment for ſtrangers. It is walled round, to prevent the Turks from abuſing the bones of the Chriſtians; but one half of it is occupied by a charnel houſe.

At Bethany, which ſtood in the road between Jeruſalem and Jericho, the remains of an old caſtle are ſhewn, which it is affirmed belonged formerly to Lazarus: there is a deſcent of 25 ſteps to the room where he was laid, and the tomb out of which he was raiſed.

Jericho is reduced from a magnificent city to a little mean village, without any veſtiges of its former ſplendor, except ſome grand arches of an old conduit. It is about 23 miles from Jeruſalem, and was remarkable for being the firſt city invaded by the Iſraelites after their paſſage over Jordan, when it was taken by the ſingular fall of its walls.

The lot of the tribe of Judah was bounded on the ſouth by the mountains of Edom; on the north by Benjamin; on the eaſt by the Dead Sea; and on the weſt by the Mediterranean. This was the moſt fertile, populous, and largeſt of all the 12 lots, but at preſent there are no remains of any places which it might formerly contain, except

Bethlehem, the place of JESUS CHRIST's nativity; and therefore the moſt worthy to be held in eſteem by all mankind, for the bleſſings brought by the Redeemer, agreeable to the prophecy of Iſaiah; which prophecy is thus paraphraſed by Mr. Pope:

"Wrapt into future times, the bard begun;
"A virgin ſhall conceive, a virgin bear a ſon.
"From Jeſſe's root behold a branch ariſe,
"Whoſe ſacred flower with fragrance fills the ſkies:
"Th' ethereal ſpirit o'er the leaves ſhall move,
"And on its top deſcend the myſtic dove.
"Ye Heavens from high the dewy nectar pour,
"And in ſoft ſilence ſhed the kindly ſhow'rs!
"The ſick and weak the healing plant ſhall aid,
"From ſtorms a ſhelter, and from heat a ſhade:
"Truth o'er the world her olive branch extend,
"And white-rob'd innocence from heav'n deſcend.
"Swift fly the years, and riſe the expected morn;
"O ſpring to light! auſpicious babe be born.
"Hark, a glad voice the lonely deſart chears;
"Prepare the way, a God, a God appears!
"A God—a God the vocal hills reply;
"The rocks proclaim th' approaching deity:
"Lo! earth receives him from the bending ſkies;
"Sink down ye mountains, and ye vallies riſe:
"With heads reclin'd, ye cedars, homage pay;
"Be ſmooth ye rocks, ye rapid floods give way:
"The Saviour comes, by ancient bards foretold;
"Hear him ye deaf, and all ye blind behold.
"He from thick films ſhall purge the viſual ray,
"And on the ſightleſs eye-balls pour the day;
"'Tis he th' obſtructed paths of ſound ſhall clear,
"And bid new muſic charm the unfolding ear.
"The dumb ſhall ſing, the lame his crutch forego,
"And leap exulting, like the bounding roe;
"No ſigh, no murmer the ſad world ſhall hear,
"From ev'ry eye, he wipes off ev'ry tear.
"In adamantine chains ſhall death be bound,
"And hell's grim tyrant feel th' eternal wound.

This city is diſtant between ſix and ſeven miles from Jeruſalem, to the ſouth weſt in the way to Hebron: it lies in north lat. 31 deg. 35 min. and in 65 deg. 50 min. long. Anciently it was called the City of David, having been the birth-place of the royal pſalmiſt. It was otherwiſe called Ephrath or Ephratah: ſee Geneſis xxxv. 19. It was originally built by the Jeſubites, and both Jerom and Euſebius aſſure us, that the monument of Jeſſe, the father of David, was here ſhewn in their time. Bethlehem is ſeated on a pleaſant hill, in a fine fertile plain, and enjoys a moſt excellent air. It contains a convent of the Latins, another of the Greeks, and another of the Armenians, and is annually reſorted to by a great number of pilgrims and travellers. All the convents have doors which open into the chapel of the holy manger; for the place where the bleſſed redeemer was born, and the manger in which he was laid, are ſhewn to this day. The manger is adorned with three pillars, one in the middle, and the others at the ends; in the angle, a ſtep lower, are two other ſmall pillars of an equal bigneſs, between which there is a marble manger big enough to hold a new born infant; and oppoſite to it is a ſtone, whereon the Bleſſed Virgin ſat when the wiſe men came to adore the heavenly infant: the whole is become entirely black through time. At the diſtance of about 40 yards from one of the convents, there is a grot hollowed in a chalky rock, where tradition ſays the Bleſſed Virgin hid herſelf and her divine babe from the malice of Herod, ſome time previous to her departure into Egypt: eaſtward, at the diſtance of about half a mile, the pilgrims are ſhewn the field where the ſhepherds were watching their flocks when they received the glad tidings of the birth of a bleſſed Redeemer. The magnificent church built over the grot where the divine infant was born, is one of the moſt ſuperb in the eaſt, being divided into five iſles, formed by four rows of elegant marble pillars, to the amount of 40 in number, that is, ten in a row; beſides theſe, 10 more ſupport the whole choir, which is incloſed by a wall; the pavement is beautiful, and the cedar roof proportionably high. The noble portico by which you enter the church, is ſupported by 16 handſome marble pillars; the choir, which is covered by a noble cupola, terminates in a ſemicircle that contains the altar: not far from which are two marble ſtair-caſes, conſiſting of 13 ſteps each; by one of theſe the pilgrims deſcend to the chapel of the nativity, where there is an altar under a concave with a repreſentation of the nativity, the whole being illuminated by lamps continually kept burning. This magnificent edifice was built by the pious empreſs Helena, in commemoration of the birth of Chriſt. At a ſmall diſtance to the ſouthward of Bethlehem, the famous fountains, pools, and gardens of Solomon are ſhewn. The pools are three in number, lying in a row, and ſo diſpoſed, that the waters of the uppermoſt fall into the ſecond, and thoſe of the ſecond into the third. They are of a quadrangular figure, equal in breadth, but differing in length; the breadth of each being 450 feet, but the length of the firſt is 800 feet, of the ſecond 1000 feet, and of the third 1100 feet: they are very deep, and lined with a plaiſtered wall. Cloſe to the pools is a pleaſant caſtle of a modern ſtructure; and at about the diſtance of 700 feet is a fountain, from which they receive their waters. On the weſtward of the city the well of David is ſhewn, for the waters of which that monarch ſo paſſionately longed, according to the inſpired writer, 2 Samuel, chapter xxiii. 14, &c. "And David was then in the hold, and the garriſon of the Philiſtines was then in Bethlehem; and David longed, and ſaid, O that one would give me drink of the water of the well of Bethlehem, which is by the gate. And three mighty men broke through the hoſt of the Philiſtines, and drew water out of the well of Bethlehem, that was by the gate." About two furlongs from this well, are the remains of an old aqueduct, which antiently conveyed the waters of Solomon's pools to Jeruſalem. Beſides the above-mentioned chapels in Bethlehem, are the chapel of Saint Joſeph, the huſband of the holy virgin, the chapel of the innocents, thoſe of Saint Jerom, Saint Paula, and Euſtochium. It is proper here to obſerve that Saint Jerom was a learned and celebrated writer in the fourth century; that Paula, and Euſtochium her daughter, were two Roman ladies, inſtructed by Saint Jerom in learning and piety. This celebrated city is, however, at preſent reduced to a mean village, thinly inhabited by very poor people.

Hebron, the ancient ſeat of David before he took Jeruſalem, hath long ſince been ruined; near it ſtands the village called Elkahil, on a pleaſant hill that overlooks a moſt delicious valley. Ruinous as its preſent condition is, it ſtill contains a handſome church, built by the empreſs Helena over the ſepulchral cave, where Abraham and Sarah, Iſaac, Jacob and Leah lie buried. The Turks have ſince turned the church into a moſque; but Turks, Chriſtians, and Jews, all regard it with equal veneration. This town is the capital of a diſtrict, conſiſting of about 24 little villages, which the Turks call the Territory of the Friends of God.

Bethzor, or Bethſora, formerly a very ſtrong fortreſs, is ſuppoſed to have ſtood upon a craggy hill, 20 miles to the ſouthward of Jeruſalem, where there is now a village named Saint Philip; from a tradition that it was at a fountain near this place where Saint Philip baptized the Eunuch of Queen Canduce.

Engaddi, a village on the top of a rock near the Dead Sea, about four miles eaſt of Tekoah, is famed for the great quantity of palms, and other odoriferous trees, which grow on the mountains above it. Among the caverns of theſe mountains, two are very remarkable, the one for being the retreat of Lot and his daughters after the conflagration of Sodom; and the other for being the cavern in which David ſo generouſly ſpared the life of Saul, contenting himſelf with only cutting off the ſkirt of his garment.

The lot of Dan was bounded on the ſouth by Simeon, on the north by Ephraim, on the eaſt by Judah and Benjamin, and on the weſt by the Philiſtines country and the Mediterranean; the length being 40 miles from north to ſouth, and the greateſt breadth not exceeding 25 miles. It abounded in all the neceſſaries and luxuries of life; and from hence the ſpies brought ſuch noble ſpecimens of its admirable fertility to the Iſraelitiſh camp.

The tribe of Simeon, which was bounded by Dan on the north, by the river Trihor on the ſouth, by Judah on the eaſt, and a neck of land towards the Mediterranean on the weſt, lay in the moſt ſouthern corner of Judea. This part was not ſo fertile as the reſt of the land of Canaan, nor were the towns either many or conſiderable, none deſerving any mention, even in ancient times, except Anthedon and Rhinocolura, which are now poor ruined towns ſtanding on the ſea coaſt, and Beerſheba, of which, in Gen. xxi. we learn that Abraham having entered into a ſolemn league of friendſhip with Abimeleck, king of the Philiſtines, to ſecure his property in a well againſt the outrage of the Philiſtines, who had taken ſeven wells from him before, preſented the king with ſeven young ſheep, and entreated him to accept of them as a token that he had dug ſuch a well, and ſhould thenceforth be permitted peaceably to enjoy it; upon which occaſion the place was called Beer-Sheba, or the Well of the Oath, becauſe of the covenant made relative thereto. Hence the city which was erected near it, in proceſs of time, obtained the name of Beerſheba.

A ſmall part of the preſent Paleſtine, ſituated on the coaſt of the Mediterranean, and extending from the ſea-port of Jamnia to the mouth of the river Bezor, was long ſubject to the five lords of the Philiſtines; the principal places were,

Aſcalon, which is dwindled into a very trifling village, ſtands on the ſea coaſt, and was the native place of Herod the Great, who was thence called Aſcalonites. It was an epiſcopal ſee from the earlieſt ages of chriſtianity; and during the holy wars had many ſtately edifices remaining, which have ſince been all ruined by the Turks and Saracens.

Gaza ſtands between two and three miles from the Mediterranean ſea, and lies in 31 deg. 22 min. north lat. and 35 deg. eaſt lon. It retains many monuments of its priſtine grandeur, and on all ſides ſome noble remains of antiquity are to be ſeen, viz. ſeveral rows of ſtately marble columns with all their ornaments entire, magnificent ſepulchres, monuments, &c. Among theſe is one in particular ſurrounded by a high wall, which belongs to a Turkiſh family. Near the city ſtands a round caſtle, flanked with four ſquares towers, defended by two ſtrong iron gates and other works, oppoſite to which is the ſeraglio, where the baſſa's wives and attendants are kept; and a little above are the remnants of an old Roman caſtle, the materials of which are ſo firm that the hammer can make no impreſſion on them. The Greeks and Armenians have each a church here; and near to that of the latter, the ſpot is ſhewn where the temple ſtood which Sampſon pulled down over his head, and deſtroyed at once himſelf and a great number of Philiſtines. The caſtle is the reſidence of a ſangiac, who is ſuppoſed to have near 300 ſmall villages or hamlets within his juriſdiction. At a little diſtance from the town, quite up to Egypt, the country is inhabited by a race of wild Arabs, who are continually roving about, not being ſubject to any regular government.

Maſſuina, or New Gaza, was the ancient ſea-port to the former, or Old Gaza, and on that account only was of note; it ſtood about 10 miles from Aſcalon, near the mouth of the river Bezor: about it are ſtill ſome antique remains, but whether they belong to New or Old Gaza is uncertain.

About three miles ſouth from Gaza, and two miles from the ſea, ſtands a town named Lariſſa; it is at preſent a poor mean place, defended by an old caſtle, and a garriſon of 200 men; but was formerly celebrated as the burial-place of Pompey the Great, who was killed in its neighbourhood.

At a little diſtance from the above ſtands Raphia, which is now ſo inconſiderable as ſcarce to deſerve mentioning; it was, however, a place of ſome account in the time of the Maccabees.

Gath was anciently the principal of the five capital cities of the Philiſtines, being the regal ſeat; but it dwindled away ſo early, that no veſtiges of it are now remaining, and it is even uncertain where it exactly ſtood. It was famed as the reſidence of the remnant of the giant race, and was the place of Goliah's nativity.

Ekron, or Ecron, was the northermoſt of all the five cities which gave name to the five lordſhips of the Philiſtines; it was once a place of great wealth and power, and frequently mentioned in the ſacred writings, but it is dwindled to nothing, and not noticed by any profane authors.

Aſhdod, or Azotus, which was ſituated about 12 miles to the north of Aſcalon, bore an extraordinary fame among the ancients. The ſituation was inland, and the circumjacent country exceedingly fertile and pleaſant. It was formed for the temple of Dagon, where was the grandeſt and moſt favoured god the Philiſtines had. To him they attributed the invention of agriculture. Our immortal Milton thus deſcribes this pretended deity:

——————— " Next came one
" Who mourn'd in earneſt, when the captive ark
" Maim'd his brute image, head and hands lopt off
" In his own temple, on the grunſel edge,
" Where he fell flat, and ſham'd his worſhippers;
" Dagon his name; ſea-monſter, upward man
" And downward fiſh, yet had his temple high
" Rear'd in Azotus;"

Though ſome controvert this opinion, and inſiſt that the idol Dagon was repreſented exactly like a man, and not like a monſter. This city, in the times of primitive chriſtianity, was an epiſcopal ſee, and was even a fair village in the time of St. Jerome, but at preſent no traces of it are left.

Thus have we minutely deſcribed the HOLY LAND, and amply dwelt upon many curious and intereſting particulars; but we would earneſtly recommend to our readers to compare our geographical account of the various parts of Syria, with the paſſages in which they are mentioned in the ſacred writings, when we have no doubt but they will receive infinite ſatisfaction from the compariſon.

" Charm us, ye ſacred leaves, with nobler themes,
" With op'ning heav'ns, and angels rob'd in flames;

“ Ye reſtleſs paſſions, while we read, be aw'd ;
“ Hail, ye myſterious oracles of God !
“ Here we behold how infant time began,
“ How the duſt mov'd, and quicken'd into man ;
“ Here, thro' the flow'ry walks of Eden rove,
“ Court the ſoft breeze, or range the ſpicy grove ;
“ There tread on hallow'd ground, where angels trod,
“ And rev'rend patriarchs talk'd as friends with God ;
“ Or hear the voice to ſlumb'ring prophets giv'n,
“ Or gaze on viſions from the throne of heav'n.”
Broome.

It would in this place be unpardonable to omit giving the principal traits in the life of our Lord and Saviour Jesus Christ : a conciſe hiſtory of the Bleſſed Redeemer ſhall therefore be the ſubject of the enſuing ſection.

SECT. XIX.

The Life of our Bleſſed Lord and Saviour Jesus Christ.

THE Temple of Janus[*] was ſhut ; the ſceptre had departed from Judah[†] ; and the prophecy of Daniel was accompliſhed[‡] ; when God, out of his compaſſion towards mankind, ſent his ſon into the world, to take off that guilt of ſin which defiled our nature ; and the great work of our ſalvation was thus accompliſhed.

In the time of Herod, God ſent the angel Gabriel to a holy virgin, named Mary, who was eſpouſed to Joſeph at Nazareth, a city at Galilee, to inform her how highly favoured ſhe was of God. The conſummation of marriage between Joſeph and Mary had not taken place, as was the cuſtom not only among the Jews, but with many nations of the eaſt ; the parties being often contracted in their infancy, but not permitted to cohabit together, till after they had been ſeveral years betrothed. Mary, however, conceived by means of the Holy Spirit, and God ſent an angel to Joſeph, to convince him of the chaſtity of his ſpouſe, and the divinity of her ſon.

During her pregnancy, ſhe travelled to Bethlehem with her huſband Joſeph, in order to be taxed, agreeable to a decree iſſued by Auguſtus Cæſar for a general capitation tax. The city was ſo crowded, that not being able to find any room in an inn, they were under the neceſſity of retiring to a ſtable, where the Holy Virgin humbly bowed her knees, and brought her firſt-born into the world at the expiration of nine months. The conception being without ſin, the production was without pain, and notice was given to the world of the nativity of a Redeemer, by an angel and a ſtar. The angel appeared to the Jewiſh ſhepherds, and the ſtar was ſeen by the Magi, or wiſe men of the eaſt. At the expiration of eight days, the bleſſed infant was circumciſed ; and thus, by a few drops, gave earneſt of the abundance of blood which he was to ſhed for the purification of mankind.

In due ſeaſon the Holy Virgin preſented the Divine Infant in the temple, and redeemed him, according to the written law, with five ſhekels, and a pair of turtle doves ; for Chriſt did not come into the world to overturn, but to fulfil the law. At this critical inſtant, Simeon and Anna, two pious perſons, entered the temple, being ſtimulated by a divine impulſe, when they joined with great fervency in praiſing God for having ſent a Redeemer into the world. Simeon, in particular, begged to die, in the words of the celebrated canticle uſed in the liturgy of the church, and taken from Luke ii. 29, “ Lord, now letteſt thou thy ſervant depart in “ peace, according to thy word ; for mine eyes have “ ſeen thy ſalvation.”

Herod being informed of the birth of the child, tried, by many artifices, to get him into his power ; but Joſeph, being informed of his bloody intention, had the precaution to withdraw privately into Egypt with his wife, and the holy infant, where they remained twelve years.

On their return, Jeſus, though ſo young, diſputed with the moſt learned doctors in the temple, and ſoon after departed for Jordan, where he was baptized by John ; when the heavens immediately opened, the Holy Ghoſt deſcended upon him in the form of a dove, and a voice was heard to pronounce theſe words, “ This is my beloved ſon, in whom I am well pleaſed.”

Jeſus then remained in the wilderneſs 40 days, and 40 nights, without breaking his faſt ; at the expiration of which, the devil tempted him to eat bread of his own providing ; but Jeſus anſwered, “ Man liveth not by bread alone, but by every word that proceeds from the mouth of God.” The tempter then required a demonſtration of his being God, by perſuading him to throw himſelf from the battlements of the temple. Failing likewiſe in this attempt, he took him to the top of a high mountain, ſhewed him the glories of the world, and offered them to him, if he would fall down and worſhip him. This excited the indignation of Jeſus ſo much, that he ordered him to depart.

Soon after he wrought his firſt miracle at Cana in Galilee ; he then cleanſed the temple of merchants, money-changers, &c. foretold his own reſurrection, and convinced Nicodemus, a doctor of law, of his divine miſſion.

He then traverſed Judea with his diſciples, baptized great numbers, and repaired towards Galilee, where John was in confinement for having, in one of his ſermons, reprehended Herod for his inceſtuous marriage with his brother's wife. By the way he converſed with the Good Samaritan, and reſtored the dead child of a nobleman to life.

He now travelled throughout Galilee, healing all manner of diſeaſes, reſtoring the blind and lame to their ſight and limbs, cleanſing lepers, and doing all manner of benevolent actions. Near the lake Genazereth, being preſſed by the crowd of people, he entered into Simon's ſhip, where he preached, and commanded the miraculous draught of fiſhes.

At the pool of Betheſda, he, on a Sabbath, cured a poor paralytic man, who had been lame 38 years, bidding him, “ Take up his bed and walk.” The Jews exclaimed againſt the breach of the Sabbath, but our Saviour ſoon convinced them, that a work of neceſſity ought to ſuperſede a ritual command.

Jeſus ſoon after returned to Galilee, and cured a man whoſe right hand was ſhrunk up, and withered. He now ſelected his twelve apoſtles, to whom, and a great multitude of people, he preached that admirable diſcourſe called the *Sermon upon the Mount*, which comprizes all the great principles of the Chriſtian religion. On the deſcent from the mountain he healed a leper, and in returning to Capernaum, cured a favourite ſervant of a Roman centurion. At the gate of Nain, he brought to life a widow's ſon, as the people were carrying him to be buried; then dined with Simon the Phariſee, and conſoled the penitent proſtitute. In various parts of Galilee he continued comforting the afflicted, healing the diſeaſed, and inſtructing the ignorant by the moſt expreſſive parables, 'till he croſſed the ſea of Galilee; when a terrible ſtorm ariſing while he was aſleep in the ſhip, his diſciples awaked him, when he rebuked the waves, and reſtored the ſea to a perfect calm; landing at Trachonitis, he met two demoniacs, from whom he caſt out the devils that poſſeſſed them, who entered into a herd of ſwine, and occaſioned thoſe animals to precipitate themſelves into the ſea.

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[*] Janus, the firſt king of Italy, was deified at his death, and depicted with two faces : the temple dedicated to him at Rome was always kept ſhut in the time of peace, and open in the time of war. It was therefore natural that the Saviour of Mankind, who brought eternal peace and ſalvation into the world, ſhould be born in a time of general tranquillity.

[†] Jacob, on his death-bed, thus propheſieth, Gen. xlix. 10. “ The ſceptre ſhall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come ; and unto him ſhall the gathering of the people be.” This prophecy was accompliſhed in the moſt literal manner ; for about the very time in which Chriſt was born, the Romans deprived the Jews of all regal authority, and appointed magiſtrates of their own to adminiſter juſtice throughout all Syria. Thus did the ſceptre depart from Judah, nor were the Jewiſh law-givers ſuffered to retain any authority. The latter part of the prophecy was equally accompliſhed ; for although there are many flouriſhing nations of Chriſtians, the Jews are no longer a people.

[‡] The prophet Daniel ſays, chap. ix. 24. “ Seventy weeks are determined upon thy people.” Verſe 25. “ From the going forth of the commandment to reſtore and to build Jeruſalem unto the Meſſiah the prince, ſhall be ſeven weeks ; and threeſcore and two weeks, the ſtreets ſhall be built again, and the wall even in troublous times.” Ver. 26. “ And after threeſcore and two weeks ſhall Meſſiah be cut off, but not for himſelf ; and the people of the prince that ſhall come, ſhall deſtroy the city, and the ſanctuary, and the end thereof ſhall be with a flood.” The ſeventy weeks of Daniel contain the ſpace of time between the ſecond year of Darius Nothus, king of Perſia, and the deſtruction of Jeruſalem by Veſpaſian, about 42 years after the death of Chriſt.

The whole number of years are 490, as will appear by dividing that number by ſeven, which will give ſeventy, the number of weeks mentioned in the prophecy ; for in this, as well as all other ſcripture prophecies, a day ſignifies a year, and a week ſeven years.

He ſoon after performed two remarkable miracles; the firſt was feeding the multitude in the deſert with five barley loaves, and two fiſhes; and the ſecond was walking on the ſurface of the water, with Peter, to the ſhip in which were his other diſciples.

After performing many other miracles, and explaining his miſſion more fully to his diſciples, Jeſus at length, at the time of the Paſſover, eat the Paſchal Lamb with his diſciples, waſhed their feet, and informed them, that one of them ſhould betray him. Judas ſoon after left them, though it was night; and then Jeſus preached his farewel ſermon to his remaining diſciples, in which he recommended ſocial love and unanimity, and foretold that Peter ſhould deny him. A multitude of armed men then ſurrounded him, and Judas kiſſed him, in order to diſtinguiſh, and thereby betray him. In the ſcuffle, Peter cut off the ear of Malchus, the ſervant to the high prieſt; for which Jeſus reproved him, and immediately healed the ear of Malchus by touching it.

When Jeſus was led away, all his diſciples fled, except Peter, who followed at a diſtance, and John having recovered his ſpirits, returned into the high prieſt's hall, where Jeſus was brought before Annas, who, though prince of the ſanhedrim, refuſed to judge him, but ſent him bound to Caiaphas; thither Peter came, and was challenged three times by the ſervants to be a Galilean, and of the family of Jeſus, which he three times denied, and forſwore: 'till Jeſus looking back, reminded him of his prediction; then the cock crew, and Peter, being ſenſible of his crime, went out, and wept bitterly.

In the morning the council was to aſſemble, and while Jeſus was in cuſtody, the Jews mocked him, covered his face, and having ſmote him, called upon him to tell who it was. The elders likewiſe did their endeavours to ſuborn falſe witneſſes againſt him, but were not ſo ſucceſsful as they expected in their infernal machinations.

The principal articles of accuſation which their whole malice could invent, was only that he had ſaid he would deſtroy the temple, and in three days build it up again. To this Jeſus making no reply, Caiaphas abjured him by the living God to ſay whether he was Chriſt the Son of God or no. To which he anſwered in the affirmative. Then Caiaphas accuſed him of blaſphemy, and he was inſtantly condemned to death by Pontius Pilate the Roman governor, who, though conſcious of his innocence, weakly yielded to the ſolicitations of the Jews, and delivered him up to the ſoldiers to be crucified; who firſt cruelly beat him, and ſpit in his face.

Judas hearing the final ſentence, brought in the ſilver which they had given him as a reward for his treachery, and throwing it among them, ſaid, "I have betrayed the innocent blood." With the money they bought a field called the Potter's Field, to bury ſtrangers in: and Judas went out and hanged himſelf. It is likewiſe to be obſerved, that Pontius Pilate was ſoon after depoſed by Vitellius the proconſul of Syria, on account of his great cruelties and extortions. He was afterwards baniſhed to Vincennes, in Gaul, where he put a period to his miſerable exiſtence with his own hands.

Jeſus, being arrayed in a kingly robe, with a reed in his hand for a ſceptre, and a crown of thorns upon his head, was led to Golgotha, in Mount Calvary, and there crucified, with this inſcription over his head, JESUS OF NAZARETH KING OF THE JEWS.

⁂ *Thoſe who wiſh to ſee a more ample account of the Life of our Bleſſed Lord and Saviour Jeſus Chriſt, may be fully ſatisfied by peruſing the Rev. Dr.* FLEETWOOD's LIFE OF CHRIST, *conſiſting of 25 Sixpenny numbers, each of which is adorned with a beautiful copper-plate, expreſſive of the moſt diſtinguiſhed and ſtriking ſubjects.*

SECT. XX.

A compendious Hiſtory of the Turks.

THE Turks, who were no more than Scythian ſhepherds, that uſed to ramble from one country to another with their flocks and herds, but reſided chiefly north of the Palus-Mæotis and the Euxine ſeas, in the eight century travelled ſouthward, and ſettled in Georgia, between the Euxine and the Caſpian ſeas, where they continued about 200 years.

About the year of Chriſt 1000, they removed farther ſouthward into Armenia, the name of which they changed for that of Turcomania. They ſoon after ſubdued Bagdat, ravaged Perſia, and made themſelves maſters of the northern provinces of Arabia; they were at this time all Pagans; but their leader Tangrolipire thought proper to turn Mahometan through political motives, well knowing that a ſovereign of a different religious perſuaſion is never agreeable to the generality of the people. The Turks then proceeded to invade the territories of the Grecian emperor in Aſia Minor, where they conquered ſeveral cities, as the Saracens had done in Syria, Paleſtine, and Egypt.

The Chriſtians being greatly oppreſſed, the emperor of Conſtantinople, who was then at the head of the Aſiatic Chriſtians, implored the aſſiſtance of the different ſovereigns of Europe, in order to oppoſe both Turks and Saracens.

The pope intereſted himſelf in the affair, and the clergy in general did their endeavours to excite an emulation, by which the Holy Land might be reſcued from the hands of the infidels.

All Europe took the alarm, and in the year of Chriſt 1096, the firſt cruſade commenced, when an aſtoniſhing multitude, to the number of near 800,000, engaged in the enterprize, and proceeded towards Paleſtine; but, as they had not conſidered the length of the journey, nor how they were to ſubſiſt till they arrived in the enemies country, above half of them periſhed by the way, ſome being taken off by ſickneſs, others by famine, and others by the ſword, even in Chriſtian countries through which they marched; for as they obſerved but little order, and committed many depredations, the natives were frequently obliged to ſtand upon the defenſive, and repel force by force.

Many of thoſe who arrived at Conſtantinople were cut to pieces on their landing; but theſe were indeed but a confuſed multitude without diſcipline or ſubordination to their leaders: the more regular troops followed, and proceeded with greater caution under the conduct of Godfrey of Boulogne, and other commanders celebrated for their military exploits; theſe arrived at Conſtantinople in tolerable order, but their numbers greatly ſurpriſed the Grecian emperor, who began to be more afraid of them than he had before been of the Infidels; and inſtead of joining his armies to them as he had previouſly promiſed, contrived by every ſiniſter means to diſtreſs them. He durſt not deny the ſhipping which he had promiſed to tranſport the troops, leſt he ſhould feel the reſentment of the commanders, who had great reaſon to be diſpleaſed at his treacherous conduct.

On muſtering the troops it appeared that the Chriſtians had 100,000 horſe, and near twice that number of foot. This vaſt army began its operations by beſieging Nice in Bithynia, to relieve which, ſultan Soliman marched, but was totally defeated, when the place ſurrendered, and was put into the Grecian emperor's hands, as had been previouſly agreed.

The Chriſtians then proceeded towards Antioch, when ſultan Soliman, at the head of 200,000 men, gave them battle, but was totally defeated. Antioch was ſoon after taken, but the Chriſtian leaders did not think proper to put it into the hands of the emperor of Conſtantinople, as his perfidy had repeatedly diſguſted them. They then marched to Jeruſalem, which they inveſted with only 50,000 men, their numbers being ſo far reduced; and the garriſon at the ſame time was more numerous than the beſiegers. The arrival of a fleet of Engliſh, Norman, Fleming, and Genoeſe ſhips, however, gave new ſpirit to their operations, by bringing them a freſh ſupply of men. The outward wall was ſoon carried by ſtorm, and the city itſelf was ſoon after taken ſword in hand, when Godfrey of Boulogne was crowned king of Jeruſalem. This ſovereign ſoon ſubdued Ptolemais, Ceſaræa, Antipatris, Aſkalon, &c. but he died within a year after his coronation, and Baldwin of Brugenſis ſucceeded him, A. D. 1100. In his reign the Chriſtians took the city of Tyre, and obtained three victories over the Infidels; he then laid ſiege to the city of Damaſcus, but proved unſucceſsful in his attempt; after reigning 30 years, he died, and was ſucceeded by Fulk, earl of Anjou, in the year 1131. In this reign the Chriſtians began to quarrel among themſelves; but Fulk, being killed by a fall from his horſe, his eldeſt ſon was elected king in the year 1142, under the title of Baldwin the Second, but being then only 13 years of age, his mother was joined with him in the adminiſtration of public affairs.

The Chriſtians, who had been in poſſeſſion of the Holy Land and countries adjacent more than 40 years, had eſtabliſhed four diſtinct kingdoms, viz.

1. The kingdom of Edeſſa, which comprehended the countries on the banks of the Euphrates. 2. The kingdom of Tripoli, which was near the ſea-coaſt. 3. The kingdom of Antioch; and 4. The kingdom of Jeruſalem.

Sanguin, ſultan of Aleppo, and afterwards Noradin his ſon, took advantage of the continual diſcords among the Chriſtians, and retook many of the conquered places, which occaſioned the Chriſtians again to call in the aſſiſtance of the European ſovereigns. Upon which invitation, Conrad, emperor of Germany, at the head of 100,000 men, undertook the expedition; but the Grecian emperor, proving as great an enemy to him as the infidels, he loſt the greateſt part of his army, and returned home greatly diſappointed.

Saladin, ſultan of Damaſcus, had great ſucceſs againſt the Chriſtians; and, in 1187, took Jeruſalem; this engaged Frederic, emperor of Germany, in another cruſade; but the Imperial forces, who were for ſome time ſucceſsful, at length were viſited by the plague, which deſtroyed the army. Richard the firſt of England, and Philip Auguſtus of France, were then ſtimulated by the pope to carry their arms into Paleſtine, which they did in 1190; but the two kings diſagreeing, this, like the preceding enterprizes, likewiſe failed.

In the year 1200, Conſtantinople was taken by the Latins, and Baldwin, earl of Flanders, being elected emperor thereof, ſoon after laid ſiege to Adrianople; but the Greeks inviting the Tartars to their aſſiſtance, the Chriſtian army was defeated, and Baldwin himſelf taken priſoner. They cut off the hands and feet of the unhappy monarch, and left him to periſh miſerably in the field, where he died three days after, in the 33d year of his age, and 1ſt of his reign.

Henry, the brother of Baldwin, being then elected emperor of Conſtantinople, by the aſſiſtance of the king of Theſſaly, drove the Tartars out of Thrace, and recovered all the places they had taken.

The ſultan of Egypt was now the moſt formidable Mahometan power; therefore the Chriſtians determined to invade Egypt, which they did under the conduct of Lewis, king of France, commonly called St. Lewis, who departed from Europe with a fleet of 1800 ſail, containing an army of 60,000 men, including about 13,000 knights, Engliſh, French and Cypriots. The army landed near Damietta, which they entered without oppoſition, the Infidels having previouſly abandoned it. Lewis left his queen at Damietta with a conſiderable garriſon, and began his march towards grand Cairo, at the head of 20,000 horſe and 40,000 foot; but they were ſo harraſſed by the Infidels, that they were above three months in advancing 40 miles. At length the Mahometans taking an advantage of the van of the Chriſtian army's being ſeparated from the main body, attacked the cruſaders with great fury, totally defeated them, took the king of France priſoner, and all the troops who were not ſlain in the engagement. It was at firſt debated by the Mahometans, whether they ſhould not cut the throats of all their priſoners; but avarice getting the better of revenge, they determined to ſpare them, in order to exact a large ranſom for the recovery of their liberty. They therefore agreed to enfranchiſe the king of France, and the reſt of the priſoners, upon the delivering up Damietta, and paying ſuch an immenſe ſum of money as almoſt drained France of its treaſures.

About this time an army of Tartars, under the conduct of Haalon, came down like a torrent from the northward, and took Bagdat, Aleppo, Damaſcus, and Iconium. The ſultan of Egypt at the ſame time invaded and took the principal places in Syria. This ſucceſs of the Infidels occaſioned another cruſade to be undertaken in the year 1271, by prince Edward, afterwards Edward the firſt, king of England; he took Nazareth, and defeated the Turks in ſeveral engagements; but not being properly ſupported by other Chriſtian princes, he returned to England, after having been a year and a half in Paleſtine; whereupon Elphis, ſultan of Egypt, invaded Syria, took Tripoli, Tyre, Sidon, Berethus, and all the towns poſſeſſed by the Chriſtians, except Ptolemais. A truce was however agreed upon for five years; but being broken by the Chriſtians, the ſultan of Egypt laid ſiege to Ptolemais, but dying before the place, his ſon Araphus took it by ſtorm, and gave the plunder to his ſoldiers; after which the Chriſtians were entirely expelled from Paleſtine, 192 years ſubſequent to the taking of Jeruſalem.

But Caſſanes the Tartar, who was ſovereign of Perſia, revenged the quarrel of the Chriſtians, by falling upon the ſultan of Egypt, defeating his armies, recovering moſt of the places in Syria and Paleſtine, which he had taken, and rebuilding the city of Jeruſalem, which he did at the inſtigation of his queen, who was an Armenian Chriſtian; he likewiſe offered to join the Chriſtian princes and re-eſtabliſh them in the Holy Land, but the principal ſovereigns in Europe were unhappily engaged in war among themſelves, and could not therefore ſpare any forces to ſend to Paleſtine; upon which, Caſſanes retired into Perſia, and the ſultan of Egypt recovered all he had loſt.

Upon the death of Aladin, the laſt prince of the Selzucian family, the Turkiſh lords divided the country among themſelves, the principal of whom was Ottoman or Othman, the ſon of Erthogrul.

The Chriſtians of Bithynia, when the Turks were drove out of Perſia by the Tartars, permitted their flocks and herds to graze upon their mountains; but the Turks, after having been here for ſome time, began to claim the place as a matter of right, and to diſpute the poſſeſſion of it with the Chriſtian natives; which naturally led the latter to complain to the governors of the neighbouring Grecian caſtles, that thoſe whom they had ſuccoured, through compaſſion, wanted now to be their maſters. The Grecian governors therefore aſſembled a body of forces in order to compel the Turks to acknowledge the ſovereignty of the Grecian emperor, or to relinquiſh the place; but Ottoman, putting himſelf at the head of a body of troops, defeated the Chriſtians, and took Cara Chiſar, a fortreſs ſituated on the frontiers of Bithynia and Phrygia. He afterwards plundered all Bithynia, which ſo greatly alarmed the Chriſtians, that they prevailed upon the governor of Belezugar to invite Ottoman to the ſolemnization of a wedding at his caſtle, that they might have an opportunity of taking him off. Ottoman, being apprized of the deſign, contrived to introduce a party of ſoldiers in diſguiſe, who killed the governor and all his gueſts, and took poſſeſſion of the caſtle. He then made himſelf maſter of many other places in Phrygia, and even laid ſiege to the city of Nice. The emperor of Conſtantinople ſent an army to relieve the places, but it was defeated by Ottoman, who from this time, viz.

A. D. 1300, took upon himſelf the title and ſtate of ſultan, and made Neapolis the ſeat of his government. The Chriſtians invaded the territories of this new ſovereign, but were defeated.

Ottoman, now growing old, conſtituted his ſon Orchanes generaliſſimo, who ſubdued all the remaining places in Bithynia and Phrygia, and ſucceeded his father, who died A. D. 1328, as ſultan, or king.

Orchanes, having taken Abydos, at the entrance of the Helleſpont, on the Aſian ſhore, from thence tranſported his army into Europe, and took Gallipoli in 1338, which was the firſt town the Turks ever poſſeſſed in Europe.

At the death of Orchanes, which happened in 1359, his ſon Amurath ſucceeded him, who in the beginning of his reign was diſturbed by a confederacy between the leſſer Mahometan princes in Aſia and the Chriſtians; but ſuppreſſing theſe, he tranſported his army into Europe, where he took many places from the Grecian emperor, particularly Adrianople, which he ſubdued in 1362, and made the capital of all his Aſiatic and European dominions. About this time the body of janiſſaries was eſtabliſhed, for every fifth captive above 15 years of age, was by Amurath's order retained in his ſervice and educated in the ſeraglio, when at a proper ſeaſon thoſe of the largeſt ſtature were to be ſelected for the ſultan's guard.

Amurath returned into Aſia to ſuppreſs an inſurrection, when the Servians, Bulgarians, and Illyrians invaded his European dominions, but the emperor of Conſtantinople not joining them at this critical juncture, Amurath at the head of 200,000 men croſſed the Boſphorus, and totally defeated them. Amurath, however, ſurvived this victory but a ſhort time; for a Chriſtian ſoldier pretending to beg his life of him, took an opportunity of ſtabbing him with a dagger which he had concealed under his cloaths, of which wound the ſultan immediately died, in the year 1373.

Amurath was ſucceeded by his ſon Bajazet, who, to have no rivals, began his reign by the murder of his brother. He then invaded Servia, and laid ſiege to Crotava, which ſurrendered on condition that the garriſon ſhould have leave to march unmoleſted away, and join the Chriſtian army. They were however no ſooner out of the town, than Bajazet ordered a detachment of his troops to put them all to the ſword, which bloody injunction was immediately executed.

The enſuing year the Turkiſh generals plundered the countries north of the Danube, while Bajazet himſelf, paſſing the Helleſpont, took the city of Philadelphia in Lybia, conquered Caramania, Ionia, and the coaſt of Natolia. The compliance which the Grecian emperor had ſhewn the Turks was not of any ſervice to him; for Bajazet, unmindful of his obligations to that monarch, laid ſiege to Conſtantinople, which was ſo well defended, that he blockaded it for eight ſucceſſive years, till Sigiſmund, king of Hungary, aſſiſted by the French, compelled him to raiſe the ſiege; but Bajazet ſoon after defeated the Chriſtian army, and took ſuch a multitude of priſoners, that every Turkiſh ſoldier had a ſlave to his ſhare: after this victory Bajazet again laid ſiege to Conſtantinople, but was obliged a ſecond time to raiſe the ſiege on account of the approach of a vaſt army under the command of Tamerlane, commonly called the Great, who had been invited to march againſt Bajazet, not only by the emperor of Conſtantinople and other Chriſtian princes, but by the Mahometans themſelves, who were greatly oppreſſed by that tyrant.

Tamerlane marched firſt to Sebaſtia, which he inveſted, and ſummoned to ſurrender; but the Turks truſting to the numerous garriſon, and the ſtrength of the place, treated the meſſage with contempt. Tamerlane therefore began the ſiege, and having made a conſiderable breach by undermining the wall, he carried the place by ſtorm.

Bajazet hearing of Tamerlane's ſucceſs, marched at the head of an army conſiſting of 1,000,000 of ſoldiers, when a bloody battle was fought in the plains of Stella, in which the Turks were totally defeated, and Bajazet himſelf was taken priſoner.

Tamerlane at firſt treated his royal captive with great humanity, but being provoked by his inſolence, he confined him in an iron cage, and carried him with him wherever he went; the haughty Turk, not being able to endure this ignominious kind of puniſhment, daſhed his brains out againſt the bars of his moveable priſon.

Tamerlane ſoon after ſubdued the greateſt part of Leſſer Aſia, took the city of Perſia in Bithynia, conquered Syria, ſubjugated Egypt, and returning back to his own country, died A. D. 1404.

Bajazet's five ſons then diſputed for the ſovereignty of the Ottoman empire for ten years; Solyman the eldeſt reigned for a ſhort time, but at length Mahomet the youngeſt, proving ſucceſsful, was unanimouſly acknowledged ſole ſovereign of the Turkiſh dominions: having rendered Walachia and Tranſilvania tributary to him, he died in the year 1422, and was ſucceeded by his ſon Amurath, commonly called Amurath the Second. This prince, after ſuppreſſing ſeveral domeſtic inſurrections, ſubdued great part of Greece, recovered Servia and Caramania, and then invaded Hungary with an army of 80,000 men; but was repulſed by the prince of Tranſilvania, who being joined by the king of Poland, paſſed the Danube, drove the Turks out of Servia, and advanced to mount Hemus; the paſſes of the mountains were, however, ſo well guarded, that the Chriſtians, not being able to penetrate into Romania, were obliged to retreat; the Turks purſued them, and coming up with their rear, a general battle enſued, when the Chriſtians obtained a complete victory. It was during this engagement that the celebrated Scanderbeg, who commanded a body of Turkiſh troops, deſerted to the Chriſtian army. This prince was the ſon of John Caſtriot, prince of Epirus, whoſe territories Amurath invaded, and compelled him to deliver up his four ſons as hoſtages for his fidelity: Amurath then ordered all the young princes to be circumciſed and inſtructed in the Mahometan ſuperſtition; and, on the death of their father, ſeized the country of Epirus as his own, after putting to death the three elder princes. He however affected to have a great regard for the younger, on whom he conferred the title of Scanderbeg, which ſignifies Lord Alexander, *Scander* implying in the Turkiſh language Alexander, and *Beg* being the titular appellation for lord. The Turk's pretended kindneſs could not however efface from the young prince's boſom the ſenſe of the wrongs he and his family had ſuſtained from the infidel: he was a Chriſtian in his heart, and long meditated to eſcape from the Mahometan. The above mentioned battle preſented him with an opportunity, when he not only enticed 3000 ſoldiers, who were natives of his own country Epirus, to deſert with him, but brought off the Ottoman ſecretary of war. He afterwards proceeded towards Croia, the capital of Epirus, and compelled the ſecretary to write an order in the name of the baſſa his maſter to the governor, commanding him to deliver up that city to the care of Scanderbeg: the governor not ſuſpecting but what the order really came from the baſſa, and was written with the concurrence of Amurath, delivered up the place without heſitation. Scanderbeg, being joined by the inhabitants, immediately put all the Turks in the place, who refuſed to turn Chriſtians, to the ſword; and having aſſembled an army of 12,000 men, he marched to Petrella, which ſurrendered upon the firſt ſummons; and Stelluſa followed the example, which ſucceſs gave him encouragement to invade Macedonia, and lay it under vaſt contributions, raiſing by this means a ſufficient ſum of money in the enemy's country to pay and even augment his army.

Amurath, being alarmed at the proceedings of Scanderbeg, ſent Ali baſſa, at the head of 40,000 men, to prevent his excurſions, but Scanderbeg had the good fortune to defeat him. The Turkiſh emperor, dreading the conſequence of theſe ſucceſſes, patched up a peace with the Hungarians, that he might have an opportunity of bending his whole force againſt Scanderbeg. The Hungarians ſoon became ſenſible of the error they had committed, in making a peace with the Turks at the time the prince of Epirus was ſo ſucceſsful, and conſequently enabled to make a powerful diverſion in their favour; theſe ſentiments were followed by a breach
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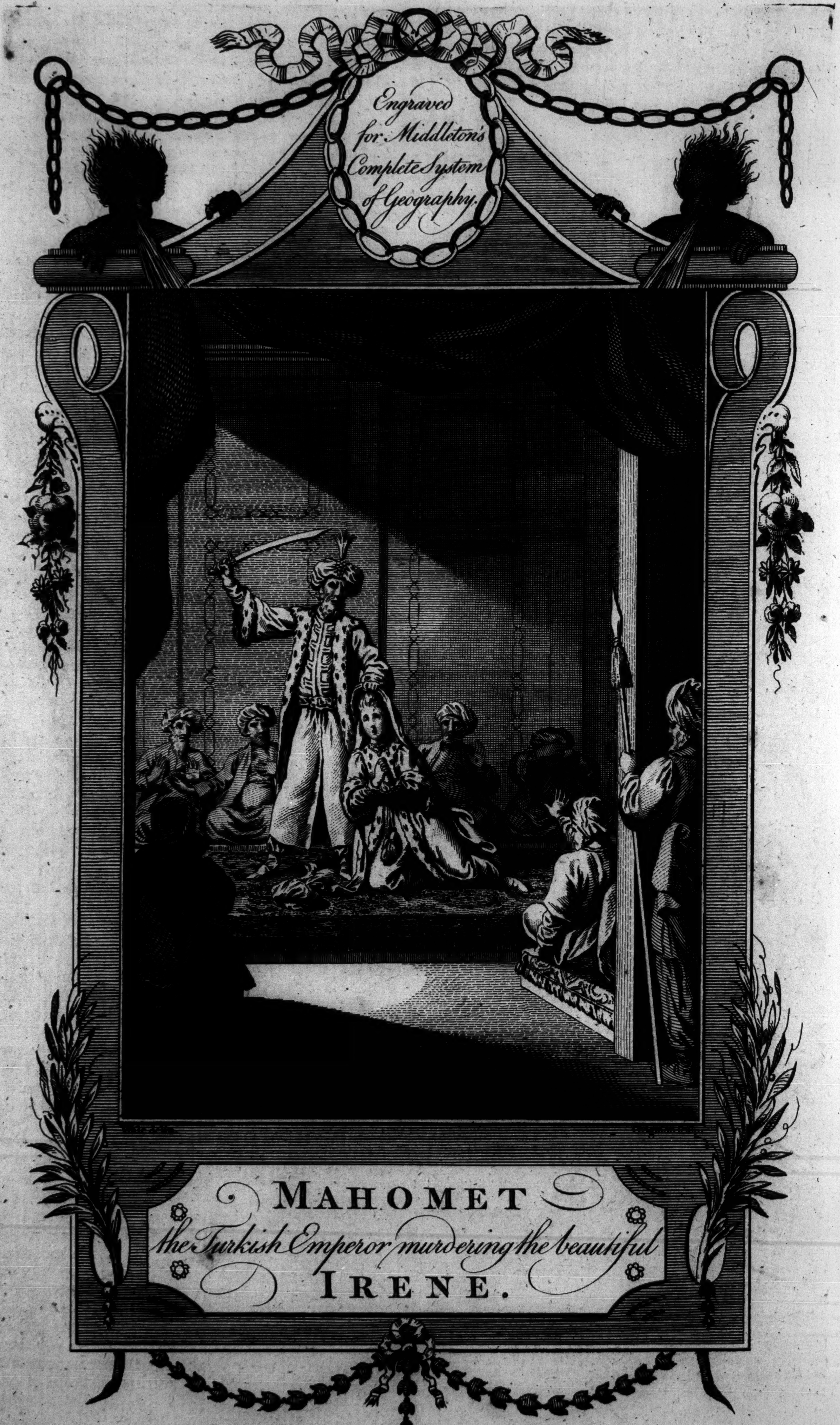

Engraved for Middleton's Complete System of Geography.

MAHOMET
the Turkish Emperor murdering the beautiful
IRENE.

of the treaty: they were, however, totally routed at the battle of Varna, and their king, Uladiſlaus, was ſlain in the field.

Amurath now determined that his forces ſhould plunder Epirus; but three armies, which he ſent for that purpoſe, were ſeverally defeated by the fortunate Scanderbeg; and it is remarkable, that in all theſe engagements Scanderbeg's forces never amounted to above a third part of the number of the Turks.

Diſtracted at length with his continual loſſes, diſappointments, and defeats by an handful of men, Amurath in a rage raiſed an army of 140,000 men, at the head of which he himſelf marched, and laid ſiege to the capital city of Croia, which was defended by a ſtrong garriſon and a brave governor, on whom Scanderbeg could depend, while that prince commanded a flying army in the mountains, which continually haraſſed the Turkiſh forces. Amurath aſſaulted the city many times with great fury; but not being able to carry it, he died before its walls, in the thirtieth year of his reign, and in the year of our Lord 1450, and was ſucceeded by his eldeſt ſon Mahomet, ſurnamed

Mahomet the ſecond. This prince, immediately upon the death of his father, raiſed the ſiege, and returned to Adrianople.

Mahomet began his reign by murdering his brothers, and then proceeded to beſiege Conſtantinople, which he took on May the 20th, 1453. The laſt Grecian emperor, Conſtantine Paleologus, was killed in the aſſault, and all his relations, with the principal citizens, afterwards put to death in cold blood by Mahomet. The plunder of this wealthy city was given to the troops, the ſeat of government was transferred from Adrianople to Conſtantinople; and having thus added the Grecian empire to his own, he firſt aſſumed the title of Emperor, which the ſucceeding ſovereigns of the Turks have ever ſince retained.

Irene, a beautiful Grecian virgin, was taken among other captives in Conſtantinople, with whom Mahomet become ſo enamoured, that he neglected all public affairs for the enjoyment of her ſociety in private. This remiſſneſs, with reſpect to the buſineſs of the ſtate, occaſioned a dangerous mutiny among the Janiſſaries; but Mahomet's temper was ſo fierce and ſavage, that none durſt mention to him the ſituation of his affairs. It may perhaps ſurprize many that ſuch a ſoul was capable of a tender impreſſion; but

" Love various minds does variouſly inſpire;
" He ſtirs in gentle natures gentle fire,
" Like that of incenſe on the altar laid;
" But raging flames tempeſtuous ſouls invade:
" A fire which ev'ry windy paſſion blows,
" With pride it mounts, and with revenge it glows."

At length one of his baſſas ventured to acquaint him with his danger; Mahomet ſeverely reprimanded him for his inſolence, as he termed it; but being ſenſible of the ſeaſonableneſs of his advice, he told him, "That his ſubjects ſhould find that he could rule his paſſions as well as he could rule kingdoms." He then gave orders that the principal officers of the army, and all the great officers of ſtate ſhould attend him the enſuing day in the divan.

At the time appointed, every one attended with wondering expectation. The emperor appeared, and with him the beautiful Irene, dreſſed with the moſt coſtly care in all the extravagance of Aſiatic elegance:

" Fancy not fairer paints thoſe heav'n-born maids,
" Daughters of Paradiſe, for ever young,
" For ever blooming; who, on beds of flowers,
" By ſtreams of living waters, ſoft repoſe,
" To crown th' immortal bliſs of happy ſouls
" With raptures unconceiv'd."

MALLET.

The emperor then ordered the lovely Greek to ſtand upon a raiſed floor, and ſternly demanded of all preſent, if they thought he was blameable for devoting himſelf to ſo charming an object. They unanimouſly agreed that it was impoſſible for any man to reſiſt ſo much beauty. "Then, ſaid he, you ſhall find that I am more than man." So ſaying, he inſtantly ſeized the fair Irene by her beautiful locks of hair, and ſtruck off her head with his ſcymetar, to the great aſtoniſhment of all preſent. Some have greatly commended, and others have ſeverely blamed Mahomet on account of this ſingular tranſaction. Among the former, a noble ſatiriſt of Charles the ſecond's time applauds him exceedingly, and recommends his conduct in the following lines, addreſſed to that licentious monarch:

" Go read what Mahomet did; that was a thing
" Did well become the grandeur of a king;
" Who, all tranſported with his miſtreſs' charms,
" And never pleas'd but in her lovely arms;
" Yet, when his Janiſſaries wiſh'd her dead,
" With his own hand cut off Irene's head."

Whether Mahomet was ſated by the long uninterrupted poſſeſſion of Irene's charms, or was really that patriotically heroic monarch he wiſhed to be thought, is immaterial; but it is our opinion, that he might either have parted from the lady, or evinced his regard for his ſubjects without proceeding to ſuch a barbarous extremity. His ferocious conduct plainly proved that all his paſſions were of the brutal kind; his love being founded on ſenſuality, and his pretended ſentiments of honour on a ſavage parade of dignity.

Being entirely rouſed from his lethargy by his late danger, he deprived ſome of the princes of the Morea of their territories, ſubdued Servia, and laid ſiege to Belgrade, but was defeated by Hunniades, the brave prince of Tranſilvania, who unhappily died the ſame year. Mahomet then attacked the Mahometan princes on the ſouth coaſt of the Euxine ſea, particularly the prince of Sinope, whoſe capital he beſieged by ſea and land; which being ſurrendered to him, he inveſted Trebizonde, took it, and put an end to that little empire.

Mahomet then extended his conqueſts in Europe, and ſubjugated Walachia. His prodigious ſucceſs obtained him the name of Great; nevertheleſs, he was a moſt abandoned cruel wretch, and guilty of almoſt every crime which could debaſe human nature. He died A. D. 1481, in the thirty-third year of his reign.

Bajazet II. his eldeſt ſon, ſucceeded him; but ſpent ſo much time in a pilgrimage to Mecca, that he was near being ſupplanted by his brother Zemes. This ſo much alarmed him, that he had his brother murdered, and rewarded the aſſaſſin with the poſt of prime miniſter, though he was only a barber. He took ſeveral towns from the Venetians; but was continually alarmed with domeſtic plots againſt his life, which at length ſucceeded; for he was dethroned by the Janiſſaries, and his ſon Selim made emperor.

Selim began his reign by murdering his father, his brothers, and all their children: he then ſubdued the Mamalukes, and put an end to their empire in Egypt, which from that time became a Turkiſh province. Selim died, A. D. 1520, in the fifty-fourth year of his age, and tenth of his reign, as he was preparing to invade the Chriſtian princes.

Solyman the Second, or Solyman the Magnificent, ſucceeded his father Selim, and immediately after his acceſſion, laid ſiege to Belgrade, which he took on the 29th of Auguſt, 1521. He invaded the iſland of Rhodes the year enſuing, the capital of which ſubmitted to his arms on Chriſtmas day, 1522. Solyman then invaded Hungary, defeated the Hungarians, and took the cities of Buda, Peſt, and Segedin. In 1529 he penetrated into Auſtria, and laid ſiege to Vienna, but it was ſo well defended, that he was obliged to raiſe the ſiege, and retire: he, however, returned again into Auſtria with an army of 500,000 men, but the emperor, and other Chriſtian princes, being well prepared to receive him, he again retreated to Conſtantinople.

The celebrated Genoeſe admiral, Andrew Doria, joining the fleets of ſeveral Chriſtian powers, particularly that of the Spaniards, invaded the Morea. Solyman, in return, ordered his fleet, under the command of his admiral Barbaroſſa, to plunder the coaſts of Italy and Sicily; theſe orders being obeyed, the Turkiſh admiral ſtood over for the African coaſt, where he depoſed the deys of Algiers and Tunis, and had thoſe kingdoms confined to him by Solyman.

In the mean time Solyman, with a large army, invaded Perſia, but met with very little ſucceſs in this expedition. He then ſent a fleet to the Red Sea, to attack the Portugueſe ſettlements in the Eaſt Indies; but his deſign likewiſe proved abortive.

The French, who were contending with the emperor of Germany for the Milaneſe, now made an alliance with the Turks, whoſe fleets again plundered the Italian and Sicilian coaſts, and the Ottoman armies met likewiſe with great ſucceſs in Hungary and Italy.

In 1548 Solyman again invaded Perſia, but the Perſians deſtroyed the country before him as he advanced, by which means moſt of his army periſhed, and he was obliged again to retreat; but, to make him ſome amends, he, in 1551, took the ſtrong city of Temaſwaer in Hungary, and the territories belonging to it.

Solyman, who was now advanced in years, was ſo abſurdly fond of his concubine Roxalana, that he put his eldeſt ſon Muſtapha to death to oblige her, and even conſented to marry her, though no Turkiſh ſovereign, ſince the time of Bajazet, had ever been married, as it was contrary to the policy of the Turkiſh government.

Bajazet, the youngeſt ſon, ſoon after underwent the ſame fate as his brother Muſtapha, for being concerned in a plot againſt the government. The Turks now made a fruitleſs attack upon the iſland of Malta, but ſtill continued ſucceſsful in Hungary; when death put an end to Solyman's progreſs, A. D. 1566, and took him off by means of a bloody flux in the 77th year of his age, and 47th of his reign.

Selimus, or Selim the Second, the only ſurviving ſon of Solyman, ſucceeded him, whoſe firſt expedition was to invade the iſland of Cyprus. He laid ſiege to Nicoſia, which he took by ſtorm, A. D. 1570; and the enſuing year he inveſted Famaguſta, which capitulated upon honourable terms; but the garriſon were no ſooner marched, than a great number of the inhabitants were maſſacred, and the brave governor Bragadino was flayed alive. The baſſa Muſtapha here found an immenſe treaſure, which he put on board three ſhips, together with many lovely captives, among whom was a young lady of exquiſite beauty, who, dreading the thoughts of being ſacrificed to the embraces of a Turk, ſet fire to the powder, which blew up the ſhip in which ſhe was, and the two others that were near it, together with herſelf, all the Chriſtian captives, and the Turkiſh ſailors. In the mean time the Turkiſh admiral proceeded to make deſcents on many of the Venetian iſlands, as Epirus, Dalmatia, &c. from whence he carried many thouſands of the inhabitants into captivity. It is affirmed, that the town of Curzola was forſaken on the approach of the Turkiſh fleet, by the governor and all the men; but that the women taking up arms, defended the place till a ſtorm aroſe, and obliged the Turks to retire to their gallies, in order to preſerve them. If this recent circumſtance is fact, why ſhould the moderns diſcredit the exiſtence of the antient warlike race of Amazons?

“ So march'd the Thracian Amazons of old,
“ When Thermodon with bloody billows roll'd;
“ Such troops as theſe in ſhining arms were ſeen,
“ When Theſeus met in fight their maiden queen;
“ Such to the field Pentheſilea led
“ From the fierce virgin when the Grecians fled;
“ With ſuch return'd triumphant from the war,
“ Her maids with cries attend the lofty car;
“ They claſh with manly force their moony ſhields,
“ While female ſhouts reſound the Phrygian fields.”

Courage certainly is of no ſex, but a faculty of the ſoul; and however cuſtom may depreſs, or diſcourage it in females, it certainly belongs to human nature in general. If men poſſeſs a more determined courage in perils which they foreſee, women are allowed to be bleſſed with a ſuperior preſence of mind in ſudden dangers; and, perhaps, the latter is one of the moſt diſtinguiſhing characteriſtics of real courage.

“ All deſp'rate hazards courage do create,
“ As thoſe play frankly who have leaſt eſtate;
“ Preſence of mind, and courage in diſtreſs,
“ Are more than armies to procure ſucceſs.”
Dryden.

Perhaps the ſubordination to which women have been reduced by the policy of moſt nations, may in ſome meaſure have repreſſed that ardent ſpirit for which the female ſoul ſeems to have been peculiarly formed by nature; for the very idea of ſlavery renders the ſoul timid.

“ True courage, but from oppoſition grows;
“ And what are fifty, what a thouſand ſlaves,
“ Match'd to the ſinew of a ſingle arm
“ That ſtrikes for Liberty!” **Brooke.**

In the year 1571, the Turks fitted out the largeſt fleet that ever they ſent to ſea, which was engaged, at the entrance of the gulph of Lepanto, by the united Chriſtian fleet, commanded by Don John, brother to the king of Spain, in conjunction with the Venetian admiral. The fight was obſtinate and bloody, and laſted five hours, when the Ottoman fleet was totally defeated, the Turkiſh admiral, with 15,000 of his men, were killed, and 160 gallies taken, or ſunk: the Chriſtians, on their parts, loſt about 6000 men, among whom were many brave and diſtinguiſhed officers.

After this defeat, Selim equipped another fleet, and took Tunis, on the Barbary coaſt, from the Spaniards, which was the laſt conſiderable action of his life, for he died Dec. 9, 1574, in the 52d year of his age, and ninth of his reign, and was ſucceeded by his eldeſt ſon

Amurath the Third, who like his predeceſſors, began his reign by the murder of his five brothers; and, to prove himſelf a true Turk, and not inferior in cruelty to any of his anceſtors, he had them executed in his preſence. That nothing might be wanting to complete the ſpectacle, he obliged his late father's favourite ſultana to be preſent, who was ſo affected at the maſſacre of the young princes, that ſhe ſtabbed herſelf to the heart, and expired in the preſence of the young tyrant.

——————— “ Foul deeds will riſe,
“ Though all the earth o'erwhelm them to men's eyes;
“ And murder, tho' it have no tongue, will ſpeak
“ With moſt miraculous organ.”

Amurath attempted to reduce the Perſians, but loſt three fine armies in the attempt. Theſe diſappointments ſo chagrined him, that in 1589 he aſſembled an army of 180,000 men, and gave the command of it to the Grand Vizir. In this expedition, the Turks loſt 80,000 by the ſword and famine, for the Perſians always waſte the country when they are invaded, which renders a Perſian war much more diſagreeable to the Turks than any other. In 1592, as the ſultan found that his troops carried on this war with great reluctance, he withdrew the army from Perſia, in order to employ it in Hungary. Nothing, however, deciſive was done, and Amurath died, Jan. 18, 1595, in the 33d year of his age, and 20th of his reign.

Mahomet the Third, the ſon of the above ſultan, began his reign, according to the Ottoman cuſtom, by putting his brothers to death, who were no leſs than twenty in number: this, however, did not ſatisfy him, for he ordered ten of his father's concubines, whom he imagined to be pregnant, to be thrown into the ſea. As ſoon as he was ſeated upon the throne, finding that his general Ferrat Baſſa had been unſucceſsful in Hungary, he ordered him to be ſtrangled. The Chriſtians, however, ſtill proving victorious, Mahomet aſſembled an army of 200,000 men, put himſelf at their head, took the city of Agria, where he practiſed unheard-of cruelties, and afterwards defeated the Chriſtian army; by which means he recovered Moldavia and Walachia. Being obliged to march back into his own country, to quell ſome domeſtic tumults, the Chriſtians ſeized the opportunity, and recovered many of the places they had loſt; while, on the other ſide, the Perſians retook Tauris. Mahomet's cruelties had rendered him ſo obnoxious to the people, that a conſpiracy was formed to depoſe him, and place his eldeſt ſon upon the throne. Being apprized of the affair, he had his ſon ſtrangled, and put to death all the conſpirators who were ſo unfortunate as to fall into his power; but now, being every where unſucceſsful, and many of the inſurgents continuing in arms, he began to think that the wrath of God purſued him for his manifold crimes. To avert, therefore, the vengeance of heaven, he ordered prayers to be put up for him throughout his dominions, and ſent two mollas, or prieſts, barefoot on a pilgrimage to Mecca. He, however, died in 1604, with all the horrors of a guilty conſcience upon him.

"Conſcience, what art thou? thou tremendous pow'r,
"Who doſt inhabit us without our leave,
"And art within ourſelves another ſelf,
"A maſter ſelf, that loves to domineer,
"And treat the monarch frankly as the ſlave:
"How doſt thou light a torch to diſtant deeds,
"Make the paſt, preſent, and the future frown;
"How, ever and anon, awake the ſoul,
"As with a peal of thunder, to ſtrange horrors!"

Dr. Young.

Mahomet, at the time of his death, had reigned nine years, and was in the 45th year of his age. He was ſucceeded by his ſon

Achmet, in whoſe reign the Turks gained ſome advantages over the Chriſtians, being joined by the Proteſtants of Auſtria, Hungary, and Tranſylvania, who were ſo cruelly perſecuted by the Roman Catholics, that they were obliged even to ſeek ſuccour from Infidels.

Achmet's principal ſultana, underſtanding that the emperor had taken one of his ſiſter's ſlaves to his bed, was ſo inflamed with jealouſy, that ſhe cauſed her to be ſtrangled. This Achmet reſented, by ſtabbing her, and trampling upon her body. At length he departed this life on the 15th of November, 1617, in the 31ſt year of his age, and 13th of his reign, and was ſucceeded by his brother Muſtapha.

The acceſſion of Muſtapha was extremely ſingular: the brothers of the ſultans had uſually been put to death by the reigning ſovereign, through the abſurd idea of rendering himſelf ſecure; but Achmet, being only 13 years of age when he began his reign, was adviſed to ſpare his brother Muſtapha, till he ſaw whether he ſhould have any children of his own, as no other prince of the Ottoman family was then living.—Thus Muſtapha was ſecured by the policy of the ſtate, till Achmet had children, when it was debated in council whether he ſhould not be put to death, and the execution was agreed upon accordingly; but Muſtapha was again providentially ſaved, for Achmet dreaming that he ſaw his brother executed, was ſo terrified at the viſionary ſpectacle of horror, that he would never ſuffer the ſentence to be put in execution. Muſtapha, however, reigned but five months; for the baſſas finding him totally unqualified to govern, they again confined him to the ſeraglio, and advanced his nephew Oſman to the throne.

Soon after the commencement of his reign, Oſman marched to the frontiers of Poland; but the janiſſaries refuſing to march any farther, he was obliged to patch up a diſhonourable peace with the Poles: this ſo enraged him, that he determined totally to aboliſh the body of janiſſaries; which thoſe regular bravos underſtanding, they murdered him in 1622, and reſtored his uncle Muſtapha to the throne: but he being no better qualified to govern than before, was a ſecond time depoſed, and Amurath, Oſman's younger brother, advanced to the imperial dignity.

The reign of this prince, Amurath the Fourth, which commenced in 1623, was not only filled with inſurrections and mutinies, but the Perſians ravaged the Turkiſh frontiers, and took Bagdad, which the Ottoman forces beſieged three years, without being able to recover. This emperor was a cruel tyrant, but he was certainly impartial in his brutality, equally oppreſſing and murdering Chriſtians and Turks. A dramatic writer very juſtly obſerves, that the moſt ſavage animal in the whole creation, is a human creature without feeling.

A dreadful fire happened at Conſtantinople during this reign, which conſumed upwards of 20,000 houſes. Amurath, however, determined on a Perſian war; but, being in great want of money, he encouraged a number of informers to accuſe the richeſt people he could get intelligence of with being guilty of various crimes. This gave him a pretence to put them to death, and ſeize their effects. By theſe infernal means he was enabled to raiſe an army of 300,000 men, when, marching to the frontiers of Perſia, he took Tauris, ordered it to be plundered by his ſoldiers, marched back without atchieving any thing farther, and then ordered a feſtival of ſeven days to celebrate his wonderful conqueſts!

The cruelties of Amurath now grew dreadful to every one; the murders he committed were incredible, and the modes of execution were ſhocking to human nature; among the reſt, his brothers Bajazet and Orchan fell victims to his ferocious diſpoſition: indeed murder was his ſupreme delight, for his moſt favourite amuſement was to ſit in a pavilion, in the palace gardens, and fire upon thoſe who paſſed by in boats, by which means he killed a prodigious number. Indeed, it muſt be admitted, that he ſeldom performed theſe frolicks but when he was drunk; but the worſt affair for his ſubjects was his ſeldom being ſober.

In 1637, he again prepared to invade Perſia, but before his departure cauſed another of his brothers to be ſtrangled, who was a moſt accompliſhed and promiſing young prince. He then inveſted Bagdat, when the garriſon ſurrendered on condition of receiving no perſonal injury. Amurath ſolemnly promiſed to ſpare their lives; but they had no ſooner laid down their arms than he ordered them all to be cut to pieces, including in the bloody mandate not only men, but women and children. For this conqueſt he cauſed a feſtival to be proclaimed of twenty days continuance, at which he very happily drank himſelf into a fever, that took him off on the 8th of February 1640, in the 18th year of his reign, and only 32d of his age: well might his ſubjects have ſaid,

"Our emperor is a tyrant, fear'd and hated;
"We ſcarce remember in his reign one day
"Paſs guiltleſs o'er his execrable head;
"He thinks the ſun is loſt, that ſees not blood;
"When none is ſhed, we count it holiday.
"We, who are moſt in favour cannot call
"Our lives our own."

This tyrannical brute was ſucceeded by his brother Ibrahim.

Some ſuppoſe, that the reaſon why Ibrahim was not murdered as well as the reſt of his brothers, was owing to there not being any other prince of the Ottoman line living; but others ſay, that he was an ideot, on which account Amurath deſpiſed him too much to think him dangerous.

Ibrahim, however, had more cunning than was ſuppoſed; for it appeared that he had acted folly only to ſecure his life, and pretended to ideotiſm only to preſerve himſelf from being murdered.

In the beginning of his reign he put an end to the ravages of the ſavage Coſſacks, took the city of Aſoph, and added the greateſt part of the iſland of Candia to the Turkiſh dominions. He was, however, depoſed by his mother and the janiſſaries in 1648, and murdered ſoon after; his ſon, (Mahomet IV.) then a child of ſeven years of age, being placed on the throne.

The ſultana mother, the grand vizir, and the aga of the janiſſaries were inveſted with the adminiſtration, during the minority of the emperor; but, affairs turning out a little unſucceſsful, the grand vizir was ſoon depoſed, as were ſeveral others who ſucceeded him; for whoever is in fault, that miniſter is ſure to bear the blame. In 1658, a formidable inſurrection was with difficulty ſuppreſſed. The Turks were next viſited by the plague, which uſually carried off 1400 or 1500 people every day in the city of Conſtantinople only.

In Hungary an obſtinate battle was fought between the Chriſtians and Turks, in which the latter were totally defeated, and left 17,000 men dead on the field of battle; this occaſioned a peace between the Porte and the emperor of Germany; however, to recompenſe the above loſs, the ancient Chaldea was ſubdued, and added to the Turkiſh empire, and the iſland of Candia totally conquered.

In 1672, the Turks invaded Poland, conquered many of its towns, and obliged the government to conſent to pay 70,000 dollars annually; but on the failure of the ſtipulated payment, the war again began in the enſuing year, when the Poliſh general, Sobieſki, had the good fortune to obtain a ſignal victory over the Turks. About the ſame time the people of Tripoli, in Barbary, killed the baſſa, and threw off the Turkiſh yoke, by which they became independant of the Porte in every thing, a trifling tribute excepted.

In 1683, the Turks laid ſiege to Vienna, but were attacked in their trenches, and routed by John Sobieſki, king of Poland, at the head of the Germans and Poles. The city of Buda was afterwards inveſted by the Imperialiſts, and taken, Aug. 22, 1686. King George the Firſt, then elector of Hanover, was preſent at this ſiege; and from thence brought the two Turks, who afterwards conſtantly attended him when he was king of England: ſeveral other noble volunteers were preſent, particularly lord Cutts, who took a young Turk priſoner, to whom he gave the name of Budiana; this Mahometan afterwards turned Chriſtian, and became an officer in the Engliſh ſervice.

In the ſame year, the Venetians recovered great part of the Morea, prince Lewis, of Baden, totally defeated the Turks, and the Poles gave a great overthrow to the Tartars. Theſe and other ſubſequent ill ſucceſſes ſo diſpirited the troops, that they demanded the grand vizir's head; this the grand ſeignior ſent them with the heads of ſeveral other great officers, without which they did not appear diſpoſed to be ſatisfied; but after all his compliances, they depoſed him in the 39th year of his reign, and 53d of his age. He was not, however, murdered, but died in the ſeraglio five years after.

Solyman III. the brother of the laſt emperor, was advanced to the throne in 1687. In the beginning of this reign, the duke of Bavaria took Belgrade, prince Lewis, of Baden, obtained a victory over the Turks at Boſnia, and the Venetians extended their frontiers in Greece and Dalmatia. This run of ill luck induced the Turks to offer very advantageous terms of peace to the Chriſtians; but the treaty was broken by the machinations of the French king, Lewis XIV. who promiſed to invade Germany, and divide it with the Turks; but neither the Turks nor the French were able to compaſs their deſigns, and Solyman died in the 4th year of his reign, and 53d of his age; his brother, Achmet the Second, ſucceeding him in 1691.

A numerous army now paſſed the Danube, but on the 19th of Auguſt, 1691, the Turks were defeated by prince Lewis, of Baden, when the grand vizir, and 28,000 men were ſlain. Achmet died in the 4th year of his reign, and 51ſt of his age, and was ſucceeded by his nephew

Muſtapha the Second. This prince raiſed an army of 120,000 men, took Lippa, and defeated the Imperialiſts; his fleet was likewiſe ſucceſsful againſt the Venetians; but on the other hand the Ruſſians took Aſoph from him, and opened a communication to the Black Sea.

In 1692, prince Eugene defeated the Turks at Olach, when the prime vizir, and 30,000 men, were ſlain. A diſhonourable peace being now concluded, the ſultan was depoſed in 1703, and his brother Achmet advanced to the throne.

The firſt thing that Achmet the Third did, was to diſplace all the great officers of ſtate, who had brought about the revolution in his favour, by reaſon, as it was ſaid, of their aſſuming too much upon that account.

The king of Sweden, in 1709, after his defeat at Pultowa, took refuge in the Turkiſh territories, and had ſufficient intereſt to ſtir up the grand ſeignior to declare war againſt the czar of Muſcovy: the czar raiſed a large army, but not acting with prudence he was ſoon compelled to ſign whatever conditions the grand ſeignior pleaſed to preſcribe.

In 1715, the Turks ſubdued the Morea, on which the emperor of Germany declared war againſt them; and the Ottoman army in 1716, was defeated at Carlowits, by prince Eugene. In this battle, the grand vizir, the aga of the janiſſaries, a great number of baſſas, and 100,000 men were ſlain; Temeſwaer was taken by the Imperialiſts this campaign; and in 1717, prince Eugene took Belgrade, and again defeated an army of Turks, conſiſting of 200,000 men. A peace was, however, concluded in 1718, by the mediation of Great Britain and Holland.

In 1722, the Turks invaded Perſia, and had ſome ſucceſs till compelled to retire by the celebrated Kouli Khan: Achmet's ill ſucceſs occaſioned him to be depoſed, and his nephew, Mahomet, was, in 1730, advanced to the throne.

Mahomet the 5th, on his acceſſion, made peace with Perſia, and entered into a war with Ruſſia. In the year 1737, the Turks defeated the Imperialiſts at Crotſka, and took Orſova. In 1739, they beſieged Belgrade; but a treaty being entered into between the Germans, French, and Turks, it was unanimouſly agreed, that the Turks ſhould have Belgrade, but the fortifications were to be demoliſhed. The Danube and Save were to be the northern boundaries of the Turkiſh territories, the river Atlanta and the iron gate mountains, the eaſtern boundary, and the river Unna, the weſtern limits, towards the German dominions.

The Ruſſians, by another treaty, were obliged to demoliſh all their forts on the Palus-Mœotis and Euxine Sea, and to deſtroy the fortifications of Aſoph.

This monarch was of a pacific and juſt diſpoſition, and on that account reſpected much by the Chriſtian princes; nothing material, but what is above related, happened during his reign, and on the 13th of December, 1754, at about one o'clock, he died ſuddenly of a fit of the aſthma, and about three the ſame afternoon his brother Oſman was proclaimed from the minarets of the moſques. Oſman the Third began his reign in a time of profound tranquillity, and nothing material occured till his death, which happened in 1757, when he was ſucceeded by his brother Muſtapha.

Muſtapha the Third began his reign with every perſonal advantage: he was of a different diſpoſition from any of his predeceſſors, being of a liberal way of thinking, a lover of learning, and the firſt who introduced the art of printing into the Ottoman empire. In the year 1766, a general ſpirit of liberty ſeemed to diffuſe itſelf through many parts of the world. The Turkiſh empire was affected by its influence, the Georgians began to aſpire at independence, and many inſurrections happened in Egypt and Cyprus; which, though ſuppreſſed, evinced the ſpirit of the people.

In 1768, a war broke out between Ruſſia and the Porte; a confederacy was formed againſt the Ruſſians among their own ſubjects and dependants, which was fomented and encreaſed by the Ottomans. The confederates were, however, obliged to retreat into the Turkiſh territories. The Ruſſians formed a line of troops along the frontiers of Poland, large bodies of Tartars appeared on the Ruſſian ſhore, and a Turkiſh army was aſſembled between Choczim, Bender, and Ockakow.

In June 1769, the Ruſſian admiral, Spiritdoff, ſet ſail for the Levant with a powerful ſquadron. Admiral Elphinſtone ſoon followed with another conſiderable fleet, and arrived in the Morea in 1770. Count Orloff in a ſhort time after joined the Ruſſian fleet off Paros with another ſquadron.

An engagement ſoon after happened between the Turkiſh and Ruſſian fleets, near Napoli-di-Romain, in which the former were totally defeated, and took ſhelter in the harbour of the above mentioned place, whither admiral Elphinſtone purſued and did them great damage.

During this time count Orloff was acting by land in the Morea, but he ſoon after joined the other ſquadrons, and the whole fleet, on the 7th of July, 1770, engaged that of the Turks, when the Ottomans received a total defeat. In this fight, which was very bloody and deſperate, admiral Spiritdoff engaged the Capitana of 100 guns, yard arm to yard arm, when the Turkiſh ſhip taking fire, the flames communicated to the Ruſſian ſhip; both unhappily blew up, and the crews, a few officers and men excepted, periſhed, either in the exploſion or the waves.

The Turks now fled, in order to ſecure themſelves in the bay of Schiſma, where a few nights after, their fleet was fired by means of three fire-ſhips. A perſon, who was upon the ſpot, mentioning this action, ſays, "A fleet conſiſting of 200 ſail, almoſt in one general blaze, preſented a picture of diſtreſs and horror dreadfully ſublime; while the flames with the utmoſt rapidity were ſpreading deſtruction on all ſides, and ſhip blowing up after ſhip, with every ſoul on board, that feared to truſt the waves to ſwim for ſhore; the Ruſſians kept pouring upon them, ſuch ſhowers of cannon balls, ſhells, and ſmall ſhot, that not one of the many thouſands of their weeping friends on land, who ſaw their diſtreſs, dared venture to their relief. Nothing now remained but united ſhrieks, and unavailing cries, which, joined to the martial muſic and the loud triumphant ſhouts of the victors, ſerved to ſwell alternately the various notes of joy and ſorrow, that compoſed the ſolemn dirge of their [the Turks] departing glory."

The loſs on the part of the Ruſſians was admiral Spiritdoff's ſhip, and between 700 and 800 men; on the ſide of the Turks, beſides the deſtruction of their whole fleet, above 9000 men periſhed.

The Turks in great conſternation quitted Schiſma, and haſting to Smyrna, murdered an incredible number of Greeks and other Chriſtians, whom they ſuppoſed to be well affected to the Ruſſians, ſparing neither age nor ſex.

The Ruſſians, in this expedition, ſpread deſolation through the coaſts of Greece, Aſia, and the iſlands of the Archipelago, and greatly injured the trade of the Levant; but they acquired little benefit to themſelves by their ſucceſſes. This year, likewiſe, the Turkiſh army on the Danube, under the command of the grand vizir, was attacked in its trenches, at Babadagh, and totally routed.

In 1772 negotiations were ſet on foot in order to bring about a peace, but the plenipotentiaries not agreeing, the whole fell to the ground; nothing, however, was performed this year deciſive or worth mentioning by either army.

In Egypt and Syria the people were in open rebellion; Ali Bey was, however, defeated and driven out of Egypt by Mahomet Aboudaab, when he ſought refuge in Syria, and was affectionately received by his friend Chiek Daher, an Arabian prince.

On the 21ſt of January, 1774, the emperor, Muſtapha the third, departed this life at Conſtantinople, in the 58th year of his age, and 17th of his reign, with the character of having been the wiſeſt, beſt, moſt humane and diſintereſted monarch that ever ſat upon the Ottoman throne.

Abdul-Hamet, the brother to the late emperor, ſucceeded him. Some commotions were made in favour of the young prince Selim, but they were eaſily ſuppreſſed, and the war upon the Danube was carried on with vigour, nor did the Ottoman miniſtry fail to encourage as much as poſſible the rebellion of Pugatſcheff againſt the Ruſſian government. The Turks were, however, defeated in various engagements; diſorder, mutiny, and deſertion prevailed among the troops; the grand vizir, being abandoned by the greateſt part of his forces, was obliged to accede to the terms preſcribed by the enemy, who had ſurrounded him at Schumla. Theſe ill ſucceſſes threw the whole Ottoman empire into confuſion; the Porte, however, under the preſent complexion of affairs, thought proper to ratify the articles of peace; the principal of which were,

1. The independency of the Crimea. 2. The abſolute ceſſion to Ruſſia of Kilburn, Kerche, Jenichala, and all the diſtrict between the Bog, and the Dinpier. 3. A free navigation in all the Turkiſh ſeas, including the paſſage through the Dardanelles, with all the privileges and immunities, which are granted to the moſt favoured nations.

In return for which conceſſions, Ruſſia was to reſtore all ſhe had conquered, Aſoph and Taganrok excepted.

The grand vizir died, as is ſuppoſed, of a broken heart, on his return to Conſtantinople; and public rejoicings were made at St. Peterſburgh, for the uncommon ſucceſs of the Ruſſian arms.

The rebel, Pugatſcheff, was ſoon after defeated by the Ruſſian army, taken priſoner and put to death.

The year 1775, proved fatal to the old and brave Chiek-Daher, his country being conquered by Mahomet Aboudaab, with an army of Egyptians; but Aboudaab dying in the midſt of his ſucceſſes, Chiek-Daher was in hopes to have retrieved his affairs, when a baſſa arrived upon the coaſt of Syria with a conſiderable reinforcement. Cheik Daher was ſoon ſubdued, his treaſures ſeized, and his head ſent to Conſtantinople.

As we are not acquainted with any circumſtance that deſerve mention more recent than the above, we ſhall conclude the Turkiſh hiſtory with the two following uſeful tables:

A TABLE of the OTTOMAN KINGS and EMPERORS.

	No.	NAMES.	Began to reign.
			A. D.
KINGS.	1	Ottoman, or Oſman	1300
	2	Orchanes	1328
	3	Amurath	1359
	4	Bajazet	1373
	5	Solyman	1400
	6	Mahomet	1404
	7	Amurath II.	1422
EMPERORS.	8	Mahomet II.	1450
	9	Bajazet II.	1481
	10	Selimus	1512
	11	Solyman II.	1520
	12	Selimus II.	1566
	13	Amurath III.	1574
	14	Mahomet III.	1595
	15	Achmet	1604
	16	Muſtapha	1617
	17	Oſman, or Ottoman II.	1618
	18	Morat, or Amurath IV.	1623
	19	Ibrahim	1640
	20	Mahomet IV.	1648
	21	Solyman III.	1687
	22	Achmet II.	1691
	23	Muſtapha II.	1695
	24	Achmet III.	1703
	25	Mahomet V.	1730
	26	Oſman III.	1754
	27	Muſtapha III.	1757
	28	Abdul-Hamet	1774

A TABLE, by which the years of the Heigera may be reduced into years of the Chriſtian Æra, anſwerable thereto.

33	1	627	19
66	2	660	20
99	3	693	21
132	4	726	22
165	5	759	23
198	6	792	24
231	7	825	25
264	8	858	26
297	9	891	27
330	10	924	28
363	11	957	29
396	12	990	30
429	13	1023	31
462	14	1056	32
495	15	1089	33
528	16	1122	34
561	17	1155	35
594	18	1188	36

This table, may be continued farther, adding always 33 to each number of the firſt column, and one to each number of the ſecond. The uſe of it is thus: to the given year of the heigera, add always 621, the year of Chriſt anſwerable to the firſt year of the heigera, and from the ſum ſubtract always the number that is in the table againſt the given year; or if that number is not in the table, look for the number that is neareſt to it. For example,

Suppoſe you would know what year of the Chriſtian Æra anſwers to the year 858 of the heigera, add 621 to 858, thus:

$$\begin{array}{r} 858 \\ 621 \\ \hline 1479 \end{array}$$

From the total ſubtract 26, which in the table ſtands againſt 858, the remainder 1453 will be the year of the Chriſtian Æra anſwering to the given year of the heigera.

CHAP. X.

INDOSTAN, or INDIA PROPER.

SECT. I.

Its Situation, Extent, Diviſions, Subdiviſions, &c.

THE principal and richeſt part of India, called Indoſtan, is better known from the ineſtimable commodities, which it produces, than from any authentic hiſtories of it, which have been tranſmitted to us from ancient records. European avarice hath, however, taught innumerable ſordid adventurers to ſtudy its geography ſword in hand; they have waded through blood to glean riches, and by that means have furniſhed us with modern annals which ſhock humanity to read. The bowels of the inhabitants have been ript open to come at the precious products of the bowels of the earth; the richneſs of the country has been the greateſt misfortune to the natives, their gold ſhines, and their diamonds blaze but to invite robbers to plunder them; and while the heat of the climate, and the delicious fruits of the earth lull the effeminate people into the lethargic ſlumbers of luxury, they become an eaſy prey to thoſe who are more ſordid and bold, and have leſs conſcience than themſelves.

Well may the worldly miſer pant for theſe regions, and ſay,

Waft me! O waft me! to that diſtant ſhore,
Where dwells the precious idol I adore:
Health, danger, friends, religious, moral ties,
I from the bottom of my ſoul deſpiſe;
And pant for nothing but the glittering prize.
Hail happy clime, whoſe boſom gold contains,
Whoſe bowels glow with radiant brilliant veins;
Thy rivers wealthy as the flaming mine,
With golden ſand, and di'mond pebbles ſhine:
To graſp at treaſure is alone to live:
Is there a bleſſing but what wealth can give?
Ten ample lacks of dear rupees I'd take,
And freely part with conſcience for their ſake:
What's virtue, or humanity to me,
When captivating precious ſtones I ſee?
To be a Man, and poor, will never do,
I'll Brute commence, and be a rich one too.

With equal propriety, while the avaricious feaſts his mind with golden hopes, may the voluptuous covet the luxurious fertility of the country, in the elegant words of Thompſon:

" Bear me, Pomona, to thy citron groves,
" To where the lemon, and the piercing lime,
" With the deep orange glowing through the green,
" Their lighter glories blend: lay me reclin'd,
" Beneath the ſpreading tamarind that ſhakes,
" Fann'd by the breeze, its fever-cooling fruit.
" Quench my hot limbs; or lead me thro' the maze,
" Embow'ring endleſs of the Indian fig;
" Or thrown at gayer eaſe, on ſome fair brow,
" Let me behold, by breezy murmurs cool'd,
" Broad o'er my head the verdant cedar wave,
" Or ſtretch'd amid theſe orchards of the ſun:
" Give me to drain the cocoa's milky bowl,
" And from the palm to draw its freſhing wine;
" More bounteous far, than all the frantic juice
" Which Bacchus pours; nor on its ſlender twigs,
" Low bending be the full pomegranate ſcorn'd,
" Nor creeping through the woods, the gelid race
" Of berries; oft in humble ſtation dwells
" Unartful worth, above faſtidious pomp;
" Witneſs, thou beſt anana, thou the pride
" Of vegetable life, beyond whate'er
" The poets imag'd in the golden age:
" Quick, let me ſtrip thee of the tufty coat,
" Spread the ambroſial ſtores, and feaſt with Jove."

Though a chain of immenſe mountains ſeparates theſe regions from China, Tartary, and Perſia; yet India on this ſide the Ganges was anciently ſubject to the Perſians, and Alexander the Great puſhed his conqueſts into India, to the extremity of thoſe parts which had been tributary to Darius. Previous to the time of Alexander, ſome Grecians had traverſed India in ſearch of ſcience; and above 2300 years ſince, the celebrated Pilpay there wrote his admirable fables, which have ſince been tranſlated into moſt of the known languages in the world.

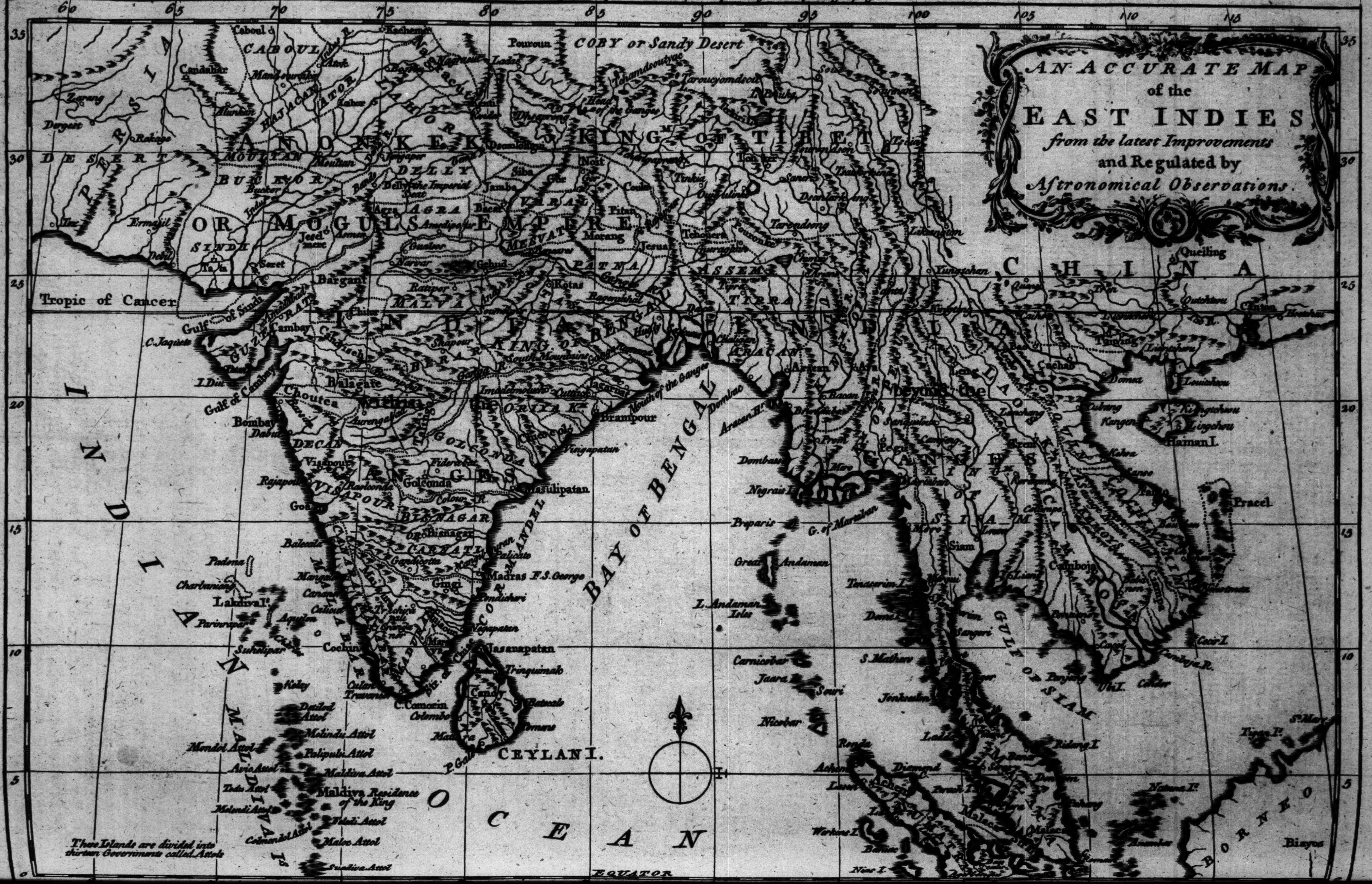
Indoſtan received its name from the river Indus, and is by the natives called Moguliſtan, or the empire of the Great Mogul. It lies between the Indus and the Ganges, which fall into the Indian ocean at the diſtance of 400 leagues from each other. It is bounded by Uſbec Tartary and Tibet on the north; by Acham, Ava, and the bay of Bengal on the eaſt; by the Indian ocean on the ſouth, and by the ſame ſea and Perſia on the weſt. It is ſituated between 66 and 92 deg. of eaſt long. from London, and between the 7th and 40th deg. of north lat. being 2042 miles long from north to ſouth, and upwards of 1400 broad in the wideſt part from eaſt to weſt.

The empire of the Mogul is divided into ſeveral provinces; though it cannot be ſaid that he is ſole and abſolute maſter of them all, as there are ſome rajas or petty ſovereigns independent of him.

The north-eaſt diviſion of India contains the province of Bengal, as well as Jeſual, Naugracut, Patna, Necbol, Gor, and Rotas. The north-weſt diviſion extends to the frontiers of Perſia, and contains the provinces of Soret, Jeſſelmere, Sinda, Tatta, Bucknor, Maltan, Hercan, and Cabul. Theſe are all ſituated on the river Indus. The ſouth-eaſt coaſt, or coaſt of Coromandel, contains Orixa, Golconda, the

eaſt

Engraved for Middleton's Complete System of Geography



AN ACCURATE MAP of the EAST INDIES from the latest Improvements and Regulated by Astronomical Observations.

PERSIA
DESERT
CABOUL
COBY or Sandy Desert
KING OF TIBET
ANONKEK OR MOGULS EMPIRE
SINDI
Tropic of Cancer
INDIA
Gulf of Scindi
Gulf of Cambay
Bombay
DECAN
VISAPOUR
GOLCONDA
Golconda
Masulipatan
BISNAGAR
CARNATIC
Madras F.S. George
COROMANDEL
BAY OF BENGAL
Cochin
C. Comorin
CEYLANI
INDIAN OCEAN
MALDIVA Is.
These Islands are divided into thirteen Governments called Attols
Maldiva Residence of the King
Great Andaman
L. Andaman Isles
Nicobar
G. of Martaban
Siam
GULF OF SIAM
Camboja
Hainan I.
Pracel
CHINA
Queiling
Canton
BORNEO
EQUATOR

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eaſt ſide of Biſnagar, or the Carnatic, Madura, and Tanjore, Aſme, Jengapour, Caſſimere, Hendowns, Lahor, Agra, Dehli, Gualeor, Narvar, Katipor, Chitor, Berar, and Candiſh, are ſituated in the center diviſion. And the ſouth-weſt coaſt contains Guzarat, Decan, and Biſnagar, or the Carnatic.

The tropic of Cancer runs through the centre of the empire; the ſouthern part lies within the torrid zone; yet in the very hotteſt part of the year, there are generally rains which from about the end of June to November refreſh the earth and cool the air; the ſhowers then, eſpecially in Auguſt and September, fall for ſeveral days without intermiſſion, attended with thunder and lightning: even in the faireſt weather they have lightning, though without thunder, for ſeveral weeks ſucceſſively; but this lightning never does the ſmalleſt detriment; the ſkies at that ſeaſon are clear and ſerene, and the earth refreſhed with gentle breezes which in the mornings and evenings are extremely agreeable; the heavens have a moſt beautiful appearance, and vegetables ſpring forth with incredible forwardneſs. The air is perfumed with the choiceſt fruits, affording an wholeſome and refreſhing nouriſhment, while the trees form a ſhade impenetrable to the rays of the ſun.

But it behoves us here to be particular with regard to what are called the monſoons or periodical winds. Theſe winds blow ſix months in one direction, and ſix in the oppoſite direction; for inſtance, ſuppoſe they blow from the ſouth-weſt from April to October, then they turn about and blow from the north-eaſt from October to April; and at the ſhifting or breaking up of the monſoon, there are uſually ſuch ſtorms of wind as will not ſuffer a veſſel to ride with any degree of ſafety.

The chief rivers of this empire are the Ganges and the Indus; the former riſes from different ſources in Tibet, and, after ſeveral windings through Caucaſus, penetrates into India, acroſs the mountains on its frontier. This river, after having formed in its courſe a great number of large, fertile, and well peopled iſlands, diſcharges itſelf into the ſea by ſeveral channels, of which only two are frequented.

The Ganges is held in the very higheſt eſteem by the Indians, who worſhip it as a deity, deeming that perſon happy who terminates his exiſtence upon its margin, and even felicitating that family, an individual of which hath been drowned in its ſtream. Towards the ſource of this river was once the city of Palibothra; the antiquity of which was ſo great, that Diodorus Siculus ſcruples not to ſay it was built by that Hercules, to whom the Greeks aſcribed the moſt ſurpriſing actions which had been performed in the world. In the days of Pliny, the opulence of Palibothra was celebrated throughout the globe, and it was the general mart for the inhabitants of both ſides the river that waſhed its walls.

The Ganges runs a courſe of about 3000 miles.

The Indus, which runs an equal courſe, waters the weſtern ſide of India, flowing from the north-eaſt to the ſouth-weſt, and falling into the Indian ocean by three channels.

There are ſeveral other rivers, as the Attock, (the Hydaſpes of the antients) the Jemmima, the Guenga, &c. which are all too inſignificant to merit a particular deſcription.

The mountains of this country divide it into two equal parts, running acroſs from north to ſouth, and extending as far as Cape Comorin. Many of the mountains produce diamonds, rubies, amethyſts, granates, cryſolites, jaſper, agate, &c.

SECT. II.

Natural Hiſtory.

THE great chain of mountains mentioned above ſeems to be a barrier, erected by nature, to ſeparate the ſeaſons; for the countries that are divided by them, though under the ſame latitudes, have a different climate, and while it is ſummer on one ſide of theſe mountains, it is winter on the other; though all that is meant by winter in this country is, that time of the year when the clouds, which the ſun attracts from the ſea, are violently drove by the winds againſt the mountains, where they break and diſſolve in rain, accompanied with frequent ſtorms: hence the torrents, which ruſh from the mountains, ſwell the rivers, and overflow the plains: hence, too, the vapours which obſcure the day, and diffuſe a gloom over the country.

When the fair ſeaſon cloſes, the earth appears as one continued deſart, except indeed that the trees never loſe their verdure; but the rains no ſooner deſcend, than the earth appears almoſt immediately covered with graſs and herbs. It is a rule here, that they have the faireſt weather when the ſun is at the greateſt diſtance from them, and the worſt when it is vertical. The ſoil of this country is rendered ſo pliable for its various productions, by the exceſſive, but nouriſhing rains, that it needs little aſſiſtance from the hands of the huſbandman. The earth

———— "Its boſom does diſplay,
"Oppreſs'd with riches, and profuſely gay:
"Where Nature throws her gifts with laviſh hand,
"And crowns, with flow'ry luxury, the land:
"Fruits, rivers, meadows, groves, and airy plains,
"Still ecchoing with the lays of ſwarthy ſwains,
"Lovely confuſion make, and charm the eye
"With beautiful irregularity."

In the ſouthern part of the peninſula the natives live principally upon rice; indeed, ſcarce any thing elſe is ſown there. In the northern part there is excellent barley and wheat, and they have good peas and beans. Their buffaloes, cows, and goats, ſupply them with milk in plenty, with which they make a great deal of cheeſe.

Though the gardens of India are extremely pleaſant, they do not produce any great choice of flowers; here is, however, a variety of fruit-trees, and what flowers there are, have a moſt elegant mixture of colours, though few of them have any fragrance. The fruits are mangoes, guavas, pomgranates, ananas, pine-apples, cocoa-nuts, oranges, lemons, limes, plantains, tamarinds, mulberries, &c. There are, in the north part of the empire, alſo apples, pears, and other fruits that are produced in Europe. Both fruit and foreſt-trees in the ſouth part of India are ever-greens, and ſome of the fruit-trees have green and ripe fruit on them at the ſame time. Their kitchen gardens yield water-melons, potherbs, potatoes, &c. They have alſo ginger, ſaffron, turmeric, ſugar, cotton, indigo, opium, pepper-plant, &c. with ſpacious plantations of ſugar-canes.

The cocoa and cotton trees are the moſt uſeful of any in India: the cocoa yields meat, drink, and oil, as well as timber for building: of the fibres of the bark they make their cordage, and with the branches they cover their houſes. From the cotton-tree they have their calico, and moſt of their cloathing; this tree grows to a conſiderable heighth. There is alſo the cotton ſhrub, of which are made ginghams, muſlins, &c. The ſhrub and tree put forth yellow bloſſoms, ſucceeded by pods, the ſkin of which burſting, diſcovers a fine, ſoft, white wool. The banian is a moſt valuable tree, and grows to a conſiderable ſize; ſome of its branches ſhoot horizontally from the trunk, and from thoſe branches ſlender twigs ſhoot downwards perpendicularly, and, taking root, form other bodies, which, like pillars, ſupport the arms they ſprang from; and thus one tree comes to have ſeveral bodies, covering a great ſpace of ground, and ſufficient to ſhelter at leaſt twelve hundred people beneath its extenſive branches. Theſe trees are even converted by the natives into temples; their ſhade is the repoſitory of their idols, and beneath the branches their enthuſiaſts exerciſe on themſelves the ſtricteſt ſeverities.

Among other fine and valuable trees here, is the indigo tree, or ſhrub, which is about the ſize of a roſe-tree, but has a ſmooth rind. The leaves, when ſtripped off at the proper ſeaſon, are laid together, when a vegetable dew exhales from them. They are then immerſed in water, contained in veſſels adapted for the purpoſe. After the water hath extracted the blue from the leaves, it is drained off: the ſediment is then expoſed in broad ſhallow veſſels to the ſun beams, through the heat of which the moiſture evaporates, and the indigo itſelf remains in cakes at the bottom.

Among the animals of India, oxen are of great utility, either for draught or carriage: though not ſo large as ours, they make much greater ſpeed, travelling thirty miles a day, and more. Ten thouſand of theſe animals are ſometimes ſeen in a caravan. By a caravan we mean a prodigious number of oxen, camels, or other beaſts of burthen, loaded with merchandize. Their drivers have never any fixed habitation, but take their families with them. Each caravan has a captain, who is particularly diſtinguiſhed by wearing a ſtring of pearls round his neck, and receives ſingular homage from all ranks of people. The caravan drivers are divided into four claſſes, each claſs conſiſting of 80, 90, or 100,000 perſons. Theſe are attended by their prieſts, and each morning, before they ſet out, they pay their uſual devotions to ſome idol. One caravan carries barley, another rice, a third peaſe and beans, and a fourth ſalt. Ten or a dozen oxen are generally employed in drawing a waggon, and two in drawing lighter carriages. When they bait, they are fed with graſs, if it can be got; but there is little of this to be had in the ſouth of India in the fair ſeaſon, which is the proper time of the year for travelling, in which caſe they ſubſtitute fodder. The whole company ſleep in tents, except thoſe appointed as centinels.

Camels are but ſeldom uſed here, being inferior in utility to oxen. Thoſe they have, differ but little from the Arabian camels, which have been particularly deſcribed in Chap. VIII. Sect. IV. p. 77. of this work.

The elephant is the largeſt quadrupede in the univerſe: it is in height from 12 to 15 feet, and in breadth about ſeven. Its ſkin, except about the belly, is ſo tough, that a ſword cannot penetrate it: it is of a darkiſh colour, and very much ſcarified: its eyes are exceeding ſmall; its ears large; its body round and full, the back riſing to an arch; and on each ſide of its jaws, within the mouth, are four teeth, or grinders, and two teeth project outwards: in the male they bend downwards, and are ſtrongeſt; in the female they turn upwards, and are ſharpeſt; both male and female uſe one which is ſharp, as a defenſive weapon, and the other, which is blunted, to root up trees and plants for food. The teeth of the male ſometimes grow to the length of ten feet, and have been known to weigh three hundred pounds each. The teeth of the female, though leſs, are the moſt valuable ivory. They naturally ſhed their teeth once in ten years, and bury them carefully in the earth, to prevent their being found by man, as is generally imagined. The elephant's tongue is ſmall, but broad; the feet are round and ample; the legs have joints which are flexible; the forehead is large, and riſing; the tail reſembles that of a hog; and the blood of this animal is colder than that of any other: but the organ which moſt peculiarly diſtinguiſhes the elephant, is its trunk. This ſingular member is crooked, griſly, and flexible, about ſeven feet in length, and more than three in circumference towards the head; but it gradually diminiſhes to the extremity. At the root, towards the noſe, are two paſſages, the one into the head, the other to the mouth; through the firſt it breathes, and by the latter it receives its proviſions, the trunk ſerving the purpoſes of a hand to feed it, and a weapon to defend it. It is ſo ſtrong, that it can lift a prodigious weight, and ſo delicate in the ſenſation of feeling, that it can take the ſmalleſt piece of coin from the ground.

There cannot be a finer deſcription of this unwieldy animal, than what we find in the ſacred writings, where the elephant is termed Behemoth, which word, in Hebrew, implies “the collective ſtrength of many beaſts.”

“Behold now Behemoth, which I made with thee; he eateth graſs as an ox. Lo, now, his ſtrength is in his loins, and his force is in the navel of his belly. He moveth his tail like a cedar: the ſinews of his ſtones are wrapped together: his bones are as ſtrong pieces of braſs; his bones are like bars of iron. He is the chief of the ways of God; he that made him, can make his ſword to approach unto him. Surely the mountains bring him forth food, where all the beaſts of the field play. He lieth under the ſhady trees in the covert of the reed and fens. The ſhady trees cover him with their ſhadow. The willows of the brook compaſs him about. Behold, he drinketh up a river, and boaſteth not; he truſteth that he can draw up Jordan in his mouth: he taketh it with his eyes; his noſe pierceth through ſnares.” Job xl. 15, &c.

The above paſſage is thus elegantly paraphraſed by the celebrated Dr. Young:

Mild is my Behemoth, though large his frame;
Smooth is his temper, and repreſt his flame,
While unprovok'd. This native of the wood,
Lifts his broad feet, and prowls abroad for food;
Earth ſinks beneath him, as he moves along,
To ſeek the herbs, and mingle with the throng.
See with what ſtrength his harden'd loins are bound,
All over proof, and ſhut againſt a wound
How like a mountain cedar moves his tail!
Nor can his complicated ſinews fail.
Built high and wide, his ſolid bones ſurpaſs
The bars of ſteel; his ribs are ribs of braſs;
His port majeſtic, and his armed jaw,
Give the wide foreſt and the mountain law.
The mountains fear him; there the beaſts admire
The mighty ſtranger, and in dread retire:
At length his greatneſs, nearer they ſurvey,
Graze in his ſhadow, and his eye obey.
The fens and marſhes are his cool retreat,
His noon-tide ſhelter from the burning heat;
Their ſedgy boſoms his wide couch are made,
And groves of willows give him all their ſhade.
His eye drinks Jordan up, when fir'd with drought,
He burſts to turn its current down his throat;
In leſſen'd waves it creeps along the plain;
He ſinks a river, and he thirſts again.

The food of the elephant is roots, leaves, graſs, ſhrubs, &c. but he is fond of corn when he can get it, and will drink wine to intoxication. The female goes two years with young, brings but one at a time, which continues growing till it is 30 years of age, and is exceedingly fond of her progeny; in croſſing a river the dam takes up her offspring with her trunk, and carries it ſafely over. It is remarkable that the female is the ſtrongeſt and moſt courageous; but the male is the largeſt and moſt graceful. The docility and ſagacity of this animal are univerſally acknowledged; though able to encounter the moſt ſtrong, it may be brought to be managed by the moſt weak; its ſenſibility is ſuch that it expreſſes gratitude for thoſe who treat it kindly, and always evinces a ſpirit of reſentment againſt ſuch as behave to it with indignity. Its eye, though ſmall, is expreſſive and penetrating; it is fond of muſic, and exhibits tokens of the utmoſt ſatisfaction, when it hears the ſound of any muſical inſtrument; its ſenſe of ſmelling is exquiſite, but in the ſenſe of feeling it is ſuppoſed to exceed all other animals.

The elephant, when tamed, may be taught many things, by which it is rendered both uſeful and entertaining. It travels quick with a great burden, and when trained to war, will carry upon its back a wooden tower, containing men, ammunition, and proviſions. In the fortification, which it bears, a cannon is often planted, and it will ſtand the firing of it without the leaſt trepidation.

Pliny, and many ancient writers, have given various inſtances of the uncommon ſagacity of this animal, which the obſervations of modern travellers ſeem to confirm; in particular, captain Hamilton relates in his account of the Eaſt Indies, that an elephant puſhed his trunk into the windows of a taylor's workſhop, when one of the men ran his needle into it, which ſo highly affronted the animal, that he went to a neighbouring brook, and having filled his trunk with water, returned to the ſhop, ſpouted it in at the window, and waſhed all the taylors from off the place where they ſat working. Evidently ſhewing, that he had ſenſe ſufficient to comprehend an indignity, and ſpirit enough to reſent one, joining at the ſame time humanity with his anger, and giving his revenge a ridiculous inſtead of a tragical turn. To conclude, the celebrated Mr. Pope ſeems perfectly to acquieſce in the opinion of this animal's near approach to rationality in theſe lines :

“ How differs inſtinct in the grov'ling ſwine,
“ Compar'd half reas'ning elephant with thine.

Sheep, aſſes, buffaloes, &c. are here in plenty. In the ſouthern parts are ſheep, which have a reddiſh hair inſtead of wool, and are much thinner and longer legged than ours ; their fleſh is very dry and coarſe : fine Perſian ſheep however are brought into India, with good fleeces, and tails weighing ſeveral pounds. They have plenty of goats, and their kids are pretty good food. The hogs here, particularly the wild ones, are looked upon as the beſt butchers meat in the country. Antelopes, deer, and hares, are here in great numbers, and people have full liberty to hunt them whenever they pleaſe. Among their wild beaſts are leopards, tygers, wolves, monkies, &c. There is alſo the jackall, commonly called the lion's provider, from an opinion that it rouſes the prey for that animal : the truth is, every creature in the foreſt is ſet in motion by the cries of the jackalls, which run about in companies at midnight, making ſo dreadful an howling as to terrify other animals ; when the lion, and other beaſts of rapine, attending to the chace by inſtinct, ſeize thoſe timorous animals which fly from the noiſe of this nightly pack, which are ſaid to be of the ſize of a common fox, and to reſemble that animal in the hinder parts, eſpecially the tail, and the wolf in the fore parts, particularly the noſe : its legs are ſhorter than the fox's, and its colour is a bright yellow ; it has the ferocity of a wolf, and at the ſame time the familiarity of a dog : its cry is between howling and barking, and its voice doleful like that of human diſtreſs. Theſe creatures often go together in packs of 40 or 50, or 100 or 200 together, hunting like hounds in full cry from evening till morning, and will ſometimes make their appearance in towns and villages : thus united, they deſtroy flocks and poultry, ravage gardens, and even attack children that are unprotected. When they cannot obtain living prey, they ſubſiſt upon roots, fruits, and carrion. They will voraciouſly take up the dead from their ſilent graves, and feed on the putrid fleſh ; they are conſtant attendants upon caravans and armies, expecting that death will ſupply them with a feaſt.

The tygers here are a kind of cats of the foreſt ; their heads reſemble thoſe of a cat, and they never purſue their prey fairly ; but, on perceiving it at a diſtance, they lie down cloſe in ſome cover till the object approaches which they intend to ſeize, and then jump upon it with all imaginable fury and eagerneſs. The tame leopard is uſed for hunting, and will follow its game into any water.

There are amphibious animals called alligators, particularly in the channels of the Ganges ; ſome of theſe are twenty feet long, with their backs armed with impenetrable ſcales, and will ſwallow a man at a gulp ; he purſues his prey as well upon land as in water ; his body, however, being of ſo great a length, he turns with great difficulty, and a man may eaſily avoid him.

There are all kinds of poultry in India ; but the fleſh is not ſo good as the European. Here are great numbers of vultures, and white headed kites, which the banyans hold in high eſtimation, and pay them religious honours. They have no great variety of ſinging birds in India ; but they have bats nearly as large as kites.

The happineſs of living in ſo agreeable a part of the globe as India, would be conſiderably greater than it is, were it not for the ſwarms of troubleſome inſects and reptiles. The muſketoes or gnats will ſeize upon a perſon, on his firſt landing on ſhore, and in a night's time ſwell a man's face and head ſo much, that his friends ſhall hardly know him : when an European however has been ſome time in the country, he does not ſuffer by them ſo much ; their ſtings have not then an equal effect : but, however, they are at all times ſo troubleſome, that people keep ſlaves on purpoſe to bruſh them off, eſpecially in the ſeaſon of ſleep and retirement. Bugs are here alſo in ſwarms ; but indeed theſe are avoided by tarring the feet of the couch on which people repoſe themſelves, for they cannot crawl over the tar. Houſe ſcorpions are here both troubleſome and dangerous ; they are about as thick and as long as a man's little finger, and ſhaped almoſt like a lizard ; their ſtings are not mortal, but cauſe the moſt excruciating pain, inſomuch that the perſon ſtung is almoſt deprived of his ſenſes while the pain laſts ; if the leaſt duſt be left in the corner of a room near the ceiling, theſe creatures will get into it, and drop upon the couches that people ſleep on ; they carry their ſtings open at the end of their tails curled upon their backs. Snakes will likewiſe get into rooms or warehouſes, and ſuddenly dart at people. There are various kinds of ſnakes and ſerpents in India, and the cobre-capelle, or hooded-ſnake, is extremely beautiful, though his ſting is as dangerous. It will ſpread its head as broad as one's hand, and at that time diſcovers a kind of human face. The jugglers and merry-andrews of the country carry ſeveral of theſe reptiles in baſkets, and on ſinging to them, and playing ſome inſtrument, the ſnakes raiſe the upper parts of their bodies, and keep time with muſic by the motion of their heads. Theſe reptiles are firſt drawn from their holes by means of a muſical inſtrument ſomewhat like a flagelet ; ſo powerfully does the muſic operate on them. This might appear fabulous, was it not authenticated by perſons of veracity and character.

There is a little green ſnake, which will dart from tree to tree, where the trees ſtand thick ; whence ſome people have given them the appellation of the flying ſerpent. The centipede is no other than what the French call cent-pied, and the Engliſh wood-louſe : it is obvious that it receives its name from its great number of legs ; its ſting or bite is as dangerous as that of the ſcorpion. Frogs, toads, and rats grow here to a conſiderable ſize ; the rats are at leaſt three times as big as ours, and are very daring ; they will ſometimes ſcarcely ſuffer a perſon to paſs. There is, however, one ſpecies of rats, called the muſk-rat, covered by a ſoft white down. It is naturally very inoffenſive, and obnoxious only on account of its ſpoiling wine and tea by its infectious breath, which it effects by running over the boxes of the firſt, and gnawing the corks from the bottles of the latter.

Many parts are greatly infeſted by ſwarms of ants, which are particularly deſtructive to cloaths, furniture, and even buildings.

As to fiſh, the ſeas abound with them : among theſe are dolphins, bonitos, and albacores ; the former has not the fainteſt reſemblance to the deſcriptions of that fiſh as given by our painters ; it is as ſtrait a fiſh as any that ſwims, and has a bright golden colour, appearing through the groundwork of a beautiful azure that is mixed with it ; the fiſh, however, is no ſooner out of its element than its colours begin to fade. They are commonly about a yard in length, and ſwim at the rate of about eight or nine miles in an hour ; the fleſh is white, and has a very good taſte. The bonito is a firm but dry fiſh, and requires a good deal of ſauce to make it palatable. The albacore is nearly of the ſame kind as the bonito, but grows to a much larger ſize ; ſome weigh from 50 or 60 to 100 pounds, and are ſtill drier eating than the bonito. Theſe three fiſh purſue the flying fiſh, which ſpring out of the water on being purſued ; and the large ſize of the ſide-fins of the latter have given birth to an opinion that they are aſſiſted by them in the ſpring which they make out of the water : when their fins are dry, they drop into the water again, and then take another flight ; and this they repeat till they entirely eſcape from the enemy, or are deſtroyed. They are about the ſize of a large herring, and are a good-taſted fiſh. There are whitings, and a fiſh like the bream, though much larger ; there is alſo the bald-pate, a palatable fiſh, and which hath its name from its having no ſcales on either its head or neck. The raven-fiſh is ſo called from its mouth bearing reſemblance to the bill of a bird.

Here are ſome ſharks from 12 to 20 feet long : in calms they are generally found in the open ſea, when they follow ſhips a great way. A ſingle flounce from the tail of a ſhark, would break a man's leg : when drawn to the ſide of a ſhip, by means of a ſtrong hook, a man cuts off his tail with an axe, elſe much damage might enſue. The ſhark hath a triple row of teeth as ſharp as razors; but as he does not ſwim more than two or three miles an hour, it is not difficult to avoid him. When a bait is thrown out for him, fixed to a ſtrong hook, two or three fiſh, called pilot-fiſh, and which are very beautiful, ſwim before him, and crowd about the bait; they then return to their maſter, as if to adviſe him on the expediency of taking the bait. If he comes to it, he turns on his back, takes in the bait, and the hook ſtrikes into his jaws. The reaſon of his turning on his back is, that his upper jaw is ſo much longer than his lower one, that he cannot take in the bait without thus turning. The pilot-fiſh are looked upon as the niceſt fiſh the ſeas produce; they rarely take a hook when in company with a ſhark; but when they part from him, they will ſometimes bite, and be caught. Theſe fiſh, which are about a foot and an half in length, are tranſverſely ſtreaked with blue, and a kind of yellowiſh brown, which hath a moſt beautiful appearance in the water; they, however, when taken out, loſe much of their luſtre.

On the coaſt of India are many ſorts of ſhell-fiſh, particularly oyſters, which are little inferior to thoſe caught on the coaſts of England.

SECT. III.

A particular account of the inhabitants, their habits, manners, cuſtoms, ceremonies, &c.

THE Indians are of a middle ſtature, and good features. The inhabitants of the northern part are of a deep olive colour, and thoſe in the ſouth black; the natives, who dwell on the mountains in the centre of the peninſula, are exceedingly black: all have black eyes, and long black hair. The women, by their ſymmetry, deportment, and charming features, captivate every European that beholds them.

The men wear white veſts, girt with a ſaſh; ſome are of ſilk, ſome of muſlin, and ſome of cotton; the ſleeves are very long; and the upper part of the garment is contrived to fit ſo as the wearer's ſhape may be ſeen. Under this is another ſomewhat ſhorter, and their legs are covered by their breeches; they wear ſlippers peaked like womens ſhoes, into which they put their bare feet. Their hair is tied up in a roll, over which they have a ſmall turban.

The women have a piece of white calico tied about their waiſts, which reaches to their knees, and the reſt is thrown acroſs their ſhoulders, covering their breaſts, and part of their backs. Their hair, like the mens, is tied up in a roll, and is adorned with jewels, or toys in imitation of them; they have pendants in their ears and noſes, and ſeveral ſtrings of beads round their necks; they wear bracelets on their wriſts and ancles, and rings on their fingers and toes; they put their bare feet into ſlippers as the men do; though indeed in the ſouthern parts ſome of the women wear no ſlippers or ſhoes at all.

The Moors, or Mahometans, appear in a very handſome and becoming dreſs; they have grand turbans of rich muſlin, and their garments reach down to their feet; their ſaſhes are embroidered in great taſte, the ends being decorated with gold and ſilver tiſſue: in their ſaſhes they ſtick their daggers; and they wear embroidered ſlippers, which they take off, and leave at the foot of a ſopha when on a viſit.

They are remarkably fond of ſmoaking tobacco, and uſe the callaan; their method of doing which has been particularly deſcribed in Chap. VII. Sect. IV. p. 65. The poor roll up a leaf of tobacco, about four or five inches long, and lighting it at one end, ſmoak the other, till it is about half exhauſted, and then throw it away.

The inhabitants of Indoſtan reſemble in manners the other natives of Southern Aſia: they are effeminate and luxurious, and are by education taught to affect a grave deportment. This naturally initiates them early in the arts of diſſimulation; ſo that they can careſs thoſe whom they hate, and even behave with the utmoſt affability and kindneſs to ſuch as they intend to deprive of exiſtence by the moſt ſanguinary means. Many of them might juſtly ſay,

> "Why, I can ſmile, and murder while I ſmile,
> "And cry content to that which grieves my heart;
> "And wet my cheeks with artificial tears,
> "And frame my face to all occaſions."

From this mode of education, they ſeldom ſcold or wrangle, but often ſtab each other invidiouſly, and, without having any public quarrel, gratify a private revenge.

Their method of ſaluting each other is, by lifting one or both hands to the head, according to the quality of the perſon ſaluted; but they never ſalute with the left hand ſingly. When they meet, they ſay, "Salam Alacum; God preſerve thee:" the reply is, "Alacum Salam; God alſo preſerve thee." The ſalutation of a prince is bowing the body very low, putting the head to the ground, then to the breaſt, and afterwards raiſing it to the head; this is repeated thrice; and ſome fall on their faces before a prince. An elegant modern writer obſerves, "That ſometimes, to ſhew greater awe and deference, they throw themſelves into a fit of trembling, as if they were ſhaken by an ague; but this laſt piece of mummery is reſerved for great occaſions. In ſhort, there is no poſture too baſe, no language too humble, no ſubmiſſion or flattery too groſs, to be given to thoſe they fear.

In viſits among friends, the maſter of the houſe never gets up to receive his viſitor, but requeſts him to ſit down by him on the carpet, for their floors are ſpread with rich carpets; betel and areka are then offered him to chew, which, as in the neighbouring countries, they have almoſt continually in their mouths: they ſit and chew together, but talk very little; they play at cards ſometimes, but never game ſo high as the Chineſe; nor are they out of temper when they loſe.

When the Indians give a public entertainment, they ſend for a number of dancing girls, who entertain the company with a variety of dances, and perform plays by torch-light in the open air, which they execute with great judgment. They embelliſh their necks with carcanets, their arms with bracelets, and their ancles with ſmall golden or ſilver chains: in their noſes they wear jewels; and ſome of them form black circles round the white of the eye, which they think heightens its natural luſtre.

The Mahometans ride upon elephants, horſes, and in palanquins. A palanquin is a kind of couch, covered with an arched canopy, and hath cuſhions, quilts, and pillows; it hangs upon bamboo, and the perſon in it may either ſit upright, or loll at his eaſe: the bamboo, or hollow cane, is about five or ſix inches diameter, and about ten feet long, which, having been bent while young, grows in the proper form of an arch to ſupport the canopy. The palanquin is commonly carried by four men, two before, and two behind, by means of poles, the ends of which they place on their ſhoulders. Thoſe in which the ladies ride, are covered with a ſilk netting of different colours, that entirely prevents their being ſeen by any perſon: this is done by order of their huſbands, who are naturally very jealous.

The hackrees are in common uſe, and are drawn by oxen, who will go on a briſk trot like horſes, having been properly trained. Theſe hackrees are open on three ſides, covered at the top, and hold two perſons with pillows at their backs for the indulgence of lolling: the driver ſits upon the ſhaft, and goads the oxen, which in general are white, with their horns painted black by way of contraſt. Theſe vehicles are uſed chiefly by the Gentoos, eſpecially the banyans, and merchants of Surat.

There are alſo andolas and doolies, which are in the ſame form and make as the palanquins, though inferior.

None but the Mogul himſelf, the princes of the blood, and great men, ride upon elephants, which are moſt richly and grandly capariſoned; and here it muſt be obſerved, that the animal appears always delighted with the finery of its trappings.

The beſt horſes uſed in India are brought from Perſia and Arabia, and the Mahometans take great care of them.

Their houſes are of two kinds, thoſe built by the Moguls, and thoſe by the original Indians. The houſes of the Moguls are all in the Perſian taſte; in ſhort they ſeem to imitate the Perſians in every thing; like them, they are fond of having elegant gardens, with pavilions, fountains, caſcades, &c.

As the Gentoo inhabitants throughout the empire are twenty or thirty to one of the others, moſt of the principal towns conſiſt of the habitations of the former, which are for the moſt part very mean: in front of theſe houſes are ſheds on pillars, under which the natives expoſe their goods to ſale, and entertain their friends or acquaintance: there are no windows opening to the ſtreets; and even the palaces of their princes have no external elegance. The apartments in the houſes of the wealthy are ornamented chiefly with looking-glaſſes, which are purchaſed of the Europeans, and many of their ceilings are inlaid with mother of pearl and ivory. The private rooms are always in the back part of the houſes, for the better ſecurity of the women, ſo meanly jealous are the men.

The Moguls and chief Mahometan courtiers have their ſeraglios or harams well ſupplied with handſome women; and ſo jealous are they, that they confine them very cloſe, and follow the uſual Aſiatic method of committing them to the guard of eunuchs: thus are frequently ſacrificed numbers of young beautiful creatures to the caprice and jealouſy of one man.

The Mahometans have public hummums for bathing, cupping, champing, &c. champing is chafing and rubbing the limbs of a perſon, and cauſing the joints of the wriſts and fingers to crack, in order to procure a briſk circulation of the blood.

The Indians marry in their childhood; and ſome of the higher ranks of the Gentoos have the privilege of having ſeveral wives. The little bride and bridegroom are carried through the ſtreets, dreſſed in the moſt elegant taſte, for ſeveral ſucceſſive nights, the houſes being at the ſame time illuminated. They are preceded by their relations and friends, with muſic playing, and ſtreamers flying. They all proceed to the houſe of the bride's father, and the little couple being ſeated oppoſite to each other, and ſeparated by a table, they reach out and join their hands acroſs the table, when the prieſt puts a ſort of hood upon the head of each, and ſupplicating heaven to proſper them, gives them the nuptial benediction.

Wives begin to bear children at the age of about twelve, and treat their huſbands with the moſt profound reſpect, affection, and tenderneſs. They are entirely in the power of the latter, and bring them no other dowry than their wearing apparel, and perhaps a few female ſlaves; they, however, enjoy much greater freedom than the wives of the Mahometans; at leaſt thoſe do who are married to tradeſmen and mechanics. The Bramins and Banyans generally content themſelves with one wife; though the other tribes of Gentoos often take more. Among ſome of the naires, or nobles, prevails the ſtrange cuſtom of one wife being ſubject to ſeveral huſbands; the number is not ſo much limitted by any ſpecific law, as by a ſort of tacit convention, by which it rarely exceeds half a dozen. The huſbands cohabit with her alternately, according to priority of marriage; and each, on going reſpectively to her, leaves his arms at the door, as a ſignal that none of the others muſt preſume to enter.

An infant, at the age of about eight or ten days, receives its name from its aunt, or, in her abſence, from its father or mother: in about a month afterwards it is taken to a pagoda, where a bramin crowns its head with cloves, camphire, and ſandel-wood, and the child becomes a Banyan complete.

The wife who has more huſbands than one, and who brings forth a child, nominates its father, who is at the expence of educating it; but from the impracticability of aſſigning the real heir, the eſtates of the huſband devolves to the children of their ſiſters, or others near in blood.

As to the funeral rites of theſe people, ſome bury the bodies of the deceaſed, and others burn them on piles; the latter is the moſt cuſtomary. Before they burn their dead, they carry them on a bier to a ſmall diſtance from the town or village where they died, dreſſed in their uſual wearing apparel. Here a pile is erected, and the corpſe placed upon it; and as ſoon as the bramin has done praying, one of the corners of the pile is ſet fire to. When the body is conſumed, its relics or aſhes are gathered, and thrown into the ſea by the bramin; for the funeral pile is always erected near the ſea or ſome large piece of water. Some perſons, on the approach of their diſſolution, requeſt that their aſhes may be put into an urn, and carried to the Ganges.

The perſon who ſets fire to the pile is always the neareſt male relation, who walks bare-headed, in a coarſe tattered garment (their common mourning) round it three times before he places the fire-ſtick; and when the whole is in a blaze, he appears diſtracted with the moſt agonizing grief.

The diſtinguiſhing and ſupreme characteriſtic of the Indian married ladies, is fidelity to their huſbands. Some of the wives of the bramins have even burnt themſelves, in conſequence of the death of their huſbands; though perhaps it may be ſaid that the injunction of the laws, more than ſentiments of affection, occaſioned ſuch ſacrifice. However, in anſwer to this, we ſhall remark, that numbers of women have burnt themſelves who were under no ſuch kind of injunction, but who were influenced merely by a point of honour, and a moſt ſacred regard for their huſbands.

The above moſt dreadful and pernicious ſacrifice is ſaid to have originated from the practice of burning Gentoo wives for poiſoning their huſbands; but this perhaps may not be the caſe, as the law recommends a voluntary ſacrifice. The firſt wife (the Gentoo laws allowing bigamy) has a limited time given her to conſider whether ſhe will burn herſelf or not; if ſhe declines it, the choice is given to the ſecond; if the ſecond declines alſo, the conſequence is, they both lie under the imputation of being remiſs in the genuine principles of honour and eſteem. Some have been ſo bigotted as to devote themſelves whole years to the loweſt and moſt laborious employments, in order to raiſe a ſum of money to defray the expences of a pompous burning execution of themſelves: others have been more eagerly ambitious of ſacrificing themſelves, in proportion as ſcenes of this kind became leſs common; however, when their approaching fate appeared with all its horrors, they were ſeized and agitated with tremor; inſomuch that certain mixtures were given them, to ſtupify their ſenſes; for it was now too late to recede; on the pile they were obliged to go; and as ſoon as the flames reached them, muſic ſtruck up, to drown the noiſe of their ſcreaming, while the ſpectators joined in ſhouts of approbation. There have been inſtances, however, of women who have been animated with the moſt extraordinary enthuſiaſtic intrepidity. About the year 1743 the widow of the Rhaam Chund Pundit, in her 17th year, ſignified to the bramins her reſolution of burning herſelf; the dreadful pain of the death ſhe ſought was delineated to her in the moſt expreſſive colours; all, however, had no effect; ſhe even put her hand into a fire, and held it there ſome time. Her friends finding her ſo determined, conſented to a funeral pile being erected; the melancholy hour approached; ſhe took leave of her mother and three children, diveſted herſelf of her ornaments, walked three times round the pile with the Bramins, from whom ſhe received a wick of cotton, and taking one more tender farewel of her children, &c. aſcended the pile, and ſet fire to it.

It is neceſſary to obſerve here, that the body of the above lady's huſband, Rhaam Chun Pundit, who was in the 29th year of his age when he died, was conſumed on the ſame pile with her. When ſhe advanced on the pile, ſhe ſeated herſelf by him, and, after looking ſteadfaſtly at him, in a few minutes ſet fire to the pile; but diſcovering that the flames blew from her, ſhe, with an aſtoniſhing reſolution, ſet fire to it in a freſh place, when the whole was ſoon in a blaze.

Another lady, not many years ſince, aſpired to the honour of burning: ſhe was a native of Surat, and was remarkably beautiful: ſhe became a widow at about 19, and intreated to conſign herſelf to the flames: the governor, however, refuſed to grant her permiſſion; upon which, ſnatching up a handful of red-hot coals, ſhe exclaimed, "Conſider not my youth, my beauty, or my wealth! ſee how courageouſly I graſp this fire! judge then with what avidity I ſhould embrace a funeral pile!"

In *The Sailor's Letters*, written by captain Thompſon to his friends in England, there is the following account of a lady's burning herſelf:

"The reſpect the women pay to their dead huſbands will ſtagger the belief of every unmarried lady, when told they burn themſelves with the bodies; but of late years it is much aboliſhed, and utterly forbidden within the juriſdiction of the Engliſh factory. Two days ago I was preſent at one of theſe cruel ſcenes, when the ſweeteſt widow of twenty was ſacrificed to the manes of an old huſband. The proceſſion was trifling; and though all appeared in ſmiles, yet a ſolemnity reigned through the whole. In the front of this living funeral advanced her three daughters (pretty creatures of from five to nine years old) next her only ſon, then a band of harſh muſic, and laſtly the widow, followed by her friends and kindred. She was dreſſed in her gayeſt apparel, and adorned with jewels, gold and ſilver trinkets, &c. The funeral pile conſiſted of aromatic woods dipped in gums; it was five feet high, and on the top was extended the dead body of her huſband. As ſoon as ſhe arrived, ſhe took an affectionate leave of all her friends, and laſtly her babes, who parted with ſmiles; but I own I thought the boy would have ſhaken her conſtancy, dwelling ſome time about her neck, which the prieſt perceiving, interrupted her; the church receiving profits from ſuch horrid cataſtrophes. She then ſtripped herſelf of all her ornaments, giving ſomething to all, and with the moſt unſhaken courage mounted the pile; taking the head of the dead body in her lap, and a jar of oil in her hand, which, as ſoon as the fire was kindled, ſhe poured over her head, and without a ſigh, tear, or emotion, expired in an inſtant, whilſt the crowd filled the air with acclamations of joy."

The inſtitution of the above horrible ſacrifice is not aſcribed to Brama, but ſeems rather to be the invention of ſome bramin who carried his jealouſy beyond the grave: it is a piece of refinement dictated by a barbarous and over-ſtrained affection, and ſuitable to the character of thoſe ſuperſtitious beings who think there is a particular merit in rigid morality, or what they ſtile a tranſcendent purity of manners.

Since the Moguls, however, became maſters of Indoſtan, theſe ſhocking ſpectacles have been much leſs frequent than formerly.

As to their food, both Mahometans and Gentoos eat rice ſtewed till it is quite dry; this they eat as we do bread. A favourite diſh with them is what they call pilaw; it is a fowl boiled with rice, and ſeaſoned with turmeric. Another diſh is the curee, which is a ſort of fricaſſee of animal food or vegetables; and another is the kitcharee, which is rice ſtewed with a ſort of pulſe, and is eaten commonly with pickles of different kinds. They never uſe any knives, forks, or ſpoons, but eat with their fingers only: they always waſh their hands both before and after meals, and uſe only the right hand in eating. Water is their common liquor; they alſo drink the milk of the cocoa-nut. As to beer, ale, or wine, there is not a drop of either of theſe liquors made in India; they buy all of the Europeans. They have ſpirits of ſeveral ſorts, which they call arrack, ſome of which is diſtilled from ſugar, and ſome from rice; the latter is drank chiefly by the common people. Theſe Indians are in general very ſober, and ſome of them abſtain from all animal food; the bramins in particular never eat any thing that has had animal life; curees of vegetables are their common diet, the chief ingredients of which are turmeric, ſpices, and the cocoa-nut pulp.

The inhabitants of Indoſtan are ſome of the moſt inactive and indolent people in the univerſe.—They often repeat an antient maxim, which is expreſſive of their favourite foible, and may be thus paraphraſed in Engliſh:

Better be ſilent, than to talk;
Better to ſit by far than walk;
Lying, you'll find will better pleaſe,
Than ſitting, if you love your eaſe:
Better to ſleep than lie awake;
But beſt — exiſtence to forſake;
For death concludes the cares and pains
Which buſy active life maintains:
Let me be indolent, or free
From living, buſtling miſery.

The natural indolence to which the people of this country are accuſtomed, may in ſome degree be accounted for, from the exceſſive heat of the climate, which prevents them either from purſuing buſineſs or amuſement the chief part of the day. The only times they can follow theſe are, the early part of the morning, and the latter part of the evening, ſo that they are obliged to riſe early, and ſit up late. All ranks of people, even the moſt menial ſervants, retire to reſt after dinner; and from that time till near ſun-ſet, every thing is as ſilent as at midnight; after which they dreſs and recreate themſelves according to their reſpective ſtations.

SECT. IV.

Antient and preſent ſtate of learning in India, *languages, &c.*

We may trace the origin of moſt of the ſciences in this country. Even before the time of Pythagoras, the Greeks travelled into India for inſtruction. The native Indians, or Hindoos, are men of ſtrong natural endowments, though they have but little literary knowledge; they have, however, ſome of Ariſtotle's works in the Arabian language, as well as thoſe of Avicenna, and ſome paſſages in the Old Teſtament. The Gentoos, or original Indians, begin their year on the firſt day of March, and the Mahometans on the 10th, and their year is compoſed of thirteen moons. The day they divide into four parts, and the night into four, which they again ſubdivide into eight, and meaſure them by water dropping from one veſſel into another. In ſome of the principal towns there is a large veſſel fixed, which a perſon conſtantly attends.

The bramins are adepts in arithmetic, at leaſt in the practical part; in their childhood they are inſtructed to caſt up ſums by their fingers only. They have tables for calculating the approach of an eclipſe, but are no theoriſts in their calculations. On the day of an eclipſe, they bathe in water, from an opinion that this purges away their ſins. Though they are acquainted with the ſigns of the zodiac, they think that the moon is above the ſun, though the contrary be demonſtrated in an eclipſe; and that the ſun, when it ſets, is hidden behind ſome cloud; ſo little notion have they of the globe's being ſpherical. Aſtrology is their grand and favourite ſcience; and the Indian bramins are the almanack-makers, who mark down what they propheſy will be lucky or unlucky days; and ſo infatuated are the Gentoos, that their merchants will tranſact no kind of buſineſs on the days predicted to be unlucky.

The Indians have very little ſkill in phyſic and anatomy. The bramins uſe charms for the expulſion of diſorders; they, however, at the ſame time apply ſimples, and with good ſucceſs: they allow no liquor but water, mixed with caſſia, lignum, or cinnamon.

The mordechin rages ſometimes on the coaſt of Malabar; the patient is ſeized with a violent vomiting and purging, attended with an acute pain in the inteſtines. The cure for this is a red-hot iron applied to the ſoles of the feet.

The Indians are ſubject to the bloody flux, which they cure by the preſcription of ſtewed rice.

Various are the languages and dialects ſpoken in India. The language ſpoken at court is the Perſian; what is deemed the learned language is the Arabian; but none is ſo generally underſtood as the Portugueſe, though much corrupted. Indoſtan, incorporated with a great many Perſian and Arabic words, is ſpoken throughout Indoſtan and other parts of India, though the accent and dialect differ in the ſeveral places where it is ſpoken; the pureſt is ſpoken in the province of Agra.

The Gentoos write with a reed, or calamus, on a fine tranſparent paper: in ſome parts they write with a fine bodkin on the leaves of the cocoa, or palm-tree.

The game of cheſs was invented here: we owe to them the uſe of cyphers, which, though imported among us by the Arabians, came originally from India. The ancient Indian medals, in ſuch eſteem among the Chineſe, prove that the arts were cultivated in India, even before they were known in China.

SECT. V.

Religion of India *in general, and the different Sectaries in particular.*

NOtwithſtanding the ſacred books of the Indians do not produce thoſe inſtances of the marvellous, which ſometimes ſtrike ſo forcibly in the Greek theology, their mythology is very irregular. The religious and philoſophic books of the Hindoos, are called Bedas, which they ſay were formed by God himſelf. They are written in Shanſcrita, a language known only to the Bramins, who confine thoſe writings entirely to their own tribe, and have the general term of Vedam. One of theſe books teaches, that the Deity being abſorbed in the contemplation of his own eſſence, formed the reſolution of creating beings, who might participate of his glory. He ſpoke, and angels roſe into exiſtence, who in concert chaunted the praiſes of their God; harmony reigned in the heavenly regions, when two of theſe ſpirits revolting, they drew a legion after them. The Almighty then drove them to a place of puniſhment, from whence they were releaſed by other angels interceding for them, upon conditions, which at once inſpired them with both happineſs and terror. The revolting ſpirits received ſentence, under different forms, to be puniſhed in the loweſt of the fifteen planets, in proportion to the heinouſneſs of their firſt crime; accordingly each rebellious angel underwent eighty-ſeven tranſmigrations upon earth, before he animated the body of a cow, which holds the firſt rank in the animal tribes, and which they venerate in the moſt diſtinguiſhed manner. In ſome of the countries they do not ſuffer the openly killing of cows; it muſt be done in privacy, and the ſlaughter not talked of*.

The eighty-ſeven tranſmigrations of the angels, before each animated the body of a cow, are looked upon as ſo many ſtages of expiation, preparatory to a ſtate of probation, which commences upon a tranſmigration from the cow's body to an human body. In this ſituation the Almighty enlarges the intellectual faculties, and conſtitutes a free agency; when good or bad actions haſten or retard the time of pardon. The good are at their death re-united to the ſupreme being, and the wicked begin afreſh the æra of their expiation. Hence it appears, that the metemſychoſis is an actual puniſhment, and that the ſouls which animate the generality of the brute creation, are nothing more than wicked ſpirits. This explication, however, is not univerſally adopted in India; for the doctrine of tranſmigration ſeems to have been originally founded rather on hope than on fear. It was probably adopted only at firſt, as an idea which flattered mankind, and would with great readineſs be embraced by men who, under the influence of a delicious climate, began to be ſenſible of the ſhortneſs of life. It muſt naturally be a conſolation to a man far advanced in years, to think he ſhall continue his enjoyments, and that his diſſolution only prepares a paſſage to a freſh ſcene of exiſtence.

There is reaſon to believe, that the Indians were almoſt as civilized when Brama inſtituted his laws, as they are at this time. It is from him the Indians derive their religious veneration for the two great rivers, Ganges and Indus; it was he who conſecrated the cow, whoſe milk is ſo wholeſome and agreeable in hot countries; and to him is attributed the diviſion of the people into tribes; which inſtitution is antecedent to all traditions and known records, and may be conſidered as the moſt ſtriking teſtimony of the antiquity of the Indians. Throughout all Indoſtan, the laws of government, cuſtoms, and manners, form a part of religion, and are all derived from Brama, who was the interpreter of the divinity, and author, through immediate divine influence and direction, of the ſacred books. He preſcribed different ſorts of food for the reſpective tribes: the military and ſome other ranks were allowed to eat veniſon and mutton; fiſh was allowed to ſome huſbandmen and mechanics; and others lived upon vegetables and milk. The Bramins never eat any thing that hath had life. Upon the whole, theſe people are very ſober and temperate. They divide paſt time into four diſtinct ages, and pretend to trace the exiſtence of time through a vaſt ſucceſſion of years. The four ſacred books or bedas, contain an hundred thouſand poetic ſtanzas, each conſiſting of four lines; the firſt treats of aſtrology, natural philoſophy, aſtronomy, and the creation of matter; the ſecond treats of religious and moral duties, and has ſacred ſongs or hymns in honour of the Divinity; the third has for its ſubjects all religious rites and ceremonies, as faſts, feſtivals, penances, purifications, &c. and the fourth comprehends the whole ſcience of theology and metaphyſical philoſophy. However, ſince the riſe of the Mahometan religion, the Bramins have laid aſide the fourth book or beda, as the hereſy of Mahomet, according to them, hath been founded upon that book.

The Bramins will ſuffer no other ſect to read their ſacred books; they are bound by ſuch ſtrong ties of religion, to confine thoſe writings to their own tribes, that were an individual among them detected in reading or interpreting them, he would at a certainty be expelled. The comments of the Bramins on the text, are the ſame as thoſe which have always been on religious books; all the maxims which fancy, intereſt, paſſion, or falſe zeal can ſuggeſt, are to be found in theſe books. Prieſtcraft has taken ſuch faſt poſſeſſion of the people, that their conſciences, actions, and conduct, in ſpirituals and temporals, are lodged in the breaſts of the Bramins, and are at their diſpoſal; for the heads of families are obliged to have one of theſe fathers in their houſes, who never fails to exerciſe that unbounded influence which impoſtors and fanatics always exert over men who have not courage to conſult either their own reaſon or their own feelings. In ſhort, the people are mere mechanics, directed and moved at the caprice and pleaſure of theſe fathers.

Among the Gentoos, about one-third of the year is ſet apart as holidays, which are either feaſts or faſts dedicated to ſome of their gods, of whom they relate the moſt whimſical and abſurd tales, and pretend that they frequently take a trip to the earth upon the moſt trivial occaſions.

The principal deity or divinity itſelf is repreſented as having an infinite number of heads, hands, and eyes, which are emblematical of his knowledge, power, and penetration; and the inferior attributes are figured by almoſt every animal or viſible object in the creation: in particular, wiſdom is repreſented by a ſnake. But the ignorant, not content with one deity, have ſplit their principal divinity into many thouſand parts, and changed each attribute into a ſeparate god.

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* It is imagined, that Pythagoras collected the materials with which he formed his ſyſtem of the *Metemſychoſis* from the religion of the Bramins, as may naturally be ſuppoſed from his great veneration for the ſteer, which he thus deſcribes according to Ovid:

How did the toiling ox his death deſerve,
A downright ſimple drudge, and born to ſerve?
O tyrant! with what juſtice can'ſt thou hope,
The promiſe of the year, a plenteous crop;
When thou deſtroy'ſt thy lab'ring ſteer, who till'd
And plough'd with pains thy elſe ungrateful field?
From his yet reeking neck to draw the yoke,
That neck with which the ſurly clods he broke;
And to the hatchet yield thy huſbandman,
Who finiſh'd Autumn and the Spring began.
From whence, O mortal men, this guſt of blood
Have ye deriv'd, and interdicted food?
Be taught by me this dire delight to ſhun,
Warn'd by my precepts, by my practice won:
And when you eat the well-deſerving beaſt,
Think on the lab'rer of your field you feaſt.
Let plough thy ſteers, that, when they loſe their breath,
To nature, not to thee, they may impute their death.

There are upwards of eighty ſects who ſupport the religious tenets of Brama; in ſome fundamental points they concur, and never diſpute upon any. They live in friendſhip with perſons of all perſuaſions, and admit of no proſelytes; they ſay heaven has many gates, and every one may enter at which he pleaſes.

As to the religion of the Mahometans here, it is the ſame as in Perſia, and is the religion of the court; the Mahometan fanaticiſm, however, having ſubſided here to a degree of rationality and candour, all profeſſions or religions here, through this means, are practiſed with freedom and tranquillity.

There is a ſect among the Mahometans called Ahlaltahkik, or people of certainty, who believe there is no other God than the four elements; which, together with the world and all its viciſſitudes, they aſſert to be eternal; and that mankind, as well as other things, are a compound of thoſe elements, of which they are formed, and into which they return and are diſſipated. This opinion is at the bottom the ſame as that maintained by the arch atheiſt Spinoſa, who ſaid the world was God, or the ſelf-exiſtent being; and that all particular beings, corporeal extenſion, the ſun, moon, plants, animals, men, their motions, ideas, imaginations, and appetites, are all neceſſary modifications of that ſelf-exiſtent being.

The term Gentoo diſtinguiſhes the Hindoos from the Mahometans or Muſſulmen, commonly, though improperly, denominated Moors. The word has its derivation from Gentio, in Portugueſe, ſignifying Gentile.

The Hindoos are divided into four tribes, the firſt and moſt conſiderable of which are the Bramins; of theſe there are ſeveral orders: thoſe who mix in ſociety are for the moſt part very corrupt in their morals; they ſay that the water of the Ganges will waſh away all their crimes; and, as they are not ſubject to any civil juriſdiction, they live without either virtue or reſtraint; except indeed that they have the great character of compaſſion and charity; principles eminently diſtinguiſhable in the mild climate of India. The others, who live abſtracted from the world, are either weak-minded men or enthuſiaſts, and give themſelves up to idleneſs, ſuperſtition, and metaphyſical dreams. We diſcover in their arguments the very ſame ideas which occur in the writings of the moſt famous of our metaphyſicians; ſuch as immutability, indiviſibility, the vital and ſenſitive ſoul, &c. and as this mode of reaſoning was derived from the Greek philoſophers, it is not improbable that the Greeks themſelves might have borrowed this curious ſpecies of knowledge from the Indians; unleſs indeed we rather incline to conjecture, that as the principles of metaphyſics lie open to the capacities of all nations, the natural indolence of the Bramins may have produced the ſame effect in India, as that of the Monks hath done in Europe; notwithſtanding the inhabitants of one country had never communicated their tenets to thoſe of the other. The Bramins are not excluded from government, trade, or agriculture, though ſtrictly prohibited from all menial offices. Theſe tribes are not allowed to intermarry, live, or eat and drink together. Whoever violates this rule is baniſhed as a diſgrace to his tribe. But it is quite otherwiſe when they go in pilgrimage to the temple of Jagrenat or the Supreme Being. At this ſeaſon the Bramins, the Raja, the huſbandmen and mechanics, aſſociate promiſcuouſly, and make offerings; uniting, at the ſame time, in one general ſentiment, that the diſtinctions of birth are of human inſtitution, and that all ſhare alike in the favour or bleſſings of the Almighty.

When an Hindoo is baniſhed and diſgraced, he is forced to join the Hallachores, who are a fifth tribe, or rather the refuſe of all tribes; for they perform the vileſt offices in life, and are held in ſuch general abomination, that on the Malabar ſide of India, if one of them happens to touch a perſon of a ſuperior tribe he receives a dagger in his body, and the laws countenance the deed.

Many of the individuals conſtituting theſe tribes are overwhelmed with the moſt abſurd and laughable fanaticiſm; ſome wallow in the dirt, others put themſelves in painful attitudes, extending their arms over their heads till they are unable to recover their natural poſition; while others continue ſtanding five or ſix days together, till their legs ſwell exceedingly: they enter unanimouſly into an agreement never to comb their hair, or waſh their bodies; thinking, by thus diſgracing nature, they obtain the pleaſure and approbation of heaven. Such are the deſcendants of the ancient Brachmans, whom antiquity never ſpeaks of but with admiration; becauſe the affectation of auſterity and myſtery, and the privilege of declaring the will of heaven, have impoſed upon the vulgar in every age. The Brachmans were looked upon as the friends of the gods, and the guardians of mankind; wherefore an unlimited veneration was paid to them; even princes conſulted them on any momentous concerns, from an opinion that they were inſpired.

The four tribes, or claſſes of Hindoos, are thus diſtinguiſhed:

1. The Bramins, who received their name from Brinha. This claſs is the moſt noble, as it proceeded from the head of Brinha when he created the world. It is allegorical of their ſuperiority over the other claſſes.

2. Sittri, or the Military. This claſs is ſaid to have proceeded from the heart of Brinha, which derivation is ſaid to be emblematical of the courage neceſſary to warriors.

3. Bice, or the Trader. This claſs is figuratively ſaid to have ſprung from the belly, as trade ſupplies mankind with the neceſſaries of life.

4. Sudder, or Labourer, which claſs is typified by having ſprung from the feet, pointing out by implication the menial ſituation of thoſe who belong to it.

The Harri, or Hallachore claſs, or caſt, are the refuſe of both Mahometans and Gentoos, and their only employ the moſt baſe or menial offices. The people of this claſs, as they are excluded from all ſociety among the Indians of every denomination, are glad to find refuge in the lap of any communion; they therefore turn Roman Catholics, and, indeed, there are few other proſelytes that the miſſionaries can boaſt. It may from hence be preſumed, that the black Roman Catholics in general are converts more from compulſion than inclination, and make a virtue of neceſſity when they change their religion. If a married woman commits ſome very atrocious crime, her huſband immediately cuts off her hair, which is the greateſt mark of infamy with which ſhe can be branded. After ſuch an ignominy, none will converſe, or be connected with her; ſhe therefore flies to a prieſt, and turns Roman Catholic, in order not to be totally excluded from ſociety.

The Hindoos, or Gentoos, are conſiderably more numerous than the Mahometans. Avarice is their chief paſſion; a paſſion which prevails, for the moſt part, in perſons of weak bodies and little minds.

The lateſt writer upon this ſubject, which we have ſeen, thus deſcribes their character:

"To ſum up their general character in few words; they are gentle, patient, temperate, regular in their lives, charitable, and ſtrict obſervers of their religious ceremonies. They are ſuperſtitious, effeminate, avaritious, and crafty; deceitful and diſhoneſt in their dealings, void of every principle of honour, generoſity, or gratitude. Gain is the predominant principle; and as a part of their gains, beſtowed in gifts to their prieſts, or charities to the poor, will procure their pardon, they can cheat without fearing the anger of their gods."

The diviſion of the Gentoos into tribes or claſſes, diſcovers a ſtriking peculiarity in their government and religion. The tribes are headed by a chief, who is in ſome degree reſponſible for the conduct of thoſe under him; and individuals, on proper occaſions, are ſometimes ſummoned to aſſemble together, in conformity to the requiſitions of government.

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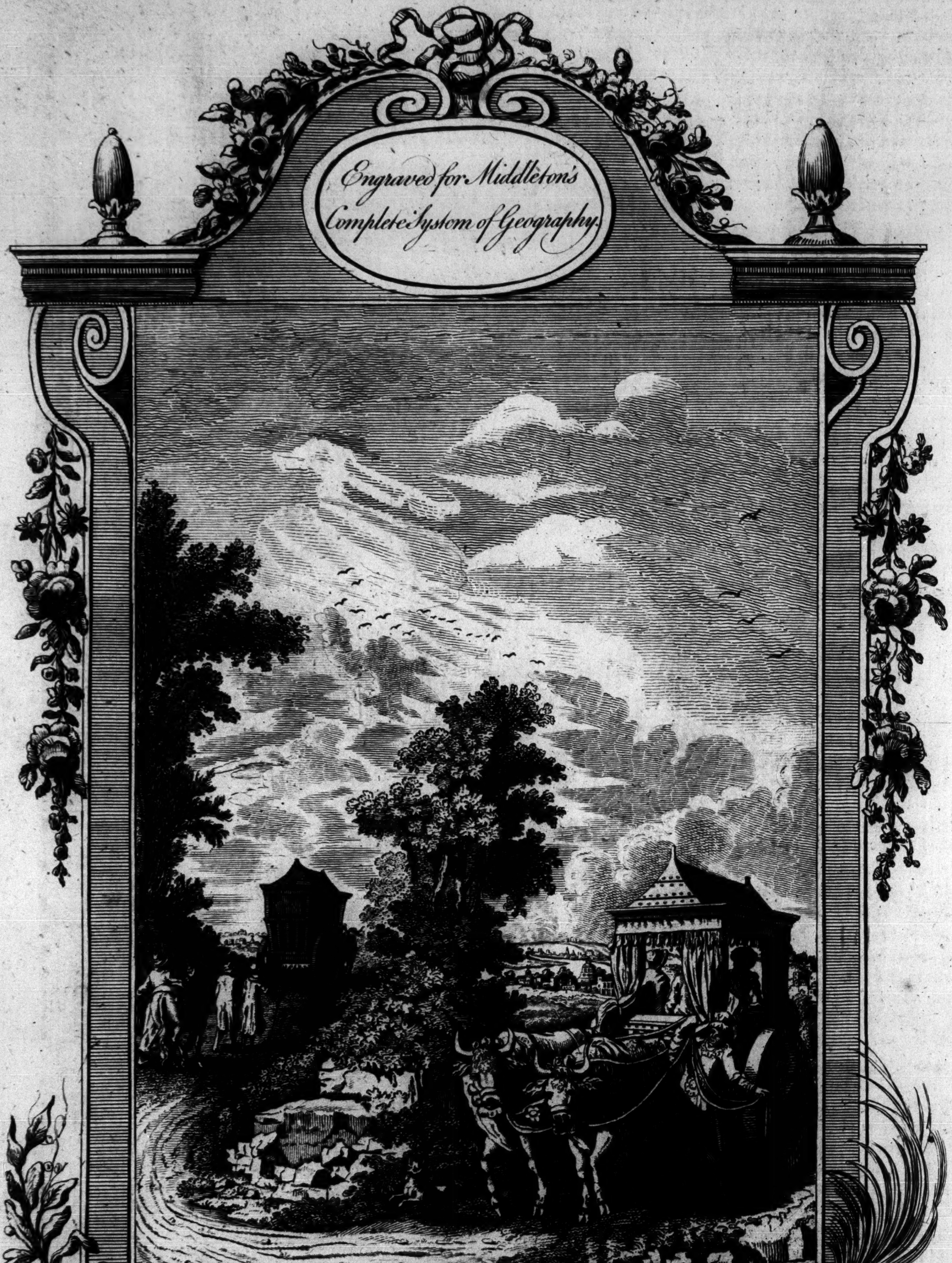


Engraved for Middleton's Complete System of Geography.

The **GREAT MOGUL** riding in a Chariot of State, Drawn by Oxen.

SECT. VI.

Of the Government and Conſtitution, civil, military, &c.

THE authority of the Great Mogul is ſo extenſive and deſpotic, that both the lives and fortunes of his ſubjects are wholly at his diſpoſal. Civil ſlavery hath been here added to political ſlavery; the ſubject oppreſſed, has no law to protect him. Here a man ſcarce dares to think; his ſoul is ſo much debaſed, that its faculties are deſtroyed; deſpotiſm debaſes and ſtifles every kind of ſentiment. The ſubject is not maſter of his own life; he is not maſter of his own underſtanding; he is debarred from all ſtudies that are ſerviceable to human kind, and is only allowed ſuch as are calculated to enſlave him. He is not maſter of his own field; the lands, and their produce, belong to the ſovereign; and the peaſant muſt be contented, if he can earn juſt enough to keep himſelf and his family with a common degree of decency. He is not maſter of his own induſtry; every artiſt, who has been ſo unhappy as to betray his talents, lives in dread of being fated to ſerve the monarch, or ſome powerful courtier, who hath purchaſed a right to uſe and employ him as he thinks proper. He is not maſter of his own money; he is forced to conceal it in the earth, by way of ſecuring it from the tyrannic hand of power. The will of the Mogul is the only law of his ſubjects; it decides all law-ſuits, without any perſon's daring to call it in queſtion, on pain of being deprived of life. At his command alone, the greateſt perſonages are put to death, and their poſſeſſions taken from their families. No doubt this abſolute and tyrannical authority, with which the Indian is every where oppreſſed, muſt ſubdue his ſpirit, and render him incapable of thoſe efforts which courage requires. The climate of Indoſtan is another obſtacle to any liberal exertion; the indolence it inſpires is an invincible impediment to great revolutions and vigorous oppoſitions, ſo common in the northern regions: the ſoul and body, equally enervated, have only the virtues and vices of ſlavery. Since then the climate hath ſo powerful an effect over both mind and body, its influence muſt bear a mutual analogy to the different heights of the ſoil on which a man breathes, independently of other local cauſes, which muſt make ſome exceptions to the general rule. This is a received opinion with regard to the vegetable ſyſtem. In many inſtances, the heighth of the ſoil is determined by knowing the plants which grow upon it; and the heighth of ſoil being given, we may tell what plants it produces. Theſe facts are generally admitted; for better obſervations have been made upon plants than men. But to return to our ſubject.

When the ſun riſes, the emperor of Indoſtan ſometimes appears at a window, when all the great men of his court are obliged to attend in his apartments to do him homage. At ſun-ſet he alſo appears at a window, and receives the acclamations of the people. The principal officers of his empire are the prime vizir, the firſt ſecretary of ſtate, the treaſurer, the chief of the eunuchs, the general of the elephants, and the maſter of the wardrobe.

No perſons muſt preſume to enter the imperial palace, except the rajas and great officers, who pay a moſt profound reverence to the emperor, and proſtrate themſelves when they depart from him.

No pomp, magnificence, or luxury, is comparable to the oſtentatious brilliancy of the Great Mogul when he appears in public. He ſits upon a throne of gold, glittering with precious ſtones: the throne and monarch are both upon the back of an elephant; which elevation gives the emperor ſuch an air of grandeur, as muſt ſurpaſs the conception of any European who has not ſeen him.

As the elephant moves ſlowly on, the people fall proſtrate before their great and mighty prince. Thus, by dazzling the eyes of his ſlaves, and inſpiring them with terror, he ſupports his deſpotic authority.

On the ſhield of this ſplendid deſpot are diamonds and rubies; on his head a gaudy turban; and on his neck a rich chain of pearls. Beſides a ſword, he has a quiver of arrows; and on the right and left ſide of him hang rubies or diamonds: he holds a ſtaff in his hand, adorned with drilled diamonds. He has rich bracelets on his wriſts, as well as above his elbows; and on his fingers are coſtly rings.

When the Mogul marches at the head of his troops, he is attended by about an hundred elephants, richly capariſoned, and ten or twelve thouſand men. In the centre, either on an elephant, or a fine Perſian horſe, rides the emperor. When he goes into the country, he is ſeated in a covered chariot drawn by oxen.

The emperor has under him four principal ſecretaries of ſtate, namely,

1. The Bagſci, who has the care of the army, and whoſe duty it is to obſerve that the governors of the reſpective provinces duly pay their ſoldiers, and preſerve the proper number of men in each regiment.

2. The Adelet, who ſuperintends the conduct of the emperor's miniſters, and inſpects the deciſions of the judges.

3. The Divan, who divides the land to the reſpective officers of the provinces, and ſuperintends their conduct over the people.

4. The Caſaumon, or High Treaſurer, who, once a week, lays the accounts of the different provinces before the emperor.

The ſons of the emperor are ſtiled ſultans, and his daughters ſultanas; the nabobs are viceroys or governors of provinces; the next in rank have the title of khan, or cawn: the great officers in the army are ſtiled omrahs; and a chief, or general, is called mirza. The ſubah of the decan hath the ſuperintendence of all the Mogul governors within his juriſdiction, and whoſe ſupreme vice-royalty is made up of ſeveral provinces, which were formerly ſo many independent ſtates. The women in the emperor's ſeraglio are upwards of a thouſand: he allows himſelf four real wives, and generally marries ſome of his own ſubjects: the firſt ſon of either wife is heir to the empire, though the crown is uſually enjoyed by him whoſe ſword can do moſt execution. The ſultans are married when about 12 or 14 years old, and are afterwards ſent to different governments, the heir to the throne excepted, who ſtays at home. The ſultanas, who are reſtrained from marrying, are educated very liberally; and, in conſequence of their reſtriction from marriage, great indulgences are often given to thoſe princeſſes. The governeſſes of theſe ladies have frequently no inconſiderable ſhare in the government; for great offices are often diſpoſed of through the ſole influence of theſe women, each of whom, indeed, hath a title anſwerable to ſome conſequential department, and correſponds with the miniſter whoſe title ſhe bears. The emperor, in retirement, is attended and ſerved entirely by women.

Sound reaſon ſufficiently intimates to mankind, that upon their multiplication in the world, their honour, peace, and ſafety, could not ſubſiſt without the eſtabliſhment of civil government; which cannot be underſtood without a ſupreme authority. The ſovereign authority, whether it reſides in a ſingle perſon, or in a council, as in a proper or particular ſubject, produces different forms of government. One ſpecies or form of government is, when the ſovereignty is lodged in a council, conſiſting of all the members, and every member has the privilege of a vote; which is called a democracy: another is, when the ſovereignty reſides in a council compoſed of ſelect members, and is called an ariſtocracy: a third is, when the ſovereignty is lodged in the hands of one man, and is called a monarchy. In a democracy the ſovereign is ſtiled a people: in an ariſtocracy the power is in the optimates, nobles, or ſenators: but, alas, in the third, the whole centers in one man, who is ſtiled the monarch; and ſuch is the Great Mogul; who conſiders other princes ſo greatly inferior to him, that, like the other Aſiatics, he has too much pride to ſend them ambaſſadors; nor are ambaſſadors treated as the repreſentatives of their ſovereigns, but merely as meſſengers. The letters of the emperor are received with as great humility and reverence as if he himſelf was preſent; for the governor to whom they are ſent, on receiving information that they are on the road, ſets out with his whole retinue to meet the bearer of them, and no ſooner comes within ſight of him than he gets off his horſe, and proſtrates himſelf on the ground.

In all capital caſes the emperor decides himſelf, as his viceroys do in their different governments. Though there are no written laws, particular puniſhments are inflicted for particular offences. Murder and robbery are puniſhed with death; but the mode of executing is entirely in the will of the Mogul or his viceroy. Some offenders are beheaded, ſome hanged, ſome impaled upon ſharp-pointed ſtakes, and other trampled to death by elephants.

The poor criminal, who is doomed to ſuffer exceſſive torture, has the bones of his legs and arms broken by the elephant, who kicks him in thoſe parts with his heavy foot, and then leaves the victim to expire. There have been inſtances of delinquents being torn into pieces by dogs in the empire of Indoſtan.

A court of juſtice is held at certain times, for determining diſputes relative to property, and other controverſies among the people. It is called the Durbar, and is a large building, open on one ſide for the admiſſion of ſpectators. Hither the perſon injured repairs, and addreſſing himſelf to the court, calls out with an audible voice for juſtice againſt the offender. As ſoon as he is obſerved by the judge, he proceeds to the upper end of the court, and relates his grievances with all the humility he is maſter of, as the favour of the judge is his only dependance for redreſs. This degree of flattery, however, will not operate without it is attended with pecuniary compliments; and that party which outvies the other, in this particular, is ſure to obtain a conqueſt over his adverſary: ſo that the grievance of the complainant is often encreaſed by advancing one part of his property in expectation of obtaining the other.

Courts are likewiſe held for the adminiſtration of juſtice in every town and village, the principal perſon of which acts as judge, and determines all diſputes within his diſtrict; the determination, however, is generally formed in favour of him who diſplays the greateſt liberality.

Law-ſuits are here very quickly adjuſted, as the whole power of deciding is ſolely veſted in the judge, whoſe principle is avarice, and whoſe ſoul is a ſtranger to tender or equitable ſentiments.

When the great Mogul himſelf holds a divan or public court, he is ſeated on the muſtnud, which is a kind of ſtage elevated to the height of about two feet, covered with a ſuperb cloth, embroidered and fringed with gold. In the center of the muſtnud is placed an oblong plate of ſilver gilded, turned up at the edges, and reſembling a tea-board, upon which the *Conqueror of the World*, for ſo the Mogul ſtiles himſelf, ſits croſs legged like a taylor. His officers ſurround him, his courtiers adulate him, and the unfortunate petition him. As there is ſomething ſingular in the ceremonial of the latter, it may be entertaining to particularize it.

The petitioner is obliged to leave his ſlippers on the outſide of the door, and to advance barefooted in token of humility; he then makes three ſalams, or ſalutes, to expreſs his profound veneration, bows his forehead to the ground, and preſents his petition together with a purſe of gold, as the one would be uſeleſs without the other, for the firſt only contains a detail of grievances, but the latter is filled with that perſuaſive eloquence which alone can induce the monarch to redreſs them. The petitioner on giving the paper or purſe uſually ſays, "Read this my petition, the day will come when all petitions ſhall be read." If the Mogul does not chuſe to receive the petition, he frowns and turns away his head; but if the petitioner finds favour in his ſight, that is, if the bribe is ſufficiently large, and the miniſters have been previouſly well fee'd, he ſmiles and gives a gracious nod of approbation. The Mogul does not, however, always redreſs the grievance when he receives the memorial and its golden attendant, but is frequently ſo charmed by the rhetoric of the latter, that he puts the object of oppreſſion to the trouble and expence of repeating the former.

Such is the determination of juſtice in India!

————the balances ſhe holds
Are not to weigh the right of the cauſe, but
The weight of the bribe: ſhe will put up her
Naked ſword, if thou offer her a golden ſcabbard.
LILLY'S MIDAS.

Two grand and ſolemn feſtivals are celebrated every year in honour of the Mogul. The firſt, which commences with the new year, continues about 20 days. Before the royal palace a ſplendid theatre is built, which the emperor aſcends, and ſeating himſelf on a cuſhion decorated with pearls and gold, receives the preſents brought to him from his people. The other feſtival is held on his birth day, when he dreſſes himſelf in his gaudieſt apparel, and enters a magnificent pavilion, attended by his courtiers, where are two large ſcales, the chains of which are of maſſy gold adorned with jewels. Into one of theſe ſcales the emperor places himſelf, in order to balance or preponderate the other, which is filled with rubies, emeralds, pearls, gold, ſilver, fine ſtuffs, cinamon, cloves, herbs, &c. and an exact account is taken of the difference of his weight from the laſt year; if he weighs more the preſent year than the laſt, the people ſhout and rejoice; if leſs, they manifeſt every expreſſion of concern.

Towards the concluſion of the firſt-mentioned feſtival, the emperor diſtributes his bounties among the grandees and others, conſiſting of offices and dignities, and which he generally beſtows on thoſe who have made him the moſt conſiderable preſents. The ſecond concludes with the diſtribution, from the hands of the Mogul, of golden almonds, and other artificial fruits formed of that precious metal; and to the poor he diſtributes ſmall pieces of money.

With reſpect to the Indian camps, the ſoldiers make up the ſmalleſt part of them: they are always pitched in one form, and are nearly round. Every trooper is attended by his wife, his children, and two ſervants; one of the ſervants to look after his horſe, and the other to forage. The train of the generals and officers is proportioned to their ambition and vanity. The ſovereign himſelf, more intent upon making a parade of his magnificence than upon the emergencies of war, when he takes the field, is attended by his ſeraglio, his elephants, his courtiers, and almoſt all the inhabitants of his capital. To provide for the wants, or fancies, or luxuries of this mixed concourſe, a ſort of town is formed in the centre of the army, full of magazines and other articles. In ſhort, here are ſhops, and all ſorts of trades are carried on as in a city. A detachment always marches before the army, and clears the ground: the whole circumference ſeldom takes up leſs than 20 miles; for the ſoldiers alone generally amount to about 100,000. The tents are commonly white, except the Mogul's, which is red, and is higher than the reſt: it is encompaſſed by an encloſure about 10 or 12 feet in height, guarded by the houſehold troops. The tents of the officers encircle the emperor's, and are arranged according to the reſpective rank each bears in the army. The camp ſeldom moves 10 miles at a time; nor is there any order obſerved in marching: every ſoldier goes on as he pleaſes, only following the corps to which he belongs: he is often ſeen carrying his proviſions upon his head, with the veſſels for dreſſing them; whilſt his arms are carried by his wife, who is commonly followed by ſeveral children. The camp fixes, if poſſible, at a place where there is a plenty of water; and the army hath frequently a number of barges, placed on carriages that follow the camp, and theſe are uſed by the Mogul when he takes his pleaſure upon lakes or rivers; he alſo hath with him hawks, dogs, and leopards bred for the game. In theſe marches ſome of the emperor's ladies are carried incog. either in ſome kind of cloſe carriage, or in ſmall towers placed on the backs of elephants, and are attended by proper guards appointed for that purpoſe.

The troops of the Mogul are principally furniſhed by the rajahs; he has ſeveral regiments called houſehold troops, which are his body guards. There are alſo the guards of the golden mace, of the ſilver mace, and the iron mace; theſe carry maces, and are all choſen men, who have diſtinguiſhed themſelves by their valour. But the moſt reſpectable and honourable body among the emperor's forces is a regiment of 4000 men called the emperor's ſlaves; theſe are the principal of the houſehold troops or body guards; and their daroga or commander is a perſon of very great authority.

The arms of the cavalry are a ſabre, a dagger, a bow and quiver of arrows, a lance, a kind of carbine, and a ſhield: thoſe of the infantry are a ſword and dagger, a bow and arrows, a ſhield, and either a pike or muſket. They have alſo, as hath before been obſerved, ſmall guns which they fire from the backs of elephants. Added to all theſe, they have an heavy artillery; though it muſt be confeſſed they are obliged to have European gunners to manage it.

To provide for the oſtentation and pomp of a camp, the whole country is in agitation, and orders are iſſued for the bringing in proviſions from every quarter to ſupply it: there is always great confuſion in its operations; and a famine, with contagious diſtempers, frequently attend it. There are beſides conſiderable loſſes ſuſtained in men, beaſts, and implements of war, in the croſſing difficult roads, and particularly in paſſing over rivers; for, in the rainy ſeaſon, the rivers become ſo rapid, that the landing-place is often a mile below the place of embarkation.

The natives of Indoſtan engage in war as ſeldom as poſſible, notwithſtanding they affect a ſtrong paſſion for military glory. Thoſe who in battle have had the good fortune to obtain ſome marks of diſtinction, are excuſed from ſerving for ſome time, and there are few who do not avail themſelves of this privilege.

The general ill ſucceſs of the Indian armies in battle is owing to their being unacquainted with regular diſcipline; for the action is no better conducted than the preparations for it. The cavalry, in which conſiſts the whole ſtrength of an Indian army, (for the infantry are on ſo low a footing as to be held in general contempt) are uſeful enough in engaging with their ſabres, but cannot ſtand the fire of muſquetry or cannon: they are afraid of loſing their horſes, which are moſtly Arabian, Perſian, or Tartarian, and in which their whole fortune conſiſts; they are ſo fond of them, that ſometimes they will go in mourning for the loſs of them.

They are terrified with the artillery of an enemy, at the ſame time that they have a moſt high opinion of their own, which they neither know how to tranſport or any way make uſe of. Some of their great pieces, to which they give pompous names, will carry balls of 70 pounds, and rather obviate than accelerate the obtaining a victory; for when the Europeans march round them with their light field-pieces, they put them into the greateſt confuſion.

Every rajah, as well as the ſovereign, rides on an elephant; and the eyes of the whole army are fixed upon their prince: if he falls in battle, it is concluded that he is certainly ſlain, and the troops all diſperſe: this affords the Europeans an opportunity of ſubverting the operations of the enemy, and of obtaining a conqueſt from the moſt trifling armament.

Notwithſtanding they have conſiderably ſuffered by being ſurpriſed in the night by the enemy, yet they have never eſtabliſhed a neceſſary vigilance in their camp; for at night they eat a prodigious quantity of rice, and take ſtrong opiates which intoxicate them, and plunge them into a dead ſleep, when they ought to be on their guard againſt their more watchful and political enemy.

They think that the opiates warm their blood, and animate them to heroic actions; and in this temporary ſtate of intoxication they, in their impotent fury, as well as dreſs, (for the whole eaſtern dreſs has in it an effeminacy) bear a nearer reſemblance to women controuled by enthuſiaſm, than to men of ſpirit and military proweſs.

SECT. VII.

Of the Trade, foreign and domeſtic, Manufactures, Revenues, Coins, Weights, Meaſures, &c.

THE merchants of Indoſtan carry on a moſt briſk and flouriſhing trade to Perſia and the Red Sea, ſupplying both Perſia and Turkey with all the rich merchandize of India; in return for which they import pearls, carpets, and other Perſian commodities, but chiefly treaſure, to a vaſt amount.

Revolutions in Aſia are ſo frequent, that trade cannot be carried on in the ſame continued track as it is in Europe.

The Indians make uſe of European ſhips for the importation of their treaſure, by way of ſecurity from the aſſaults of pirates. They do not univerſally obſerve one and the ſame method in painting their cottons; either becauſe there are ſome niceties peculiar to certain provinces, or becauſe different ſoils produce different drugs for the ſame uſes.

The chief manufactures of Indoſtan are calicoes, ſilks, and muſlins: we import from thence indigo, ſalt-petre, opium, pepper, &c. &c. with diamonds and other precious ſtones. The articles taken from Europe thither are gold and ſilver lace, Engliſh broadcloth, ſword-blades, looking-glaſſes, knives, tin-ware, brandy, beer, &c. &c. All the goods carried to India, however, are trifling in proportion to the bullion and foreign coin taken thither.

The goldſmiths are a very ingenious ſet of people, and will imitate with great nicety any work performed in Europe.

In ſome parts the natives forge very good blades of ſwords and poinards; they, however, have neither clocks nor watches.

The cement uſed in houſe-building is made of ſea-ſhells, and is harder than brick-work; they cover the tops of flat-roofed buildings with it, through which no bad weather can penetrate; and with this ſame cement they frequently lay the floors of their rooms.

The foreign trade of Coromandel is not in the hands of the natives. In the weſtern part indeed there are Mahometans who ſend veſſels to Achen, Merguy, Siam, and the eaſtern coaſt: excluſive of ſhips of conſiderable burthen employed in theſe voyages, they have ſmaller embarkations for the coaſting trade for Ceylon, and the pearl fiſhery. The Indians of Maſſulipatan turn their attention another way: they import white calicoes from Bengal, which they dye or print, and diſpoſe of them again at the places from whence they had them at a very conſiderable profit. Excepting theſe tranſactions, the trade is entirely veſted in the hands of the Europeans, whoſe only partners are a few Armenians and Banians.

The quantity of calicoes exported from Coromandel to the ſeveral ſea-ports of India, may be eſtimated at 3500 bales: of theſe the Engliſh carry 1200 to Bombay, Malabar, Sumatra, and the Philippine iſles; the French 800 to Malabar, Mocha, and the iſle of France; and the Dutch 1500 to their ſeveral ſettlements. Coromandel ſupplies Europe with 9500 bales; 3000 of which are brought by the Engliſh; 3200 by the Dutch; 2500 by the French; and 800 by the Danes.

The principal employment throughout India is weaving, but the greateſt manufactory is at Daca in Bengal, where the fineſt calicoes, muſlins, and dimities are made. It is to be obſerved, that thoſe manufactured for the immediate uſe of the Great Mogul himſelf, and his zanannahs, are of exquiſite workmanſhip, and of ten times greater value than any that are permitted to be ſold either to natives or foreigners.

The filligrane is admirable, the workmanſhip coſting infinitely more than the metal itſelf; it is not perforated as with us, but cut into ſhreds and joined with ſuch inimitable art, that the niceſt eye cannot perceive the junctures.

The embroidery and needlework are infinitely ſuperior to any thing of the kind done in Europe, but it is remarkable, that the embroiderers and ſempſtreſſes, if we may be permitted ſo to call them, are all men, whoſe patience is as aſtoniſhing, as their ſlowneſs is ſingular.

The gold and ſilver ſilks, and gauzes, are manufactured at Benaras, but their richneſs exceeds their elegance; they are executed without taſte, and make a very dull appearance when finiſhed, wanting the delightful gloſs, and vivid colours, which ſo greatly enliven, and give ſuch ſpirit and beauty to the ſilks and gauzes of Europe and other places.

The exceeding ſlowneſs of the manufacturers renders moſt of the commodities of India very expenſive; none will work but when abſolute neceſſity compels them to it. So that when a merchant has occaſion for any article, he is obliged to ſend for the maker, furniſh him with materials to proceed, and advance him the money that his labour will amount to previous to his entering upon the buſineſs. The work is then miſerably tedious, both from the natural indolence of the workman, and his want of proper tools. For though the Indians feel the inconvenience of the latter, they are too idle to think of inventing ſuch as would be better adapted to the work, or calculated to facilitate the buſineſs with more eaſe and greater expedition. They are yet unacquainted with the uſe of a loom, and by the union of an inactive diſpoſition, and the moſt abſurd prejudices in favour of old cuſtoms, an eaſy day's buſineſs becomes a tedious week's labour.

They copy with exactneſs, but have neither genius to invent, or ingenuity to improve. Hence their works are admirably neat without being pleaſingly elegant; and diſplay the moſt exquiſite fineneſs, without the leaſt delicacy of taſte.

How unlike is the indolence of theſe warm climates to the unremitting induſtry purſued in colder regions, where

> "The chiefeſt action for a man of ſpirit
> "Is never to be out of action.—We ſhould think
> "The ſoul was never put into the body,
> "Which has ſo many rare and curious pieces
> "Of mathematical motion, to ſtand ſtill.
> "Virtue is ever ſowing of her ſeeds
> "In the trenches for the ſoldier; in the wakeful ſtudy
> "For the ſcholar; in the furrows of the ſea
> "For men of that profeſſion; of all which
> "Ariſe and ſpring up honor."

At Surat they are very ſkilful in the ſhip-building art, though it muſt be acknowledged, their naval as well as their other architecture, is rather aukward and clumſy. Their veſſels are made of a wood called teak, which is as durable and ſolid as oak, and their maſts come from the coaſt of Malabar; their ropes are produced by the fibres of the cocoa-nut tree, and their ſail-cloths from their cotton manufactures; they uſe the gum of the damar tree for pitch, and their anchors are for the moſt part European; and indeed the moſt valuable of their cordage is the produce of Europe. The ſmall veſſels that are uſed along the coaſt of Malabar, are made of the above wood, the planks being faſtened together with cords; they are flat at the bottom, and have not any rudder.

The Mogul's revenue is ſuppoſed to have amounted to about forty millions per year, before Nadir Sha committed his depredations in the empire, who deprived it of many of its treaſures, and by enfeebling the ſovereign's authority, enabled ſeveral nabobs to emancipate themſelves from his power. The revenues ariſe from the cuſtoms of the ſea-ports, the produce of the fields, the devolution of the eſtates to the crown, the preſents from ſubjects, &c. &c.

We ſhall now treat of the coins, which are the rupee, the gold moor, the pagoda, the fanam, and pice; the value of the rupee, a ſilver coin, is two ſhillings and three-pence; the gold moor is worth about fourteen rupees; the pagoda is valued at nine ſhillings, and is ſo called from its being ſtamped with the figure of a pagoda; the fanam, a ſilver coin, is worth three-pence; and the pice, which is a copper piece, is valued at about a halfpenny. Foreign coins are alſo current; but for trifling articles, they ſometimes make uſe of courees or ſea-ſhells, or blackmoor's teeth, threeſcore of which are valued at about a halfpenny. Capital ſums are reckoned by lecks or lacks, carons or carols, and arabs; the former is an hundred thouſand rupees; a caron is an hundred lecks, and an arab is ten carons. They make a threefold diviſion of intereſt; one of which is vice, another neither vice nor virtue, and a third virtue: this is their manner of expreſſion. The intereſt that is vice, is four per cent. a month; and the intereſt that is virtue, one.

As to their weights, the common weight at Surat is the ſeer, about thirteen ounces; but as their weights differ in almoſt every port, and ſometimes even in the ſame port, we cannot with any degree of accuracy ſpecify them.

The coſs, with which they meaſure their land is about an Engliſh mile and an half. In liquid and dry meaſures, one meaſure is a pint and a half; eight meaſures are one mercall, or twelve pints; and 400 mercalls are one garſe, or 600 gallons.

SECT. VIII.

Roads, Method of Travelling, &c.

THEIR roads are not laid out as with us; in the open countries they travel over deep ſands, which in the fair ſeaſon are intenſely hot about noon. At the end of every tenth or twelfth mile, however, there is a caravanſera or choultery, for the convenience of travellers, with a reſervoir or tank of water near it; and people, in the neighbouring villas, often order fires to be made for the travellers to dreſs their proviſions. A caravanſera is a houſe conſiſting in general of two rooms; and the rich people who travel ſpread their carpets and ſleep in one of them, while their ſervants prepare their proviſions in the other.

Perſons in opulent circumſtances ride in their palanquins on the roads, carried by eight or ten men, who are called cooleys, and who are at proper times relieved by others. As there are no inns upon the road, the traveller takes care to furniſh himſelf with moſt of ſuch neceſſaries as he thinks he ſhall have occaſion for. Morning and evening are the uſual times of travelling. The cooleys are hired on purpoſe, and have not more than three-pence per day each, and their proviſion; though they travel at the rate of four or five miles an hour, and are almoſt naked.

Beſides theſe cooleys, it is cuſtomary to have a guard of muſqueteers, for the ſecurity of the traveller from robbers and wild beaſts.

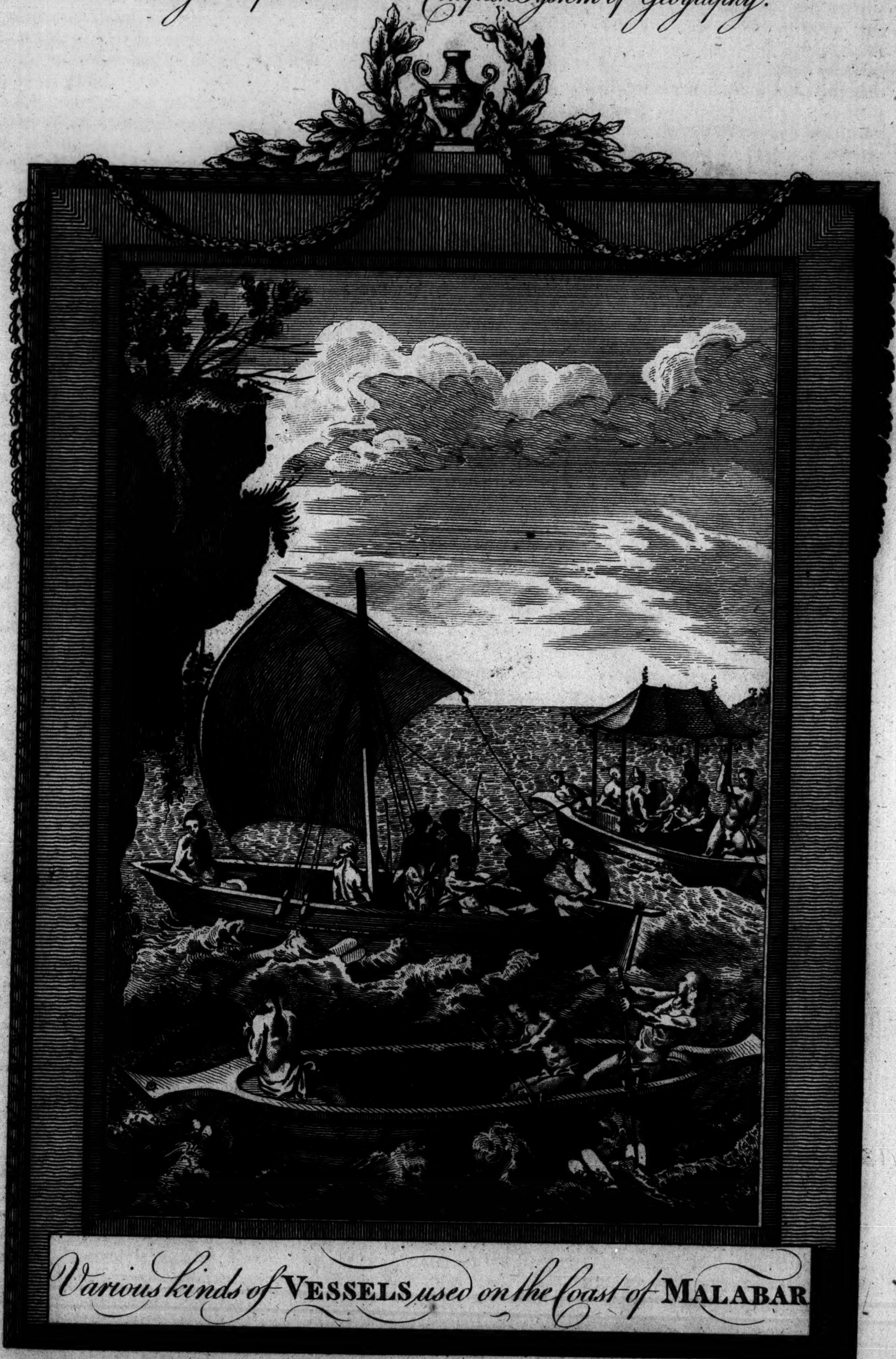
Here are no ſtated poſts, but letters are diſpatched by expreſſes; and the bearers of them, who travel with amazing expedition, are very moderate in their charges.

SECT. IX.

Of the Provinces and Cities of Indoſtan, &c. particularly Dehli and Agra, with a particular Account of a Battle fought between Men and Beaſts, &c.

IN the midland provinces of Indoſtan, the only places worth mentioning, are the cities of Dehli and Agra. The city of Dehli, or Delli, capital of the province of Dehli, ſituated in the heart of the empire, is in 78 degrees eaſt longitude from London, and in 26 degrees north latitude: it ſtands in the form of a creſcent on the river Gemma, which divides it; and it is diſtinguiſhed into three towns, lying within about 120 miles north of Agra, in a fine plentiful country, where the air is more cool and ſalubrious than at Agra. The firſt town that was built, is ſaid to have had nine caſtles and fifty-two gates. At ſome diſtance is a ſtone bridge, and a delightful plantation of trees, leading to the ſecond town, which was taken from the Indians by the firſt Mogul conqueror. This was adorned and enriched by ſeveral magnificent ſepulchres of the Patan princes, as well as other ſtately monuments, which were all demoliſhed by Shah Jehan, father of Aurengzebe; but the latter rebuilt the town, and called it Jehan-Abad, transferring the ſeat of the empire hither from Agra, where the heat of the ſummer was too violent. The third town, which was erected cloſe to the ſecond, and formed out of its ruins, was called Dehli by the Indians, inſtead of Jehan-Abad, the baſis of which was ſaid to have been laid in blood, as the throats of malefactors were cut, by Jehan's order, "the better, he ſaid, to cement the ſtones." He ſpared no expence whatever to adorn and beautify the gardens belonging to the royal palace, which was formed by an ingenious Venetian, after an Italian model.

Engraved for Middleton's Complete System of Geography.



Various kinds of **VESSELS** *used on the Coast of* **MALABAR**

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The city of Dehli is entered by a long ſtreet, with arches on each ſide of it, under which are the ſhops of the tradeſmen. This ſtreet leads directly to the palace, at the entrance of which are a couple of elephantic figures, on whoſe backs ride two famous rajahs, repreſentatives of two brothers, who loſt their lives in bravely defending certain towns laid ſiege to by Eckbar. The palace wall, which is of hewn ſtone, with battlements, and every tenth battlement having a tower, is not much leſs than two miles in circumference. The ditches encompaſſing the wall are full of water, and are likewiſe faced with hewn ſtone.

Into the firſt court of the palace the great lords and other grandees enter, mounted on their elephants, richly capariſoned. This court has an avenue to a paſſage adorned with brilliant porticos, underneath which are ſmall apartments for the accommodation of the guards. On each ſide of the paſſage are apartments for ladies, and the halls of juſtice. In the centre there is a fine canal, formed elegantly, at proper diſtances, into leſſer baſons. This grand paſſage leads to a ſecond court, where the omrahs are ſeen mounting guard in perſon. On entering a third court, the divan is ſeen in full view, and here the emperor gives audience. This ſtructure, which is open on all ſides, and arched at top, is ſupported by about 30 marble pillars, which are moſt beautifully painted with flowers. It has a grand hall, aſcended to by a flight of marble ſteps; and in the centre of this hall is a ſort of alcove, richly ornamented, in which the emperor is ſeated on a throne glittering with diamonds.

There are many other public edifices in this city, the moſt diſtinguiſhed of which is a ſpacious moſque, and a very magnificent caravanſera. The latter of theſe was erected by a Mogul princeſs. It is ſituated in a large ſquare, and ſurrounded by arches ſupporting open galleries, where the Perſian, Uſbeck, and other foreign merchants lodge, in very commodious apartments, and who have alſo warehouſes for their effects.

The houſes of the great, which are on the banks of the river, or in the ſuburbs, are ſpacious and airy, having large courts, cellars, gardens, groves, ponds, fountains, and enormous fans on each ſide for the purpoſe of cooling the air.

The houſes of the poorer ſort of people are built with clay, and thatched, but have convenient courts and gardens.

There are beſides theſe a great number of ſmall cottages built of clay and ſtraw, which are chiefly occupied by thoſe who deal in proviſions. Theſe are ſo numerous, and in ſuch cluſters, that fires often break out, and great damage is done, as well as many lives loſt.

Here is a market for all ſorts of green and dry fruits, which are brought from Perſia and other countries, but they are in general exceeding dear; melons in particular will fetch from ſix to eight ſhillings each.

There are not any mechanics in this city, not from want of ſkill in the people, but from the ill-treatment of the omrahs, who, if they can meet with them, oblige them to work and reward them according to their own diſcretion. The rajahs, and many others of the principal inhabitants, are exceeding wealthy; their moſt eſtimable poſſeſſions are jewels, which they take particular care ſhall be faithfully tranſmitted to their poſterity.

The Patans, who live at the foot of Mount Imaus, to which they fled from the power of the Moguls, rendered themſelves formidable againſt Nadir Sha; and after the latter had abandoned Indoſtan, they themſelves invaded the country in its then weak and defenceleſs ſtate.

The Mogul no ſooner heard of the march of the Patans towards his empire, than he called his great officers of the army together, and holding in his hand, agreeably with the eaſtern cuſtom, a betel, he offered it to that general who ſhould inſtantly take on him the command of his forces, to oppoſe the deſigns of the enemy: but ſuch, alas, was the puſillanimity or perfidy of his officers, that not one of them would accept the offer made by their ſovereign; upon which the young prince, who was only then about 18 or 19 years of age, being much concerned for the diſtreſſed ſituation of his father, ſolicited that he might be ſuffered to accept the betel. The emperor, however, refuſed it him; but the officers or omrahs joined in the entreaty of the prince; as he had ſo voluntarily made the offer, the emperor conſented, and veſted him with the command.

The officers, however, piqued at the preſumption and boldneſs of the young prince, entered into a conſpiracy to betray and give him up to the enemy; but the prince being happily apprized of their deſign, laid them all under arreſt, threw them into priſon, and then vigorouſly attacking the invaders of his country, repulſed and drove them entirely away.

In the interim, the conſpirators getting out from priſon, cauſed a report to be circulated, that the prince was ſlain in the battle, and with violence entering the palace gates, ſtrangled the emperor, and propagated a freſh rumour, that the ſovereign, on account of his ſon's death, had put an end to his own life. At this fatal criſis it was, that the young victorious prince was returning in all the pomp of war to Dehli, when hearing of the horrible cataſtrophe which had happened, and apprehending his own life to be in imminent danger, he had recourſe to ſtratagem: he affected to believe, that his father had died a natural death, or had killed himſelf; and, aſſuming a fakir's garb, declared he ſhould, from that moment, renounce the world, nor trouble himſelf in the leaſt about government. The conſpirators, hearing of this his reſolution, went forth to meet him, and acknowledged him their lawful ſovereign; but the prince, however, aſſured them, he ſhould not ſucceed to his father's crown, but ſhould retire to ſome ſequeſtered place for meditation; to which end, he begged their attendance that evening in the palace, in order to conſult on the election of an emperor.

The omrahs attended; the guards ſeized their perſons; and the young mogul Amet Sha triumphed over both his foreign and domeſtic enemies.

Soon after, however, the tranquillity of Dehli was more effectually diſturbed; for the Patans, conſiderably reinforced, again attacked the city, conquered it, plundered it, and ſeized on the royal treaſury. They then marched home with their ſpoil, which was ſuppoſed to amount to more (jewels excepted) than Nadir Sha had before pillaged.

The Patan invader, when he halted at Lahor, drew a line from north to ſouth, claiming a vaſt track of land to the weſt of that line, tributary to the empire of Indoſtan; and leaving his ſon Timur there as generaliſſimo and governor of this extent of territory, he no farther at that criſis moleſted Indoſtan. But as all the riches of the land were carried off, a general dejection enſued, the grounds lay fallow, and the manufacturers ſtood ſtill; the people would not work for foreign plunderers, and want and famine were ſpeedily felt. Thus did ambition oppreſs the fine region of Indoſtan.

Many revolutions happened afterwards at Dehli, and, in the year 1757, Timur was placed on the Imperial throne.

The city of Agra is the capital of the province of that name; it was founded in the year 1566, by Eckbar, who called it Eckbarabat, and made it the metropolis of his empire. It is ſituated in 26 degrees north latitude, and in 79 degrees eaſt longitude from London: it lies on the river Gemma, about 700 miles north eaſt of Surat, a journey which the caravans generally perform in nine weeks, and about 500 leagues north of Pondicherry on the Coromandel coaſt. It ſtands in the middle of a ſandy plain, which greatly adds to the heat of the climate; it is about eight miles long, but not near ſo broad; and no part is fortified but the palace; there are, however, generally, a great number of ſoldiers here. The houſes are ſo ſituated, as to command an agreeable proſpect of the river, and, according to Tavernier, are at ſome diſtance from each other encompaſſed by lofty walls. The buildings of the omrahs and other great men, are of ſtone, and elegantly conſtructed. The great numbers of moſques, caravanſeras, ſquares, baths, and reſervoirs, intermixed with gardens, trees, and flowers, renders this place extremely pleaſant; and the royal palace is a magnificent ſtructure, ſituated in the form of a creſcent on the banks of the river, defended by a lofty ſtone wall mounted with cannon, and encompaſſed by a broad moat, acroſs which are draw-bridges; and there is a terrace garden cut through, with canals of running water, mixed with verdant plats and ſummer-houſes, forming a moſt pleaſing ſcene. The palace is divided from the city by a large noble ſquare, where the rajahs alternately mount guard at the two outer gates, facing the principal ſtreets of the city. On entering the firſt gate of the palace, a fine ſtone walk preſents itſelf, with canals on each ſide of it; and further on is ſeen a ſpacious ſquare, in which the omrahs aſſemble, and the Mahometan guards are muſtered. Still further on, the eye is preſented with another grand ſquare or court, which leads to the Durbar, (another ſpacious court) originally the place of reſort for perſons who had audience of the emperor; during which interval a band of muſic always played, while the imperial monarch ſat on a throne of jewels.

Around the palace are elegant gardens, with fine canals; there are alſo extenſive parks; ſo that the circumference of the whole is very conſiderable.

This venerable city had, in 1638, no leſs than ſeventy moſques; and pilgrimages are at this time made to a famous moſque, in which there is the ſepulchre of a ſaint 30 feet long and near 16 broad.

When a man has committed any particular crime, and is purſued in order to be puniſhed for his offence, he flies directly to a moſque, and there finds a certain ſhelter: not even the emperor himſelf can hurt him after he has once flown to its ſacred walls; for the attempt to puniſh, in this caſe, would be a direct violation of that profound reſpect and reverence due to ſuch as have the title of ſaints.

There are 800 purifying baths in this city; and near it ſtands that grand piece of architecture, the mauſoleum, which 20,000 men were 22 years in building.

The greateſt part of the inhabitants of Agra are mahometans and moguls; and the city flouriſhes when honoured with a viſit from the great mogul; but in general it has little to boaſt of with regard to commerce.

Among other entertainments given by the great mogul to foreign ambaſſadors, is one of a very ſingular nature; it conſiſts of wild beaſts of various ſorts fighting with each other, or combated by men, who engage in ſuch dangerous enterprizes to obtain the favour of the king. The manner of one of theſe fights, which was exhibited at Agra, (when the moguls kept their court there) is thus deſcribed: firſt, two buffaloes were let looſe at each other, and afterwards a lion and a tyger, the two latter of which fought deſperately for ſome time. Theſe being taken away, the governor aroſe and ſaid: “The Great Mogul's will and pleaſure is, that if any valiant heroes are minded to give proofs of their valour, in fighting againſt the wild beaſts with ſhield and ſword, let them come forth; if they conquer the Great Mogul will ſhew high favour to them.” On this three perſons entered the liſt, and engaged to undertake the combat; when the governor calling out ſaid, “None muſt fight with any other weapon than ſword and ſhield; thoſe which have a dagger about them muſt throw it away, and fight fairly.” A lion was then driven into the ring, where one of the three ſtood ready to encounter him: the lion immediately ran to him with the greateſt ferocity, but the man defended himſelf a conſiderable time, till his arms growing weary, the lion laid one of his paws on the ſhield, and the other on his arm; the man finding himſelf unable to uſe his ſword, and ſeeing the danger he was in, with his left hand drew out his Indian ſtiletto, and gave the lion ſo violent a ſtab in the throat, that he immediately let go his hold; after which he ſevered his body almoſt in two with his ſword, and purſuing his victory, effectually killed him, when the people ſhouted out, “Thanks be to God, he is conquered.” The Mogul, however, ſmiling, ſaid to the conqueror, “You are a brave ſoldier, you have fought valiantly; but did not I command you to fight fairly, with ſword and ſhield only? but like a thief you have ſtolen the lion's life with a ſtiletto.” After this the king ordered the man's belly to be immediately ripped open, and that his body ſhould be carried on the backs of elephants throughout the city; which ſentence was immediately executed.

A tyger was then brought to the ring, which was encountered by a very ſtrong man; but the tyger was ſo active, that he ſuddenly leaped on his antagoniſt, and tore him to pieces.

A very ſmall perſon then engaged the tyger, and at the firſt encounter cut off both his fore feet, which obliged him to fall; he then purſued his efforts, and ſoon killed him. On this the king calling to him, aſked his name; to which he anſwered, Geiby: the king then ordered one of his ſervants to carry him a cloth of gold, who, when he delivered it to him, ſaid, “Geiby, receive this coat, which the Mogul of his bounty hath ſent.” The conqueror received the coat with great humility, kiſſed it ſeven times, and afterwards holding it up, prayed to himſelf for the Mogul's proſperity; which done, he cried aloud, “God grant the Mogul to grow as great as Tamerlane, from whom he is derived; may he live 700 hundred years, and his generation continue for ever.” After he had thus expreſſed himſelf, he was conducted by an eunuch to the king, who, on his going away, ſaid, “Be praiſed, Geiby Chan, for your heroic exploits; this name you ſhall keep for ever; I am your favourable lord, and you my vaſſal.”

On the north of Indoſtan is a very formidable nation called the Scheiks, who can bring into the field 60,000 cavalry. They poſſeſs the whole province of Punjal, the greateſt part of the Moultan, and the Sindi, and all the country towards Dehli, from Lahor to Serhend. Theſe people have found means to free themſelves from the chains of deſpotiſm, though encompaſſed by nations of ſlaves. During the calamities of the Mogul empire, their number increaſed conſiderably by refugees from different nations. It is affirmed, that they have a temple with an altar, on which ſtands their code of laws, and next to it a ſceptre and a dagger. To be admitted amongſt them, nothing more is required than to ſwear an utter abhorrence of monarchy.

Caſhmire, or Caſſimere, which is about 76 miles in length, and 30 broad, is one of the moſt pleaſant countries in all India; it is divided from Tartary by Mount Caucaſus, and is ſituated on the northern part of the empire. It is ſurrounded by mountains, and is one continued beautiful garden, yielding every luxury as well as neceſſary of life. The natives, who are Mahometans, are induſtrious, lively, ſenſible, and ingenious; they are of European complexion; and the women, who are diſtinguiſhed for their perſonal accompliſhments, are on that account purchaſed by the omrahs.

To the north of Caſhmire is the province of Lahor, ſituated in 32 degrees north latitude, which was ſubdued by the Patans. In this province are moſques, caravanſeras, baths, pagodas, palaces, and gardens. There is particularly here antique edifices, once the reſidence of the moguls, and on which are inſcribed the exploits of many of thoſe monarchs.

The chief places on the weſt of India are now to be the objects of our attention. The province of Sindy, ſituated on the river Sind, is a very fruitful country. Here is a great plenty of cattle of all ſorts, and numbers of tame and wild fowl. The province abounds in wheat, rice, and pulſe; nor have they ever a dearth, the Indus overflowing all the low grounds in April, May, and June, and leaving a fat ſlime that enriches the earth.

This country produces ſalt-petre, ſal-armoniac, borax, lapis-lazuli, lapis-tutiæ, aſſa-fœtida, lignum-dulce, bezoar, opoponax, and raw ſilk.

The natives manufacture both ſilk and cotton, as well as chintz, and very handſome counterpanes. They make alſo fine cabinets, lacquered and inlaid, with ivory. They export a great deal of butter, which is put in duppas or jars, containing from five to 200 pounds weight. The quota of forces furniſhed from hence to the Mogul, is 4000 horſe, and 8000 foot.

The eſtabliſhed religion of the people is Mahometaniſm; there are, however, ten Gentoos to one Mahometan.

The natives here have a particular feſtival, called the Feaſt of Wooly, when both ſexes meet, and dance to the

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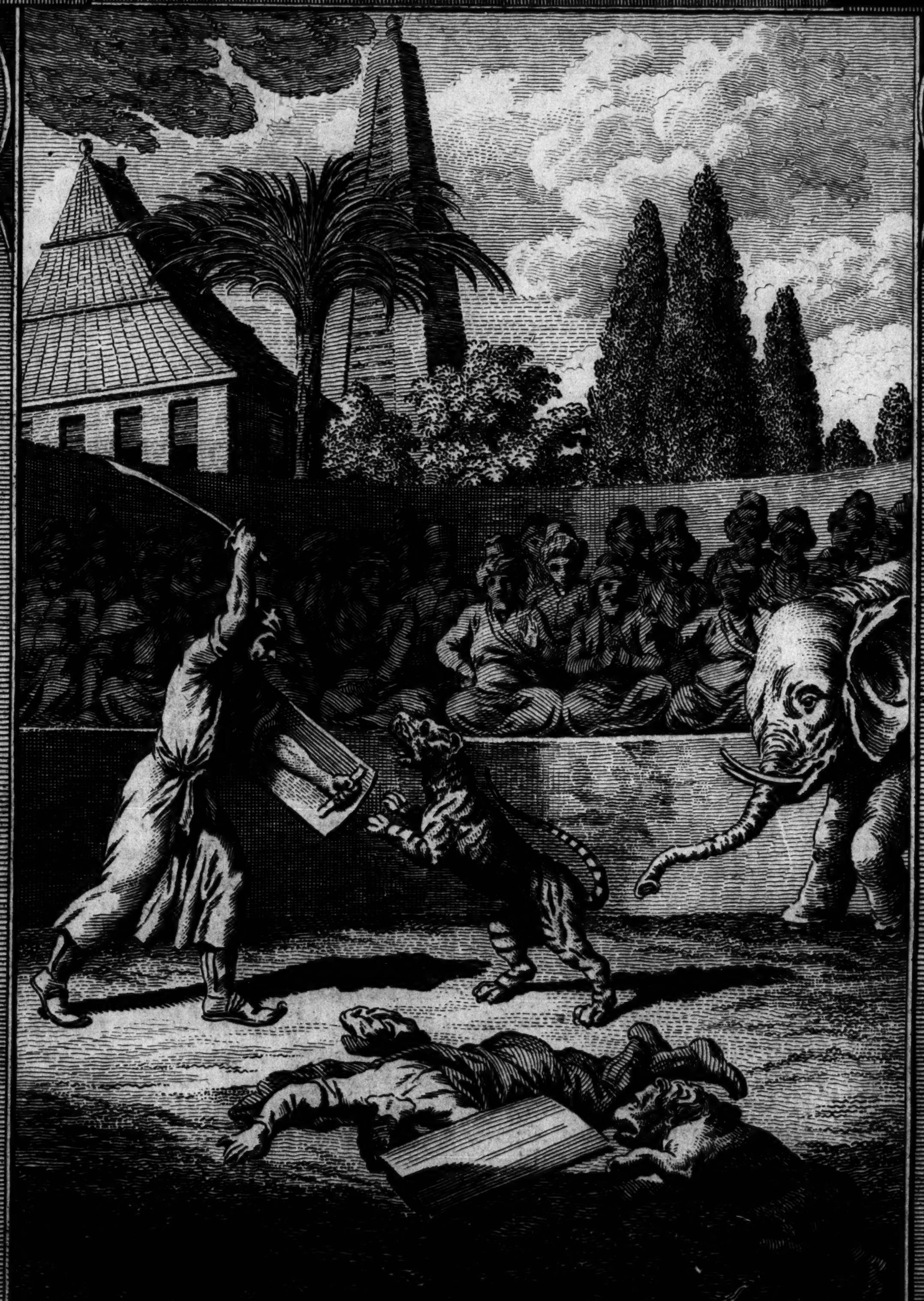


A **BATTLE** between
Men & Beasts, before the **GREAT MOGUL**
and his Court.

BRITISH 1 JY64 MUSEUM

the ſound of pipes, drums, and cymbals. The women diſtribute ſweet-meats, and the men ſquirt oil at each other.

Tatta, the capital of the province, is ſituated in a large plain; it is about three miles in length, and about one and a half in breadth. Here is a palace for the nabob, and alſo a citadel. The citizens are celebrated for making very handſome palanquins.

At a ſmall diſtance from the above city, are ſeveral very large and magnificent tombs, which contain the remains of ſome of the antient monarchs of Sindy. The largeſt, which is in the form of a cupola, is about 30 feet in heighth, and 21 diameter. It conſiſts of the moſt beautiful variegated porphyry, poliſhed in the moſt exquiſite manner.

The citadel in Tatta, mentioned above, and which ſtands at the weſt end of the town, has barracks and ſtables, capable of accommodating between 20 and 30,000 men and horſe.

To the ſouth of Sindy is the province of Guzurat, or Cambaya, which is rendered a peninſula by Cambaya bay on the ſouth-eaſt, and Sindy bay on the north-weſt. From north to ſouth it extends about 300 miles, and from eaſt to weſt about 400 miles.

The chief city of Cambaya is Amadabad, about 140 miles to the northward of Surat; it is the moſt noted inland town of the Mogul empire, and is ſituated in 23 degrees north latitude, and 72 eaſt longitude, from London. It ſtands in a moſt delightful plain, watered by the river Sabremetty. It is ſurrounded by a wall of brick and ſtone, flanked with round towers, 40 feet high, and has 12 gates. The town, including its ſuburbs, is about four miles in length, and the ſtreets are ſpacious: the Meidan-hah, or King's-ſquare, in which the courts of judicature are held, is 400 paces broad, ſurrounded with noble arches, and adorned with palm, date, orange, and citron trees; on one ſide is the king's palace; on the ſouth ſtands a caravanſera for the accommodation of ſtrangers; and there are ſeveral other public edifices. The Engliſh and Dutch have factories in this city; and here are ſeveral moſques belonging to the Mahometans, particularly one called Inna Meſgid, which is very large, and has grand domes, arches, and ſpires; the whole ſupported by 40 noble pillars.

The town is ſo intermixed with gardens and groves, that at a diſtance it has a moſt pleaſing and rural aſpect. It has upwards of 20 towns under its juriſdiction, and near 300 villages. One of the villages, called Serquech, is diſtinguiſhed for the tombs and monuments of the antient kings of Cambaya, or Guzurat.

The city, Cambaya, is ſituated in 23 degrees north latitude, at the bottom of a gulph of the ſame name. It is about two leagues in circumference, and has very extenſive ſuburbs, excluſive of fine gardens; the ſtreets are ſpacious, and the houſes well built with brick. The Engliſh and Dutch have factories here, though great part of the trade is removed to Surat; on which account the city is but thinly inhabited. It is ſurrounded by a brick wall, and has ſeveral ſepulchres, beſides a ſtately caſtle for the nabob.

The Banian inhabitants here ſhew a particular indulgence to monkies, which ſwarm, and are very miſchievous. Originally there was an hoſpital for animals in this place, and the ruins of it are ſtill to be ſeen. In the country are prodigious numbers of peacocks, which the natives catch after the bird has retired to reſt: the fleſh of the young ones is white, and the taſte of it ſomewhat like that of a turkey.

The tide in the bay of Cambaya runs with ſuch amazing rapidity, that it is ſaid to exceed the pace of the ſwifteſt animal.

The great commercial city of Surat is ſituated in the province of Guzurat, on the river Tapta, a ſhort diſtance from the ocean. The ſtreets of this city are irregularly laid out, though wide at bottom; the ſhops have rather a mean appearance, the chief traders keeping their commodities in warehouſes: here are, however, a great number of very good buildings.

Surat was begun to be built about the middle of the laſt century, and in a few years became a very conſiderable place: it is ſaid to contain about 200,000 inhabitants.

Prior to the Engliſh Eaſt-India company becoming poſſeſſed of Bombay, the preſident and council managed their affairs at Surat; where a factory, which had been eſtabliſhed there, was ſtill continued, after the preſidency was removed to Bombay. This factory had received from the Mogul government many very valuable immunities; and Perſians, Moguls, Indians, Arabs, Armenians, Jews, and Europeans all reſorted to Surat, where money was eaſily obtained, and bills of exchange were to be had for every market in India. Bags of money, ticketed and ſealed, would circulate for years, without being weighed or counted; ſuch was the honeſty of the traders. Fortunes were proportionable to the eaſe and readineſs with which they were to be obtained by commerce: a fortune of 200,000l. was common. Many of the Gentoo inhabitants of Surat enjoy places under the Mooriſh government, ſuch as collectors, ſurveyors of the cuſtoms, &c.

The chief inhabitants, in hot weather, retire into the country; and the Engliſh Eaſt-India company have a very pleaſant garden, kept in the moſt regular order.

There is great plenty of all kinds of proviſions at this place: the ſoil of the country is extremely fertile, and produces the fineſt wheat in India. Here are great numbers of antelopes, and ſome deer, with plenty of wild fowl.

The Moors, who have the government entirely in their hands, tolerate all religions: when they take an European into their ſervice, they never make any enquiry about his religion, or wiſh him to become a proſelyte.

Surat was plundered in the year 1664 by rajah Sevagi, who carried off not leſs than 1,200,000l. The plunder would have been much more conſiderable, had not the Engliſh and Dutch avoided the depredation, by having placed their richeſt commodities in the caſtle, which was out of the rajah's reach; they had, beſides, well fortified their factories; ſo that the plunderer thought it prudent to retire, without attempting to attack them.

The above grand loſs ſuggeſted to the inhabitants the neceſſity of erecting walls; they accordingly built walls round the city; not, however, that this precaution was attended with the advantages expected; for the Engliſh, in 1686, ſtopped all the ſhips that were fitting out at Surat for the ſeveral ſeas; and this oppreſſion continuing a conſiderable time, Surat was deprived of almoſt every branch of commerce that was not its own immediate property. Notwithſtanding this and other misfortunes, however, Surat is at this time a flouriſhing city. Of the produce of the manufactures of Guzurat, which are depoſited in warehouſes, a conſiderable part is carried into the inland countries, and the reſt to all parts of the globe. The commodities moſt commonly known are, blue linens, white linens, blue and white checks, printed calicoes, ſilk and cotton ſtuffs, gawzes, ſhauls, and dutties. Surat receives, in exchange for her exports, great quantities of ſpices from the Dutch; iron, lead, cloth, cochineal, and hard wares from the Engliſh; ſilk from Bengal and Perſia; maſts and pepper from Malabar; ſlaves and perfumes from Arabia; teas, ſugars, camphire, quickſilver, and toys from China; and from Perſia, gums, dried fruits, pearls, and copper. The manufacturers here have generally their work beſpoke by the wholeſale merchants; and this being the only ſeaport of any importance in the Mogul's dominions that the Europeans do not poſſeſs, the inland trade employs great numbers of caravans for the diſtribution of the articles imported; and a continual intercourſe is preſerved from hence with Bombay, by both ſea and land. The governor of Surat, who, in the adminiſtration of public juſtice, attends perſonally in the Durbar, preſides with great ſtate, and decides on all actions of a civil and criminal nature.

Biſnagar, the capital of the kingdom of the ſame name, and which is about 200 miles to the eaſt of Carwar, ſtands on the ſummit of a high mountain, and is ſurrounded by no leſs than three walls.

No Europeans have the privilege of eſtabliſhing trade in this place, the prince only allowing them to be here in the capacity of travellers or viſitors. The prince has a very ſtately palace; and the chief articles of trade at Biſnagar are damaſks, ſattins, chints, rich velvets, &c.

SECT. X.

Of the Engliſh *Poſſeſſions and Settlements in the* Eaſt Indies, *with a particular Account of the Cruelties exerciſed on the* Engliſh *in the* Black Hole *at* Calcutta.

THE province of Bengal gives name to the moſt conſiderable gulph in Aſia, and divides the two peninſulas of the Indies; it is bounded by Aſem and Arracan on the eaſt; by ſeveral provinces belonging to the Great Mogul on the weſt; by hideous rocks on the north, and by the ſea on the ſouth. It is upwards of 240 leagues from eaſt to weſt, and is deemed the moſt fertile country in India for a variety of valuable articles, ſuch as ſugar, ſilk, gum-lack, ſalt-petre, rice, opium, pepper, fruits, &c. the greateſt part of the Bengal ſilk is produced in the territory of Caſſimbuzar, where the ſilk-worms are reared and fed in the ſame manner as in other places; but the natural heat of the climate hatches and brings them to perfection at all times of the year. Conſiderable quantities of ſilk and cotton ſtuffs are manufactured here, and circulated through part of Aſia.

Bengal is famous for its fine canes, and a ſmall ſort worked into veſſels, which being glazed within-ſide, will hold any liquid. There is likewiſe an herb here, from which very beautiful ſtuffs and tapeſtry are made.

The Engliſh company's forces eſtabliſhed in Bengal are very conſiderable. The power is inveſted in Europeans, though the bulk of the army conſiſts of natives. The whole is thus divided:

Three brigades, viz.	1	Containing,	One battalion of European infantry, One regiment of ſeapoys.	Each battalion contains ten companies, and each regiment ten battalions.
	2		One battalion of European infantry, One regiment of ſeapoys.	
	3		One battalion of European infantry, One regiment of ſeapoys.	

Each regiment of ſeapoys, or black infantry, is commanded by a jemantadar, or native officer, who is, however, ſubordinate to the Engliſh officers of a much lower rank.

The artillery forms one regiment of four companies of Europeans; but the principal drudgery is done by black ſeapoys: every company of artillery is ſtrengthened by four companies of laſcars, containing 50 men in each company, who ſerve as matroſſes; and the brigades have a troop of black cavalry appertaining to each, under the command of Engliſh officers.

One of the lateſt and moſt elegant writers that we have ſeen, who deſcribe theſe regions, gives us the following account of a review of the company's troops, in the preſence of the Great Mogul:

“ Upon a late great holiday amongſt the Mahometans, by deſire of the Great Mogul, the Engliſh troops were out to be reviewed by him; but it appeared very extraordinary to us, that he did not take the leaſt notice of any thing, or even look on the troops, while they were going through their evolutions; if he did it was with an eye aſkaunt much practiſed by the Muſſulmen; it ſeems it is inconſiſtent with dignity to appear to obſerve.

“ However mortified the ſoldiers might be at this ſeeming neglect, we were ſtill pleaſed with ſuch an opportunity of viewing a ſhadow of eaſtern magnificence; for, although the parade exceeded any thing I had ever ſeen, it was but a miniature of former grandeur.

“ All the trappings of dignity were diſplayed upon this occaſion; the Mogul himſelf was on an elephant richly covered with embroidered velvet, the howder magnificently lackered and gilded; his ſons were likewiſe on elephants. The plain was almoſt covered with his attendants, the officers of his court, their ſervants, and their ſervants ſervants, ſeapoys, peaders, &c. &c. did not amount to leſs than 1500 people. All, except the ſeapoys, were according to cuſtom dreſſed in white jemmers, and turbans; the principal people were on horſeback, and well mounted. The train was increaſed by a great number of ſtate elephants, ſtate palanquins, and led horſes richly capariſoned.

“ The gilding of the howders, and palanquins, the gold ſtuffs of the bedding and cuſhions, the ſilver and gold ornaments, the taſſels, and fringe of various colours, ſome of them even mixed with ſmall pearls; the rich umbrellas, trappings of the horſes, and all together, glittered in the ſun, and made a moſt brilliant appearance.”

Patna, which is ſituated in the Upper Ganges, is thought the moſt famous place in the univerſe, for the cultivation of opium; but it is far inferior in its ſtrength to that made in Syria and Perſia. The fields of Patna are ſpontaneouſly covered with the flowers which produce it; and, excluſive of what is carried into the inland country, prodigious quantities are exported to foreign parts. The Indians in general are exceeding fond of it, though its uſe has been prohibited by the moſt ſevere penal laws. In the neighbouring iſlands, however, it is ſtill conſumed in great quantities: they not only chew it, but intermix it with their tobacco, when they ſmoke, which frequently intoxicates them even to a degree of inſanity, and prompts them to commit outrages of the moſt prejudicial tendency.

Patna is the capital of the territory of the ſame name, and one of the largeſt cities in India. The Engliſh and Dutch have factories here.

Dacca, the moſt extenſive city in the kingdom of Bengal, produces the beſt and fineſt embroideries in gold, ſilver, or ſilk. The town is ſituated in 24 deg. north latitude; the ſoil is fertile, the ſituation fine, and to its market are brought the richeſt commodities of India and Europe. It receives conſiderable advantages from its cottons, from which are produced ſtriped and worked muſlins, more valuable in their texture than thoſe made in any other part of India.

The factory of Fort-william, at Calcutta, belongs to the Engliſh Eaſt-India company, and is ſituated on the Hugley, the moſt weſterly part of the Ganges. Here are very convenient ſtore-houſes, magazines, and an hoſpital: here is alſo a garriſon of ſoldiers; and all kinds of proviſions are very cheap at this place; though the air of Calcutta is unhealthy, the water brackiſh, the anchorage unſafe, and the neighbouring country affords but few manufactures: notwithſtanding which, great numbers of the moſt wealthy merchants, invited by the proſpect of ſecurity and liberty, here fixed their reſidence. In 1757, the ſubah of Bengal, whoſe indignation had been raiſed by ſome procedures of the company, inveſted Calcutta, which was then in a defenceleſs ſtate. The governor, alarmed at the appearance of a very numerous army, abandoned the fort, and with many of the chief inhabitants repaired on board a veſſel in the river. Mr. Holwell, however, who was ſecond in command, aſſiſted by a few intrepid officers, and a weak garriſon, defended the place for ſome time, but was at length obliged to ſurrender; and the inhabitants, with the whole garriſon, were all forced into a dungeon called the Black Hole, from which only 23 out of 146 perſons came out alive; the reſt were ſuffocated with extreme heats.

A man of the leaſt humane feelings will eaſily image to himſelf the moſt wretched ſituation of ſuch a number of his fellow creatures crammed together in a cube of 18 feet, in a cloſe ſultry night, with ſcarce the fainteſt circulation of air. They had been but a few minutes confined when every miſerable captive fell into ſo violent a perſpiration, as brought on a moſt raging thirſt. They all ſtripped off their cloaths except Mr. Holwell and three other gentlemen; and a propoſition was then made, that every man ſhould ſit down on his hams: this expedient was accordingly practiſed ſeveral times, and at each time many of the unhappy wretches, more weak than others, and who could not recover their legs when the word was given to riſe, fell all along, and were inſtantly ſuffocated or trod to death. Repeated efforts had been made to force the door, but to no purpoſe. Before nine o'clock every man's perſpiration and thirſt were ſo exceſſive, that "water! water!" was the general cry; and an old jemmantadar, among the guards, being moved with compaſſion at their extreme ſufferings, ordered ſome ſkins of water to be brought.

The tumult, madneſs, tranſport! the fury and avidity, the confuſion and violence, the lunacy and ravings of the miſerable captives on the appearance of water, we cannot poſſibly convey to our readers a better idea of than by quoting the words of Mr. Holwell.

"The water appeared!" ſays Mr. Holwell, "Words cannot paint to you the univerſal agitation and raving the ſight of it threw us into. We had no means of conveying it into the priſon but by hats forced through the bars: and thus myſelf, who ſtood cloſe to the bars, and Meſſ. Coles and Scott, ſupplied our fellow ſufferers as faſt as poſſible. But thoſe who have experienced intenſe thirſt, or are acquainted with the cauſe and nature of this appetite, will be ſufficiently ſenſible it could receive no more than a momentary alleviation; the cauſe ſtill ſubſiſted. Though we brought full hats within the bars, there enſued ſuch violent ſtruggles and frequent conteſts to get at them, that before they reached the lips of any one, there would be ſcarcely a tea-cup full left in them. Theſe ſupplies, like ſprinkling water on fire, only ſerved to feed and raiſe the flame.

"O, my dear friend! how ſhall I give you conception of what I felt at the cries and ravings of thoſe in the remoter parts of the priſon, who could not entertain a probable hope of obtaining a drop, yet could not diveſt themſelves of expectation, however unavailing! and calling on me by the tender conſiderations of friendſhip and affection, and who knew they were really dear to me! Think, if poſſible, what my heart muſt have ſuffered at ſeeing and hearing their diſtreſs, without having it in my power to relieve them: for the confuſion now became general and horrid. Many forced their paſſage from the further part of the priſon, and preſſing down thoſe who were too weak to withſtand them, trampled them to death."

Mr. Holwell, from nine to near eleven, thus ſtood at the bars of the window, ſupplying the poor creatures with water, and was almoſt preſſed to death; his two companions, and Mr. Parker, who had forced himſelf into the window, were really ſo; as were Meſſ. Bailie, Jenks, Revely, Law, Buchanan, Simpſon, and ſeveral others, who lay dead at his feet.

Mr. Holwell now calling out to his fellow priſoners, and begging, as the laſt inſtance of their regard, they would remove the violent preſſure on him, and ſuffer him to leave the window, they gave way, and he with great difficulty got into the middle of the priſon, where the throng was leſs by the many that were dead, and by others who flocked to the windows; for by this time they had water alſo at another window.

In the priſon there was a plat-form, raiſed between three and four feet from the floor, and open underneath. Upon this plat-form Mr. Holwell lay down among many dead bodies, hoping here ſpeedily to breathe his laſt; but alas! he had not lain many minutes before he was ſeized with a moſt violent pain in his breaſt, and palpitation of heart, attended with a difficulty of breathing and an increaſing exceſſive thirſt. Unable to bear theſe united pains, he made a vigorous effort to get to a window oppoſite to him, and gaining the third rank at it, with one hand ſeized the bars, and by that means gained a ſecond. In a few moments the air from the window relieved the pain in his breaſt, as well as the palpitation, and difficulty of breathing; but his thirſt was as great as ever. He got ſome water; but this increaſing inſtead of abating his thirſt, he contented himſelf with ſucking into his mouth the perſpiration from his ſhirt-ſleeves, and catching large drops as they fell from his face.

"Whilſt I was at the window," ſays Mr. Holwell, I was obſerved by one of my miſerable companions on the right of me, in the expedient of allaying my thirſt by ſucking my ſhirt-ſleeves; upon which, he took the freedom to rob me from time to time of a conſiderable part of my ſtore; though, after I detected him, I began upon that ſleeve he was making free with, and our mouths and noſes often met in the conteſt. This plunderer I found afterwards was a worthy young gentleman in the ſervice, Mr. Luſhington, one of the few who eſcaped from death, and ſince paid me the compliment of aſſuring me, he believed he owed his life to the many comfortable ſucks he had from my ſleeves."

About half after eleven the majority of the ſurviving priſoners were in an outrageous delirium: every poſſible abuſe of the ſubah, and every inſult againſt the guard that could be thought of in order to provoke them to fire into the priſon, were repeatedly practiſed to no kind of effect. Indeed even before nine o'clock many inſults were offered to the guard to provoke them to fire.

"I need not, my dear friend," ſays Mr. Holwell, "aſk your commiſeration, when I tell you, that in this plight, from half an hour after eleven till near two in the morning, I ſuſtained the weight of a heavy man, with his knees on my back, and the preſſure of his whole body on my head; a Dutch ſerjeant, who had taken his ſeat on my left ſhoulder, and a black Chriſtian ſoldier bearing on my right; all which nothing could have enabled me to ſupport but the props and preſſure equally ſuſtaining me all around. The two latter I frequently diſlodged, by ſhifting my hold on the bars, and driving my knuckles into their ribs; but my friend above ſtuck faſt, and, as he held by two bars, was immoveable.

"The repeated trials and efforts I made to diſlodge this inſufferable incumbrance on me, at laſt quite exhauſted me; and, towards two o'clock, finding I muſt quit the window, or ſink where I was, I reſolved on the former, having borne, truly for the ſake of others, infinitely more for life, than the beſt of it is worth.

"In the rank cloſe behind me was an officer of one of the ſhips, whoſe name was Carey, and who behaved with much bravery during the ſiege, (his wife, a fine woman, country born, would not quit him, but accompanied him into the priſon, and was one who ſurvived.) This poor wretch had been long raving for water and air; I told him I was determined to give up life, and recommended his gaining my ſtation. On my quitting, he made an attempt to get my place, but was prevented.

"Poor Carey expreſſed his thankfulneſs, and ſaid he would give up life too; but it was with the utmoſt labour we forced our way from the window (ſeveral in the inner ranks appearing dead, ſtanding, unable to fall by the throng and preſſure around.) He laid himſelf down to die; and his death, I believe, was very ſudden, for he was a ſhort, full, ſanguine man: his ſtrength was great; and I imagine that had he not retired with me, I ſhould never have been able to force my way. I was at this time ſenſible of no pain, and little uneaſineſs: I found a ſtupor coming on apace, and laid myſelf down by that gallant old man, the Rev. Mr. Jervas Bellamy, who lay dead with his ſon the lieutenant, hand in hand. When I had lain here ſome time, I ſtill had reflection enough to ſuffer ſome uneaſineſs in the thought, that I ſhould be trampled upon when dead, as I myſelf had been obliged to trample upon others. With ſome difficulty I raiſed myſelf and gained the plat-form a ſecond time, where I preſently loſt all ſenſation: the laſt trace of ſenſibility that I have been able to recollect after my laying down, was, my ſaſh being uneaſy about my waiſt, which I untied and threw from me. Of what paſſed in this interval to the time of my reſurrection from this hole of horror, I can give you no account.

"When the day broke, and no intreaties whatever could prevail to get the priſon door opened, it occured to a gentleman, (I think Mr. Secretary Cooke) to make a ſearch for me, in hopes I might have influence enough to gain a releaſe from this ſcene of miſery. Accordingly Meſſrs. Luſhington and Walcot undertook the ſearch, and by my ſhirt diſcovered me on the platform, from whence they took me, and, imagining I had ſome ſigns of life, brought me towards the window I had firſt poſſeſſion of. But as life was equally dear to every man, and the ſtench from the dead bodies was intolerable, no one would give up his ſtation in or near the window; ſo they were obliged to carry me back again. Soon afterwards Capt. Mills, who was in poſſeſſion of a ſeat in the window, had the humanity to reſign it. I was again brought by the ſame gentlemen, and placed in the window.

“ At this juncture the ſubah, who had received an account of the havock which death had made amongſt us, ſent one of his jemmantadars to enquire whether the Chief ſurvived. They ſhewed me to him, telling him I had appearance of life ſtill remaining, and that it was poſſible I might recover, if the door was ſoon opened. This anſwer being returned to the ſubah, an order came immediately for our releaſe, it being then near ſix in the morning.”

Mr. Holwell then proceeds to relate, that from the number of dead bodies that were piled up againſt the door, which opened inwards, there was no poſſibility of opening it till the dead were removed; and that this work took up 20 minutes.

About a quarter after ſix o'clock, the remains of 146 ſouls, being only 23, came alive from the dungeon; among whom was Mrs. Carey. The dead bodies were dragged out of the priſon by the ſoldiers, and thrown into a ditch.

The ſurvivors were all ſet at liberty, except Mr. Holwell, Mr. Court, Mr. Walcot, Mr. Burdet, and Mrs. Carey; the former were ordered into the cuſtody of an officer; and the latter was detained, on account of her perſonal beauty, to be the further victim of a freſh tyranny, the luſt of ſome great officer.

Mr. Holwell was in a high fever when he came out of the priſon, and was in this condition taken before the ſubah; as he was unable to ſtand, they carried him to the tyrant, who ſaid to him, “ I hear there is treaſure to a very conſiderable amount ſecreted in the fort; if you do not diſcover where it is, you muſt expect no mercy.” Mr. Holwell aſſured him that he did not know of any treaſure; and the ſubah finding no intelligence could be got, ordered Mhir Muddon, the general of his houſhold troops, to take Mr. Holwell into his cuſtody.

It was the voluntary oppoſition made by Mr. Holwell, after the governor, Drake, had quitted the fort, that ſo particularly enraged the ſubah; and this led him to believe, that there muſt certainly be ſome conſiderable treaſure hidden; for Mr. Holwell, it was imagined, would not have undertaken a work of ſuch danger, had he not been actuated to it by very intereſted principles.

Mr. Holwell, unfortunately, during the hurry and confuſion of the ſiege, after the fort had been abandoned by Drake, forgot to emancipate Omychund, a conſiderable black merchant, whom Drake had injuriouſly impriſoned; which unhappy omiſſion Omychund reſented as an act of wilful injuſtice; and had it not been for this man's inſinuations, Mr. Holwell might probably have been diſcharged, notwithſtanding he had ſo highly diſpleaſed the ſubah in his ſpirited defence of the fort: at leaſt, this was the opinion of Mr. Holwell, and which was ſtrengthened by the confinement of Meſſ. Court, Walcot, and Burdet, who were perſons againſt whom Omychund was known to have a particular averſion.

Mr. Holwell and his companions were conveyed in a hackry to the camp, and there loaded with fetters: they were lodged in the tent of a Mooriſh ſoldier, which was ſo ſmall, that they were under a neceſſity of lying, ill as they were, half in, and half out of the tent, during a moſt diſagreeable and ſainy night. The following day, however, their fever fortunately coming to a criſis, boils broke out on their bodies, and the day enſuing they were removed to the coaſt, from whence they were ſoon ſent by ſea to Muxadabad, to be diſpoſed of as the ſubah ſhould think proper, who was expected to return to that capital from Calcutta.

On their arrival at Muxadabad, after a voyage of thirteen days, their boils had become running ſores, and the irons on their legs had conſumed the fleſh nearly to the bone. Mr. Holwell now ſent a letter to Mr. Law, chief of the French factory, with an account of their miſerable ſituation, and Mr. Law was ſo humane as to ſend them every neceſſary they were in need of.

It was on the ſeventh of July, in the afternoon, when they landed, and after walking ſome conſiderable way as a public ſpectacle, were placed upon a ſhed, not far from the viceroy's palace, where they were relieved with great humanity by the French and Dutch chiefs, as well as by the Arabian merchants.

On the 18th of July the ſubah arrived, and on the 25th the poor priſoners were led to his palace to know their future fate; but it happened that no audience could be given them on that day; and in the evening the ſubah's grandmother interceded for their reſtoration to freedom, at a feaſt celebrated in honour of the viceroy's return home.

The next morning, very early, the unhappy ſufferers waiting the ſubah's paſſing to his palace of Mootejeel, and paying him, as ſoon as he came near them, the uſual homage, he caſt his eyes on them with an appearance of ſome compaſſion, and ordered their irons to be knocked off; he at the ſame time ordered two of his officers to conduct them wherever they ſhould be inclined to go, and charged them to prevent any inſult being offered to their perſons.

This gleam of mercy, late as it dawned, had the more merit in it, as ſome wretched ſycophants had exerciſed their utmoſt endeavours to prevent it, by aſſuring the viceroy that Mr. Holwell was poſſeſſed of a ſufficiency, notwithſtanding his loſſes, to purchaſe his freedom. “ He has ſuffered enough, replied the ſubah: if he be poſſeſſed of any thing, let him keep it.”

As ſoon as the above unfortunate gentleman and his friends obtained their diſcharge, they took boat, and arrived at Corcemadad, a Dutch ſettlement; whence they embarked, and ſailed for England.

After the above melancholy affair of the Black Hole, Meſſrs. Watſon and Clive made their appearance before Calcutta, and entirely reduced the place. The ſubah, now more enraged than ever, led his army towards Calcutta, and encamped within about a mile of the town, when Colonel Clive attacked him ſo vigorouſly, that the viceroy was forced to retreat, after having ſuſtained a conſiderable loſs in killed, wounded, and priſoners.

The town of Calcutta is ſituated on the banks of the river Hugly, which is an arm of the Ganges. It is tolerably large, but appears very uncouth to the eye from the ſtrange irregularity of its buildings. Every perſon who erects a houſe, pleaſes his own fancy with reſpect to the manner of the edifice, without paying any attention to the uniformity of the town; ſo that large and ſmall, elegant and mean, are blended together.

The principal ſtreet in this town is called the Buzar, and is inhabited by perſons who keep little ſhops for the ſale of various commodities. This place is ſeldom viſited by the Engliſh; for they ſend their ſervants to buy whatever is wanted, and rely on their fidelity in the purchaſe.

On the ſide of the river Hugly, near the center of the town, is the old fort, in which is the place of confinement called the Black Hole, where, as beforementioned, the unhappy Engliſh ſuffered the moſt wretched puniſhment by order of the nabob Serajah Dowlah. Some of the apartments in it are uſed occaſionally for the performance of divine ſervice.

About a mile from the town, by the ſide of the river, is the new fort, which is a very handſome and ſtrong building. It is ſurrounded with walls, and is exceeding ſpacious, containing magazines for ſtores, barracks for ſoldiers, and elegant apartments for the reſpective officers; beſides which, there are houſes in it for the accommodation of the engineers and other officers who reſide at Calcutta.

One part of the town is ſet apart for the reſidence of the Portugueſe and Armenians, each of whom exerciſe their own mode of worſhip. There is a church belonging to each; but the Portugueſe are reſtrained from exhibiting their religious proceſſions without the limits of their own diſtrict. The generality of theſe people are employed as ſervants, and execute the moſt menial offices.

The Armenian women are not employed in any kind of buſineſs; but the men collect goods in different parts of India for the merchants. Some of theſe are permitted to trade for themſelves, and obtain very conſiderable poſſeſſions. The dreſs of the women much reſembles that of the Mahometans, except the head, which is covered with a turban of a prepoſterous ſize. They have likewiſe a ſingular addition to their head-dreſs after marriage; it is called a mouth-piece, and conſiſts of a piece of muſlin, which covers the face from the chin to the under part of the noſtrils, and is placed ſo cloſe to the face, as greatly to impede their breathing.

There are ſeveral beautiful villages about Calcutta, which contain many elegant buildings, the country reſidences of Engliſh gentlemen, who retire here, particularly in the hot ſeaſon, to enjoy the benefit of the air, which is cooler and much more wholeſome than in the town.

The intenſe heat of the climate here ſubjects the inhabitants to many diſeaſes; but the moſt fatal is that called the Pucker Fever, which carries off the perſon ſeized with it in a very ſhort ſpace of time. It is ſaid, that leſs women die here, in proportion, than men; which is attributed to the abſtemiouſneſs of the former, and the intemperance of the latter.

Madras, or Fort St. George, or Madraſpatan, (ſignifying, in the Indian language, the town of Madras) is the capital of the dominions of the Engliſh in India, and is in 80 degrees eaſt longitude, and 13 north latitude. It is near 4800 miles eaſt of London; and the ſun riſes and ſets ſooner at Madras by ſix hours than with us. Its ſituation is by no means convenient; for the ocean beats with prodigious violence againſt the ſhore, and it is ſubject to inundations from a ſalt-water river behind it; nor is there a drop of freſh water to be got within a mile of it. It has a fort and garriſon, and in the middle of the fort is the governor's houſe, an handſome ſtone building.

There are ſeveral handſome ſtreets in the town, with good houſes. The Europeans inhabit what they call the White Town, which forms an oblong ſquare of about a mile long, ſurrounded by walls.

The Engliſh church here is a very pretty ſtructure, with an handſome altar, a carved gallery, and an organ. It is the cuſtom here to play the organ the moment the governor enters the church, which is floored with black marble, and upon the whole makes an elegant appearance.

Here is alſo a free-ſchool, where children are educated in reading and writing; beſides which there is a library, as well as a church for the Portugueſe. Theſe are the only public buildings in the White Town, except the town-houſe, reſorted to by the mayor and his brethren, and in which courts of judicature are held.

To the north of the White Town is the Black Town, occupied by Armenians, Indians, Portugueſe, and others; it is near two miles in circumference, and is encompaſſed by a very thick brick wall, fortified in the modern manner. The ſtreets are wide, but the houſes mean; it is a place of great wealth, however, and very populous.

The juriſdiction of the governor of Madras extends all over the coaſt of Coromandel, and the weſtern coaſt of Sumatra: he is likewiſe captain of the firſt company of ſoldiers, as the next in council is of the ſecond: he lives in great ſtate, though his ſalary is but ſmall; it muſt be obſerved, however, that he reaps conſiderable emoluments from the privilege he has of trading on his own bottom. His uſual guard is 3 or 400 black men; and when he goes abroad on any public occaſion, he is attended by trumpets, fifes, and drums, with ſtreamers flying, accompanied by the council on horſeback, and their ladies in palanquins.

The council conſiſt of ſix perſons, who have annual ſalaries. Beſides whom, there are two ſenior merchants, two junior merchants, five factors, and ten writers; alſo two clergymen, a judge-advocate, an attorney-general, two aſſay-maſters of the mint, and a ſurgeon; all of whom have yearly ſtipends, which are trifling compared with the advantages they receive by trading for themſelves, and other emoluments.

We muſt not omit to obſerve here, that in the Black Town there is an Armenian church, as well as ſeveral ſmall pagodas, to which belong great numbers of ſinging girls, who ſpend half their time in ſinging to the idols, and the other half in intriguing.

The trade of this colony is in the hands of the Armenians and Jews. The articles the Engliſh deal in, are diamonds, chints, calicoes, &c.

This place ſubmitted to the French in 1746, but was reſtored at the peace. In 1758 they attacked it again under general Lally, but were repulſed by the forces under the generals Laurence and Draper.

Some years ſince it was computed that the towns and villages belonging to Fort St. George contained 80,000 people, 5000 of whom were Europeans.

They trade to all parts eaſtward of the Cape of Good Hope; but the largeſt ſhips uſe the Mocha, Perſia, and Surat markets, with Bengal and China commodities, and touch on the voyage for pepper, cocoa, drugs, &c. on the Malabar coaſt. The European goods which fetch the beſt market price here, are wines, beer, ale, cyder, cheeſe, gold and ſilver lace, worſtead and thread ſtockings, lead, flint ware, looking-glaſſes, &c. &c.

The nabob of Arcot has an elegant villa at a little diſtance from Madras, ſupported by pillars inſtead of walls; the apertures of colonades admit the light in lieu of windows, and open porticos ſerve the purpoſe of doors; the ſtile of architecture is thus elegantly airy and open, and the conſequent coolneſs renders it a luxurious retreat in a climate ſo exceedingly ſultry.

Gingi, or Gingee, which is encompaſſed with mountains, conſiſts of two towns, called Great and Little Gingi, both of which are ſurrounded by a wall and five lofty rocks; and on the top of each rock is a ſtrong fortreſs. From eaſt to weſt theſe towns are ſeparated by a wall fortified with cannon, which one of the five rocks defends as a citadel.

Fort St. David is a colony and fort belonging to the Engliſh, ſituated four or five leagues to the ſouth of Pondicherry. In the year 1686 this place was bought, for the conſideration of 90,000 pagodas, by the governor of Fort St. George, for the Eaſt-India company, and is eſteemed a ſituation of very great conſequence to the Engliſh. In 1758 it was taken by the French forces under the command of General Lally, who blew up the fortifications; but Fortune afterwards turning her back upon the victors, they were forced to give up to the Engliſh moſt of their poſſeſſions. Great quantities of chints, calicoes, and muſlins are manufactured here.

To the ſouth of Fort St. David is Tanjore, (the capital of the kingdom of Tanjore) which in 1748 M. Lally attacked, but was repulſed. It is ſituated in 11 degrees north latitude; and the kingdom is bounded by the ocean on the eaſt, by Trichinopoly on the weſt, by the river Coleroon on the north, and on the ſouth by the territories of two great perſonages, ſtiled poligars, or lords. The Engliſh have a fort, with land belonging to it, near the mouth of the Coleroon.

When M. Lally made his appearance before this place in 1748, he privately erected batteries at the very time he was pretending to commence a negotiation with the prince, and even fired upon the town; when the inhabitants, inflamed with a juſt revenge, attacked the French with ſuch ſpirit and vigour, as to drive them entirely away.

The fort poſſeſſed by the Engliſh at the mouth of the river Coleroon, and which is named Davecotah, was granted to them by the king of Tanjore.

Bombay is an iſland, ſeven miles in length, and in circumference about 20; it is ſituated in 18 deg. 41 min. north latitude, on the coaſt of Decan, and forms a moſt commodious bay: the harbour will hold a thouſand ſhips.

Bombay formerly belonged to the Portugueſe, who in 1663 gave it up to king Charles II. on his eſpouſing the

Infanta of Portugal; and the king afterwards gave it to the Eaſt-India company.

The climate of Bombay, though within the tropics, is not diſagreeable to the conſtitution of the Europeans; there are but few days in the courſe of the year in which the weather is very intenſe; the ſhort hot ſeaſon precedes the periodical return of the rains: the night-dews, however, are extremely dangerous, and great care ſhould be therefore taken not to be expoſed to them. If people would but reſolve to live temperately in Bombay, they need not be afraid of the climate, for it is far healthier than many other of the European ſettlements, though it was once ſtiled the burial-place of the Engliſh: but people have ſince prudently guarded againſt the cauſes of the general fatality which at that time viſited them, and there are now ſome good phyſicians on the iſland. They have wet weather at Bombay about four months in the year, which is commonly introduced by a very violent thunder-ſtorm; during this ſeaſon all trading veſſels are laid up. The rains begin about the latter end of May, and end in September, when the black merchants hold a feſtival, gilding a cocoa-nut, which they conſecrate, and commit to the waves.

The land of Bombay is engaged principally in groves of cocoas, rice-fields, and onion-grounds.

The town or city of Bombay, which is ſurrounded by a wall and ditch, is a mile long, and has a pretty good caſtle; ſo that it is well ſecured, and eſteemed one of the ſtrongeſt places the Eaſt-India company have.

The houſes of the Engliſh here conſiſt in general of a ground floor only, with a court both before and behind, in which are offices and out-houſes. Moſt of the windows are of tranſparent oyſter-ſhells, which throw a pretty good light; and the flooring of their habitations is a ſort of ſtucco compoſed of ſhells that have been burnt; this they call chunam, which, being well tempered, and becoming hard, has an elegant poliſh on it. The houſes in which the black merchants reſide, are in general ill-contrived, aukward ſtructures. The Engliſh church is a very neat building, ſituated on a pleaſant green, round which are the houſes of the Engliſh. As to the pagodas of the Gentoos, they are ſuch miſerable ſtructures, as not to be worthy of a deſcription.

Bombay is divided into three Roman catholic pariſhes, in the churches of which any popiſh prieſt may officiate, except a Portugueſe; but againſt the prieſts of Portugal the Engliſh formed an objection, from an apprehenſion that theſe fathers might probably have rather too cloſe a connection with others of their own country in the adjacent ſettlements belonging to their maſter. The government is entirely Engliſh, ſubordinate to the India company, who appoint by commiſſion a preſident and council; and under the immediate direction of the preſident, who is ſtiled commander in chief, are the marine and military force. The common ſoldiers are of many nations, ſome Portugueſe, ſome Dutch, and others French: what are called Topaſſes are for the moſt part black, or of a mixed breed from the Portugueſe. There are alſo regular companies of the natives, who are called ſeapoys.

Here are no diſputes about profeſſions in religion: all are alike tolerated. Liberty of conſcience, freedom of ſpeech, riches, and honours, diſtinguiſh the people and clime of Bombay.

The chief iſlands near Bombay are Butcher's Iſland, Elephanta, and Salſette. The firſt is ſo called, from great numbers of cattle being kept in it for the uſe of Bombay; and the ſecond has its name from the enormous figure of an elephant cut in ſtone, and which, at a diſtance appears as if alive, the ſtone being exactly of the colour of that quadrupede. On this iſland, which is nearly one entire hill, and about three miles in circumference, there is a temple hewn from a rock. This real curioſity, which is ſupported by two rows of pillars, is 10 feet high; it is an oblong ſquare, about 80 feet in length, and in breadth about 40; and its roof is formed of the rock cut flat. At the farther end of this ſingular ſtructure ſtand the figures of two giants, the faces of which, however, have been much mutilated; the Portugueſe, when they firſt became poſſeſſed of this iſland, diſfiguring and injuring theſe pieces of antiquity as much as poſſible. This curious fabric has two doors, which front each other; near one of them are ſeveral images, much diſfigured; and there is one image ſtanding erect, with a drawn dagger in one hand, and a child in the other. The other door, which opens on the left hand, has an area before it, at the upper end of which is a range of pillars or colonade, adjoining to an apartment ornamented with regular architecture, round the cornices of which are ſome paintings. The whole of this temple differs from any of the moſt antique Gentoo buildings; but no diſcoveries can be made as to the æra when genius and labour produced it.

Salſette lies to the northward of Bombay, being about 26 miles in length, and 9 or 10 broad. Here is a ruinated place called Canara, where are ſeveral caverns in rocks, which conſiderably gratify the curioſity of ſuch Europeans as viſit them. The ſoil of Salſette is extremely fertile, and great plenty of game is found in this iſland, which it muſt be acknowledged is a moſt agreeable ſituation. It was originally comprehended under the regality of Bombay, and of conſequence became the property of the Engliſh crown when Bombay was given to Charles the Second; but the Portugueſe defrauded us of it, though it is ſo connected with Bombay, that the people thereof cannot well ſubſiſt without it, having of neceſſity almoſt all their proviſions from it. The Portugueſe, however, loſt this iſland by the invaſion of the Marattas, who inhabit the continent bordering on Bombay: they are a very formidable tribe of Gentoos, who have extended their dominions by dint of arms. Their chief or king reſides generally on the mountains of Decan, at a fort called Raree, reported to be the ſtrongeſt place in the univerſe; ſo well and powerfully guarded is it by nature, being ſurrounded by ſteep inacceſſible rocks, that no enemy can approach it.

In this well-defended fort the king, or mar-rajah, holds his court, and lives in great ſplendor. He has long been the avowed foe of the Moguls, ſubahs, and nabobs; making war and concluding treaties juſt as intereſt or ambition dictated.

The Marattas are equally bred to arms and agriculture; the uſe of the former they have learnt of the Europeans, though they depend greatly on targets, which will turn the ball of a piſtol, and even that of a muſket from ſome diſtance. Though their muſkets are but very indifferent ones, their ſwords are excellent, and they uſe them with great execution. Their targets are quite round, and riſe in the centre nearly to a point. The horſes on which they ride are ſmall, active, and will go through any fatigue.

As to European arts and manufactures, they receive little encouragement among theſe people, who prefer thoſe of their own country to the moſt curious that can be ſhewn them.

We ſhall now give an account of the celebrated pirate, Konna Ji Angria; whoſe dominions were taken from him by the Engliſh.

This notorious and common diſturber, about a century ſince, from the humble condition of a private individual among the Marattas, roſe to the elevated ſphere of admiral, and ſerved in the wars againſt the Mogul; and being, in conſequence of his ſervices, appointed governor of the little iſland of Severndroog, he took the freedom to ſeize many veſſels that he had once the command of, and in time became a very formidable enemy. He took ſeveral of the ſea-ports of his countrymen, and extended gradually his depredations near 60 leagues along the coaſt. The ſucceſſors of this man, by a ſeries of good fortune on their ſide, became at length ſo powerful, and with their power ſo daring, that they ſeized not only the veſſels of their countrymen, but likewiſe all European and Mooriſh ſhips that they met with; ſo that the Eaſt-India company were under a neceſſity of taking meaſures to cruſh theſe common robbers; no attempts however againſt them ſucceeded till the year 1755, when commodore James, with a ſmall fleet of ſhips under his command, levelled ſix of Angria's forts with the ground, and deſtroyed ſeveral ſhips that were riding in his harbours.

The reader will here obſerve, that the ſucceſſors of the firſt pirate, Angria, were all of the ſame family and name.

In February 1756, rear admiral Watſon and colonel Clive, anchored in the road of Geriah (the ſtrongeſt place belonging to Angria) and ſummoned the fort to ſurrender; but the anſwer was, that the fort would be defended to the laſt extremity. Next day, however, ſome relations of Angria came to the admiral, deſiring the indulgence of a few days to conſider upon this important matter. This was abſolutely refuſed; and in the afternoon of the ſame day the fleet weighed and ſtood in for Geriah harbour. The engagement commenced about two o'clock, and about ſeven Mr. Clive left the ſhips with the forces under his command; landed at a convenient place, eaſtward of the fort, and was ſoon joined by a conſiderable Maratta reinforcement.

The bomb veſſels threw ſhells continually into the fort till the next day's dawn; and on this day a ſecond ſummons was ſent to the fort to ſurrender. The anſwer was, that the fort would be defended.

A general attack now began, and about two in the afternoon a magazine in the fort blowing up, a flag of ſubmiſſion was diſplayed about four.

Upon this, the admiral demanded immediate admittance into the fort; but the meſſenger whom the admiral had ſent returning with an anſwer by no means ſatisfactory, the attack was renewed, and they then ſoon hung out a flag of ſurrender.

Mr. Clive, who had conſiderably annoyed the enemy by land, then came on board the admiral's ſhip, in company with an officer from the fort with articles of capitulation, which were agreed to, and Geriah became poſſeſſed by the Engliſh, with very little loſs, there not being above 20 men killed.

Angria, who had prudently eſcaped from the fort before it was attacked, was now totally ruined. A prodigious quantity of ſtores and ammunition, rupees to the amount of 100,000 pounds ſterling, and effects to the value of about 30,000 more, were found in the fort.

Angria left in the fort his mother, his wife, and two children; and a very effecting ſcene paſſed between theſe captives and the admiral, as the reader will find in the following quotation from captain Ives's voyage to India.

"The admiral with great humanity," ſays Mr. Ives, "viſited theſe unfortunate captives. Upon his entrance they all made a reverential bow, even to the very ground, ſhedding many tears. The admiral bade them be comforted, promiſing them that they ſhould ſuffer no injury. Angria's mother, ſtrongly affected, cried out, that the people had no king, ſhe no ſon, her daughter no huſband, the children no father." Mr. Watſon replied, "he would be their father and their friend." Upon this, the youngeſt child, about ſix years old, innocently taking the admiral's hand, cried, "Then you ſhall be my father." The admiral, overpowered by the ſenſations of the moment, turned aſide to conceal the tears that were ready to ſtart from his eyes. It was his intention to ſettle theſe poor captives at Bombay; but they aſked permiſſion to remain at Geriah."

Admiral Watſon receiving letters from the Engliſh ſecretary of ſtate, informing him that he might quit the Eaſt-Indies, the climate of which had much diſagreed with him, he was happy in the proſpect of returning home, but was prevented by intelligence from the Eaſt-India company that 3000 troops had embarked from France in ſix ſail of the line, and ſix India ſhips. Upon this, every preparation was made to receive them, and for ſix weeks a good look-out was kept from the maſt head; but two ſhips arriving from England, without a ſyllable about the French armament, it was concluded that the whole had never any foundation; upon which, a body of troops, with a train of artillery, was ordered to march to Golconda, where Monſ. Duplix and his countrymen had amaſſed amazing ſums. Before theſe troops, however, could march, news arrived that the nabob, Serajah Dowla had taken the Engliſh fort at Caſſimbuzar, near Muxadabad, and was ſoon expected to make his appearance before Fort-William in Calcutta. Scarce had this news been received, when a freſh expreſs arrived with the tidings that the nabob had actually taken Calcutta, and had played the barbarian at the tragedy of the Black Hole; a particular account of which has been already given.

Trichinopoly ſtands in a plain that was once incompaſſed by plenteous plantations of trees and opulent villas, but which now wears a much leſs pleaſing aſpect. The town is about four miles in circumference, fortified with a double wall, and defended by towers; it has a ditch near 30 feet wide. In this town there is a rock about 300 feet high, on the ſummit of which is a pagoda. Trichinopoly is the key of Tanjore and Madura, and gives them great influence. It was a principal ſcene of our military operations laſt war.

In the year 1753, the French made an attempt to take it by ſurpriſe; and vainly ſurmiſing that firing alone would terrify the garriſon, turned a couple of our 12 pounders on the battery againſt the town, having previouſly ſcaled the outer wall. They were, however, through the exertion of equal judgement and bravery, entirely repulſed, and upwards of 360 Europeans were made priſoners.

Madura, which was taken by the Engliſh in 1757, is the capital of the province of Madura, and is a large fortified town.

About 10 miles to the ſouth of Cananor is Tellicherry, where the Engliſh Eaſt-India company have a well defended factory. The town ſtands at the back of the fort, and has a ſtone wall round it. The religion of the place is that of the Gentoos; there are, however, ſome few black Chriſtians who live protected by the factory. A fine deep purple opium is produced hereabout.

At Anjengo, which is farther to the ſouth, the Engliſh have a factory with a fort and garriſon. It is ſituated on a ſandy point of land at the mouth of a ſmall river, which is three-fourths of the year choaked up with ſand, and not a drop of water fit to be drank can be had within leſs than three miles of the factory. This ſettlement is in general more advantageous to the agents of the company, who purchaſe cinnamon, pepper and chian on their account, than to the company themſelves, who only trade for linens of no great worth, and about 50,000 pounds weight of pepper. This place is governed by a queen, who is not allowed to marry.

The port of Carwan is ſituated about 36 or 38 miles to the ſouth of Goa; and here is an Engliſh factory, which ſtands on a very commodious bay, facing an iſle that produces every ſpecies of game. The town is ſurrounded by fertile vallies, yielding corn and pepper in great plenty. In the woods on the mountains are deer, elks, wolves, tygers, monkies, with wild peacocks and other birds; alſo bees that are particularly large.

SECT. XI.

The French *Poſſeſſions in* India.

PONDICHERRY, on the Coromandel coaſt, is the capital of the French ſettlements in India; it is a large handſome town, ſituated in 80 deg. 30 min. eaſt long. from London, and 12 deg. 20 min. north lat. The ſtreets are all very regular, and the principal one not leſs than half a league long. The city is ſurrounded by a wall, and has ſix gates, 10 or 11 baſtions, and upwards of 400 cannon mounted, excluſive of mortars, bombs, &c.

The town ſtands upon a low ground, and veſſels cannot anchor nearer than within about half a league; even the canoes cannot come up to it by ſome way; ſo that the Blacks convey perſons and mercantile articles to the fleet in flat-bottomed boats.

The chief buildings in Pondicherry are, the houſe of the governor, the jeſuit's houſe, and an elegant ſtructure in the company's gardens. The houſes in common conſiſt only of one ſtory, as is uſual in moſt of the towns of the province. The Gentoos generally ſleep in their courts, or on the tops of their houſes: theſe people toil hard in their reſpective profeſſions; ſuch as weaving, painting, &c. for about a penny per day, and their uſual food is boiled rice; for the country, notwithſtanding its natural dryneſs, produces great quantities of that neceſſary of life, owing principally to the unwearied induſtry of the Gentoos, who at proper diſtances dig wells in the fields for refreſhing the ground. The laudable ſpirit of induſtry in the Gentoos never animates the Mahometans, who are as indolent and lazy as the former are aſſiduous and careful.

The governor, when honoured with a viſit from any great perſonage, is attended by 300 peons or foot-guards; and when he goes out on any public occaſion, he is carried in a palanquin, the canopy of which is embelliſhed with the moſt ſuperb ornaments.

Pondicherry, which in the year 1693, was taken by the Dutch from the French, and reſtored to them at the peace of Ryſwick, was in 1751 taken by the Engliſh, but reſtored in 1763.

Previous, however, to the period of 1751, rear-admiral Boſcawen was ſent out with a ſquadron, conſiſting of the Namur, the Vigilance, Deptford, Pembroke, Ruby, Cheſter, Dealcaſtle, the Swallow ſloop, and ſome bomb tenders, in order to lay ſiege to Pondicherry; there being at that time already in India, under admiral Griffin, the Princeſs Mary, the Medway, Exeter, York, Wincheſter, Eltham, Harwich, Preſton, Medway Prize, Pearl, and Lively. It was on the 16th of October, 1747, when the admiral hoiſted his flag at Spithead, and he arrived at Fort St. David in July 1748. On the 10th of Auguſt, the army were in full motion, and preparing for the ſiege; the 11th, the French made a ſhew of about 300 infantry aad ſome cavalry, at an entrenchment they had thrown up, but abandoned it on the approach of the Engliſh forces. The Engliſh attacked the place with their uſual ſpirit and intrepidity, but were conſtrained, through the violence of the periodical winds, to raiſe the ſiege, after ſuſtaining a loſs of 757 ſoldiers, upwards of 260 ſeamen, and ſeveral engineers.

Karical is an ancient city and ſettlement belonging to the French, and lies in 10 deg. 34 min. north lat. about four leagues ſouth of Tranquebar, and 25 ſouth of Pondicherry. The town contains five ſpacious pagodas, nine leſſer ones, four moſques, between 6 and 700 houſes, and about 5 or 6000 people.

Tiroumale Rayan Patuam, which is under the juriſdiction of Karical, and lies to the ſouth of it, is a large town, containing four large pagodas, near 30 leſſer ones, four moſques, and about 500 brick houſes, excluſive of 24 public inns for the accommodation of travellers.

Chandernagore, belonging to the French, is ſurrounded by a wall, and well fortified; it was, however, reduced by Meſſrs. Watſon and Pocock, in conjunction with colonel Clive. Chandernagore has the diſadvantage of being rather expoſed on the weſtern ſide; but its harbour is excellent, and the air is as pure as it can be on the banks of the Ganges. Here is a very conſiderable manufacture of handkerchiefs and ſtriped muſlins: this, however, has not made Chandernagore the rival of Calcutta, whoſe immenſe opulence enables it to engage in the moſt extenſive commercial undertakings.

SECT. XII.

Of the Poſſeſſions of the Portugueſe, Dutch, Danes, *&c.*

GOA, the principal place belonging the Portugueſe in India, is ſituated upon an iſland about 12 miles in length and ſix in breadth, ſurrounded by a river of ſalt water falling into the ocean a few leagues below the town, and forming a moſt excellent harbour. It lies in 15 deg. 20 min. north lat. and 74 deg. 20 min. eaſt long. from London. The houſes, which are of ſtone, are ſpacious and handſome; and there are 27 churches and convents, beſides a cathedral, a noble hoſpital, a houſe of inquiſition, and other public buildings.

Two veſſels ſail annually from Macao to Goa, laden with china and other articles, that are rejected at Canton; the owners of which are generally Chineſe merchants.

The iſland produces a great variety of excellent fruits, though but little corn; and here is a plenty of hogs and fowls.

The ſlaves of Goa pay great homage to their ſuperiors, whom they attend with umbrellas to ſhelter them from the ſun. The ladies wear roſaries of gold and ſilver, golden bracelets, diamond pendants, and pearl necklaces. They wear no ſtockings, but have very elegant ſlippers.

Roots and fruit, with rice and bread, are the chief food here. The poorer ſort of people ſubſiſt upon boiled rice, with a little ſalt-fiſh, or fruit pickled. Very little butcher's meat is eaten; for the fleſh in general is lean and unwholeſome.

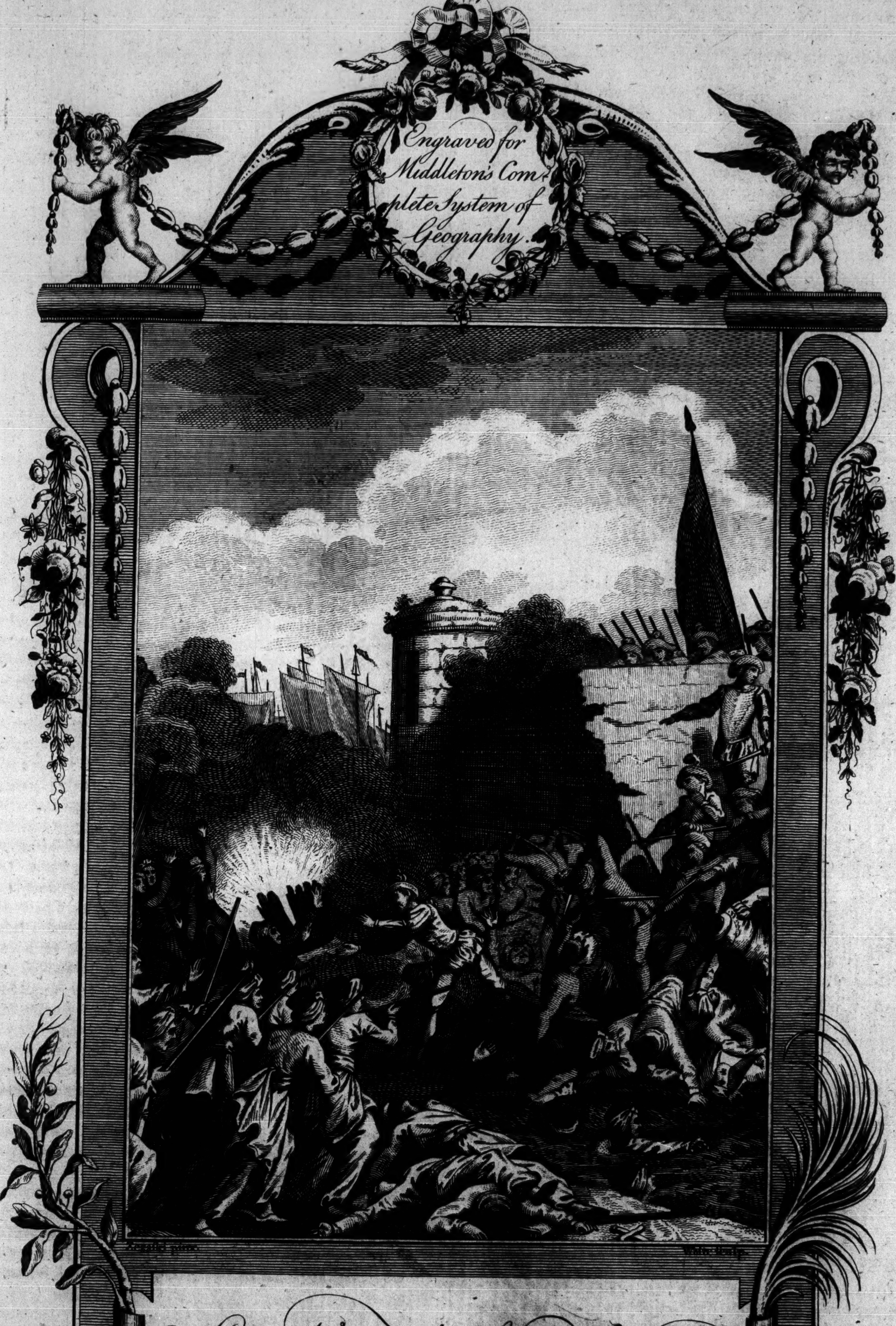
The religion of the people here is that of the Romiſh church; and the court of inquiſition, that infamous tribunal, proceeds with a moſt cruel rigour againſt ſuch as are ſtiled heretics: numbers of Jews and Indian Chriſtians have fallen victims to the inhuman inquiſitors; many Gentoos, however, eſcape theſe ſevere perſecutions, from their diſtinguiſhed diligence and induſtry, which, in this particular, bears great weight with thoſe who are inveſted with the power of inflicting the dreadful puniſhments of the inquiſition.

It is a reaſonable conjecture, that at the time when the natives of Portugal firſt began to make their foreign diſcoveries, mankind were not very well acquainted with the political principles of trade, the power and influence of different ſtates, the benefits of victory and acquiſition, the mode of inſtituting, eſtabliſhing, improving, and preſerving colonies, and the emoluments ariſing therefrom to the parent ſtate. Animated with ſucceſs, and the rage of conqueſt, they extended themſelves over countries which they could not poſſibly preſerve, without impairing their own ſtrength. Fire-arms, wearing apparel, and various other articles, not being brought to that degree of perfection they have ſince acquired, the Portugueſe could not carry any thing to India but money. Of this they ſoon grew weary, and by compulſion took away from the natives what before they had obtained in the way of trade.

When the diſcovery of India firſt engaged the attention of the Portugueſe, they imagined that the appearance merely of their ſhips in that country, would enſure them the poſſeſſion of it; that the commerce of it would prove an exhauſtleſs ſource of wealth to them; and that, by the riches flowing from it, the ſtate would become equal with the moſt reſpectable and formidable powers. There were ſome among them, however, who did not harbour ſuch extravagant and deluſive ideas: they, on the contrary, gave it as their opinion, that the reſult of a purſuit after rich minerals and merchandize abroad, would be a neglect of agriculture and manufactures at home: they ventured to predict, that the ſtate, carried out from its centre by the impulſe of an aſpiring and ridiculous ambition, would attract the ſubjects to the remoteſt parts of Aſia; and that ſuch purſuits would ultimately lead to a corruption of morals, and terminate in general confuſion. The prophetic obſervations of theſe ſenſible politicians were fully verified and confirmed; for of all the conqueſts the Portugueſe made in India, they poſſeſs none but Goa, Macao, and Diu. Theſe remaining poſſeſſions, however, are more than ſufficient to entitle them to a conſiderable ſhare in the affairs of India.

Diu, or Dio, is a city ſituated on an iſland that bears the ſame name in the gulph of Cambaya; the iſland is three miles long, and two broad, and is divided from the continent by a narrow channel. The city is large, and ſurrounded by a ſtone wall, well fortified: it has a very ſafe harbour, and was formerly a place of good trade: the harbour is defended by two ſtrong caſtles on the land, and every approach on the ſea ſide is prevented by prodigious rocks and clifts.

The buildings in this city are ſuperior in grandeur to thoſe of moſt other cities in India, being principally built with free-ſtone and marble. The city ſtands on an eaſy aſcent from the great caſtle, and has five or ſix fine churches, beſides convents, elegantly adorned with paintings, &c. The churches form a moſt pleaſing proſpect from the ſea, having their beautiful fronts towards it.



Engraved for Middleton's Complete System of Geography.

Siege of DIU by the ARABIANS.

BRITISH
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MUSEUM

In 1670 Diu was attacked and plundered by the Muſcat Arabs, who did it ſo much damage that it hath not to this day recovered its former ſplendor.

Meliapour is about three miles ſouth of Fort St. George, and was once the moſt conſiderable place on the Coromandel coaſt. The Portugueſe raiſed it from the verge of ruin to a ſtate of opulence and magnificence, but were driven from thence by the Moors, when it became ſubject to the king of Golconda, but was reduced by the French in 1666; the Dutch, however, in conjunction with the king of Golconda, about four years after, took it from the French; upon which the fortifications were entirely deſtroyed, and never repaired afterwards. The inhabitants are Gentoos, Portugueſe, and Moors, and others of different nations. The Portugueſe, after ſettling at this place, when in its declining ſtate, and beginning to rebuild it, gave it the name of St. Thomas, from an opinion that that apoſtle was martyred here; and theſe people finding ſome bones, concluded they were thoſe of St. Thomas, eſpecially as it was pretended his ſepulchre was on a hill at a little diſtance from the town. Theſe bones they enſhrined.

Calicut, the capital of the kingdom of that name, is ſituated to the ſouth of Tellichery. It is ſurrounded by a brick wall: there are about 6000 brick houſes, moſt of which have gardens.

All nations are admitted here, though none have any ſway. The ſovereign is a bramin; and this is almoſt the only throne in India that is filled by a perſon of this firſt claſs. He is ſtiled ſamorin, or emperor, and is the moſt potent of the Malabar princes.

The adminiſtration of public affairs here is in general bad: no police is eſtabliſhed; and the trade, which is loaded with impoſts, is almoſt entirely in the hands of a few of the vileſt Moors in India. This was the firſt place at which the Portugueſe landed in 1498, after their diſcovery of India.

Contiguous to the prince's dominions is the country of the raja of Sarimpatan; the natives of which are a civilized, juſt, and humane people; and it is ſaid their country was never yet conquered.

Farther to the ſouth is Cochin, a city ſituated in a kingdom of the ſame name, in ten degrees north latitude. There are two towns of the name of Cochin, the old and the new; the latter was built by the Portugueſe, and had ſeveral very handſome houſes, as well as churches and monaſteries; many of which were deſtroyed by the Dutch, who took this place in the year 1662, aſſiſted by the king of Cochin, who had been extremely ill uſed by the Portugueſe.

The above monarch, at the time Cochin was taken from him by the Portugueſe, had preſerved his dominions, which have been repeatedly invaded by the natives of Travancor, a country extending from Cape Comorin to the frontiers of Cochin; and 'tis from neceſſity he dwells in the Old Town. His revenue is 14,400 livres, ſtipulated to be paid him by antient capitulations, out of the produce of his cuſtoms.

The king of Cochin lives in the Old Town, which is ſituated on a river half a league from the ſea, and has ſeveral pagodas.

In this town is a colony of induſtrious Jews, who are white men, and abſurdly boaſt that their anceſtors were ſettled here at the æra of the Babyloniſh captivity; they have, however, been certainly here a very conſiderable time. They have a ſynagogue, in which their records are preſerved with great care.

Cananor is a conſiderable town in the kingdom of the ſame name, with a moſt commodious harbour, and is ſituated in 12 degrees north latitude. The Dutch, who have on all occaſions diſtinguiſhed themſelves by their induſtry and enterprizing genius, have a fort here of great extent. Cananor was originally poſſeſſed by the Portugueſe, from whom the Dutch took it in the year 1660. It is a very populous town, and is inhabited principally by Mahometan merchants. The chief articles in trade here are pepper, ginger, caſſia, ambergris, mirobolans, tamarinds, and precious ſtones.

At the bottom of the bay there is a large town independent of the Dutch, under the juriſdiction of a prince who can bring 20,000 troops into the field.

At the diſtance of about a mile from Chandernagore is Chinſura, more generally known by the name of Dougli, and where the Dutch have a fort, but no other poſſeſſion whatever, the territory round it depending on the government of the country.

Fifty miles to the north of Calcutta is Hugley, where the Engliſh had once a factory, but removed it to Calcutta. This is a place of very conſiderable traffic; particularly in the article of opium. The Dutch have a factory here, erected in an open place, at a ſmall diſtance from the river. It is defended by a ſtrong fortreſs, and ſurrounded by a very deep ditch.

Saumelpour is a ſmall place, but celebrated for its precious ſtones, which are not, as in other places, dug from mines, but found in the ſands of the river. Great numbers of people are employed in ſearching for theſe valuable articles.

Bandel is a factory for the ſale of women to the Moors and Dutch: it was formerly the chief ſeat of the Portugueſe commerce; and there are ſome miſerable wretches remaining, who employ themſelves principally in the above ſhocking traffic, and are at the diſtance of about 80 leagues from the mouth of the Ganges.

Chaligan is a place where the Portugueſe once eſtabliſhed a ſort of abſolute or ſovereign power, and formed an alliance with the robbers of different nations, who took refuge here, and acknowledged no ſubordination to any prince whatever, not even to their own: the Mogul, however, finding them too troubleſome to be borne with, ſent a force againſt them, and totally extirpated them. The town has no conſiderable manufacture: it lies in 23 degrees north latitude, near the mouth of the moſt eaſterly branch of the Ganges.

Tranquebar, which is the next ſettlement on the coaſt of Coromandel, is claimed by the Danes: it is ſituated in 11 degrees 16 minutes north latitude, ſurrounded by a wall, and is about two miles in circumference. It was in 1621 purchaſed of the king of Tanjore by the Danes.

The ſtreets of the above town are wide, and have a brick pavement on the ſides. The habitations of the Danes and other Europeans are of brick and ſtone, but with only the ground floor; thoſe of the Indians are very mean.

The Daniſh miſſionaries here have a congregation, which thrives, though vigorouſly oppoſed by the Popiſh miſſionaries. They have a ſchool here for youth, who are inſtructed in the Proteſtant faith; alſo, a printing-office, and a paper-mill. The town is ſuppoſed to contain about 5000 inhabitants, and hath a moſt agreeable proſpect from the ſea. It ſtood a ſix months ſiege in 1699 againſt the king of Tanjore's forces, aſſiſted by the Dutch, and would in all human probability have been taken, had not Governor Pitt ſent a reinforcement of Engliſh from Fort St. George to its relief.

Thus having deſcribed the chief European ſettlements, we ſhall make a few general political remarks upon Coromandel.

The fondneſs for the manufactures of Coromandel, when it firſt began to prevail here, inſpired the Europeans trading to the Indian ſeas with a reſolution of forming ſettlements there. The firſt colonies were eſtabliſhed near the ſhore: ſome of them obtained a ſettlement by dint of force; moſt of them were formed with the conſent of the ſovereigns, and all were confined to a very narrow tract of land; the boundaries of each were marked out by an hedge of thorny plants, which was their only defence. In proceſs of time, however, fortifications were raiſed, the coloniſts increaſed, and each colony flouriſhed in proportion to the prudence and opulence of the nation which founded it. None of the companies that exerciſed an excluſive privilege beyond the Cape of Good Hope, had any concern in the trade of diamonds; this was left always to private merchants, and fell by degrees wholly into the hands of the Engliſh, or the Jews and Armenians who lived under their protection.

Almoſt the whole trade of the coaſt of Coromandel is now in the hands of the Europeans; though for ſome time Coromandel was no object of their attention, it being ſeparated by inacceſſible mountains from Malabar, where theſe bold navigators endeavoured to ſettle. Spices and aromatics, which principally engaged their views, were not to be found there. In ſhort, civil diſſentions had baniſhed from it tranquillity, ſecurity, and induſtry. At this period, the empire of Biſnagar, to which this extenſive country was ſubject, was verging to ruin; the monarchs of that illuſtrious ſtate falling gradually into an habit of withdrawing themſelves from the ſight of their people, and of leaving the care of government to their miniſters and generals, the governors of dependent provinces threw off their ſubordination, and had aſſumed the prerogative of kings, juſt when the Europeans made their appearance upon the coaſt.

SECT. XIII.

Of the Kingdom of Golconda.

GOLCONDA is a kingdom extending 260 miles along the bay of Bengal, in the form of a creſcent, and from eaſt to weſt is about 200 miles in the broadeſt part. It has Biſnagar on the ſouth, the mountains of Gata on the weſt, and thoſe of Orixa and Balligate on the north. This country is famous for its diamond mines, in ſome of which the diamonds lie ſcattered within a few fathoms of the earth's ſurface, and others are diſcovered in a mineral in the rocks more than forty fathoms deep. The workmen dig into the rock, and then, by means of fire, ſoften the ſtone, and ſo proceed till they find the vein, which often runs under the rock two or three furlongs. All the earth is brought out, and, after great care is beſtowed on it, produces ſtones of a conſiderable ſize, and pretty good water, but of different ſhapes.

The workmen, in order to diſcover the ſituation of theſe ſtones, build a ciſtern of clay; on one ſide, towards the bottom, is a ſmall aperture, which, when cloſed up, the earth containing the diamonds is thrown into the ciſtern: water is then poured in to ſoften the earth, and afterwards drawn off by means of the ſmall drain. When the ciſtern is clear from mud, the gravelly ſand is critically ſearched, during ſun-ſhine, for the diamonds, the luſtre of the ſtones themſelves aſſiſting the ſearchers in their endeavours to find them.

The ſuperintendants are obliged to look after the workmen with the utmoſt vigilance, leſt they ſhould be tempted to embezzle any of the precious articles which they are employed to diſcover.

One of them was once detected in putting a ſmall ſtone into the corner of his eye; and there have been many inſtances of their ſwallowing the diamonds.

The Banyan merchants are the principal perſons concerned in this trade, but both are greatly oppreſſed; the firſt affecting to be poor, and the latter being ſo in reality; for the governors do not ſuffer any to be rich, if it comes to their knowledge. In Viſiapour, however, they are more humanely treated.

All diamonds that exceed the weight of a pagoda, are the king's property; but all of an inferior weight appertain to the merchants.

The largeſt diamond ever found was preſented to the Mogul, weighing 279 carats, each carat being four grains.

The making artificial diamonds hath been attempted, but with no proper ſucceſs, the beſt of them falling very ſhort of the genuine ones.

The real diamond is not only the hardeſt gem, but the hardeſt ſubſtance that hath hitherto been diſcovered; when poliſhed it is perfectly clear, and admirably pellucid, and exceeds all other precious ſtones in the ſplendor of its rays, and the luſtre reflected from its ſurfaces; but in the dark it does not ſhine, as it hath no light of itſelf.

Theſe ineſtimable ſtones are warmed into perfection by the powerful beams of the ſun, whoſe prolific influence gives birth alike to the brighteſt brilliant, and moſt inconſiderable weed:

"Behold the ſelf-ſame ſun with varying rays,
"Bluſh in the roſe, and in the di'mond blaze;
"We prize the ſtronger effort of his pow'r,
"And juſtly ſet the gem above the flow'r."

But to return to our general account of the kingdom of Golconda. The chief harbour of this kingdom is Maſulipatan; and the country extends from the gulph Viſiapour: it once formed a part of a very extenſive empire, ſubject to the emperor of Biſnagar, and comprehended nearly the whole of the peninſula, from the northern extremity of Orixa to Cape Comorin.

Golconda city, which is about 238 miles weſt of Maſulipatan, and about 200 north-weſt of Madraſs, is ſituated in a good ſoil and ſalubrious air; it has ſtone walls ſurrounded with deep ditches, divided into tanks or ponds of clear water. It has many grand moſques, in which are the tombs of the kings of Golconda. In the year 1614, it ſuffered greatly by an inundation, when about 5000 houſes were waſhed away, and ſome thouſands of people and cattle periſhed.

Maſulipatan is ſituated on the north ſide of the river Nagundi, which ſeparates Golconda and Biſnagar, in 81 deg. 40 min. eaſt long. from London, and 16 deg. 30 min. north lat. It was, towards the cloſe of the laſt century, one of the moſt thriving towns in India, and the moſt advantageous of the Engliſh factories. The Danes, Portugueſe, and Dutch had alſo factories here, and the cuſtoms amounted to 14,000 pagodas per annum, it being the moſt celebrated mart for calicoes, indigos, diamonds and other precious ſtones; and there were about 200,000 inhabitants: it is now, however, only a Dutch factory for chints. It is ſurrounded by a wall and ditch, and towards the land ſide is a deep moraſs, over which is a bridge of wood.

In the year 1759, the French were in poſſeſſion of this city, under the Marquis de Conflans; but it was taken from them by the Engliſh forces under the command of colonel Forde. Near the bar the waves of the ſea are ſo rapid, as to make a noiſe like the cataracts of the Nile, and ſometimes have almoſt as great a fall. The heat here, eſpecially in May, is ſo intenſe, that people dare not in ſome parts of the day ſtir out of their houſes.

Pettipoly, or Penta-pooli, is between 20 and 30 miles to the ſouth-weſt of the city of Maſulipatan; and here the Engliſh have a factory. The printed and dyed ſtuffs of this place are highly eſteemed; and in an iſland oppoſite to it grows a root, which makes ſo deep a colour, that it is obliged to be mixed with other colours to make it lively.

The Engliſh have a ſmall factory about 100 miles farther ſouth, called Coletore; and ſtill a little farther ſouth is a factory belonging to the Dutch called Palicate.

SECT. XIV.

Hiſtory of Indoſtan.

THE rich country of Indoſtan, according to tradition, brought to its ſoil the firſt conquerors of the world: but whether Bacchus, Hercules, or Seſoſtris, were the triumphant victors, we at leaſt know that it proved an exhauſtleſs ſubject of fiction for the ancient Greeks.

The Indians had a tradition that Bacchus was a native of their country; that he taught the method of preſſing grapes, and making wine; that he likewiſe employed himſelf in pruning fig-trees, and other fruit-trees of a larger ſize; that he eſtabliſhed a little principality in the country of Nyſea, and called his capital Nyſa, from the name of his nurſe.

We are to ſuppoſe that Bacchus was merely the name of an Indian prince who had very ſuperior talents in this early age, and was much beloved by his people. He was a great conqueror, ſays tradition; he was alſo a wiſe legiſlator, a builder of cities, and inſtitutor of divine worſhip: he reigned 52 years, died in extreme old age, and was then worſhipped as a god: he left his dominions to his children, by whom they were enjoyed for many generations; till at length ſeveral revolutions happening, many cities threw off their ſubjection, and eſtabliſhed forms of government of their own.

In the ancient hiſtory of the Egyptians we find, that Oſiris, the great conqueror of that country, having added Ethiopia to his dominions, paſſed into Arabia, and from thence into India, where he founded the city of Nyſa, and taught the inhabitants the art of making wine: hence we may reaſonably conjecture, that Oſiris and Bacchus were one and the ſame.

It is a point agreed upon univerſally among the literati, that the Egyptians, to ſtrengthen, as well as to diffuſe their prevalent opinion that they were the moſt ancient people in the world, and the arts and ſciences were derived from them, were accuſtomed to transfer whatever they learnt or read, with regard to the memorable actions of the princes of other countries, to thoſe of their own.

The Aſſyrian, which was the firſt of the great empires eſtabliſhed after the flood, was governed, on the death of Ninus, by his widow Semiramis, foundreſs of the ancient Babylon. This great princeſs, after the conqueſt of Bactria, reſolved to undertake that of India: the motives of her reſolution were the many accounts ſhe had heard of the fruitfulneſs and riches of the country. Well knowing ſo important an enterprize would be attended with great difficulties, ſhe ordered a prodigious army, drawn from all the provinces of her extenſive empire, to aſſemble at Bactria: ſhe commanded alſo the people of Phœnicia, Syria, and Cyprus, to ſend her a number of ſhipwrights ſufficient to build 2000 barks, which were to be ſo conſtructed, as to be taken to pieces, and carried from Bactria to the Indus, where ſhe underſtood the Indians had a conſiderable naval force.

This political and penetrating queen, knowing that the Indians went to war on elephants, invented huge machines made of the hides of oxen ſewed together, reſembling elephants, and which were carried on the backs of camels. Every thing being in readineſs for action, her majeſty marched to invade India; and Stabrobates, then king of the countries bordering on the Indus, prepared to defend his territories. He aſſembled a moſt numerous army, and cauſed 4000 boats to be built of cane, to encounter the Aſſyrians on the river, having his army and elephants drawn upon the ſhore ready to ſupport them. The barks of Semiramis however were victorious, 1000 of the Indian boats being ſunk, with their crews, and great numbers of perſons taken priſoners. Upon this, Stabrobates abandoned the oppoſite ſhore, and left the enemy a free paſſage, in hopes of attacking them with greater ſucceſs by land. Semiramis, as ſoon as the Indians withdrew, converted her fleet into a bridge of boats, over which ſhe marched her whole army, with the counterfeit elephants in front. The Indians were aſtoniſhed to find that the invaders had elephants, but were ſoon informed by deſerters of the dexterous trick played upon them. A battle enſued, in which the queen had at firſt the advantage, but was at length totally conquered, and forced to retreat back to her own country in the greateſt confuſion. According to the chronology of Capellus, this event happened about the year of the world 1970.

The next invaſion of India is reported to have been by Seſoſtris, king of Egypt, who paſſed the Ganges, and ſubdued all Aſia, even to the ocean. The Ethiopians are alſo reported to have invaded India; but as the circumſtances of ſuch invaſion are extremely obſcure, we ſhall omit ſaying any thing about them.

As to what the ancients have recorded with regard to Hercules, it is probable they might have an Hercules as well as a Bacchus, and that he might excel other men in ſtrength; that he left behind him a numerous offspring, among whom India was equally divided; and that after his death he was worſhipped as a god.

If we conſider theſe matters properly, we ſhall diſcover that the early natives of India were acquainted with laws, government, and arts, whilſt the reſt of the earth was ſavage and deſert: prudent inſtitutions preſerved theſe people from corruption, and their grand care was to improve and enjoy the natural advantages of the earth.

When Alexander entered theſe regions, he found many free cities, and very few kings. A country divided into numberleſs little ſtates, ſome of which were independent, and others enſlaved, could not make any very conſiderable defence againſt the Macedonian hero: he paſſed the river Indus without the leaſt oppoſition, and, as ſoon as he was on the other ſide, received notice that an Indian prince was advancing towards him with a very formidable and well-diſciplined army. Alexander, on the approach of this army, which he perceived to be very numerous, immediately drew up his forces in order of battle; but had ſoon the ſatisfaction to find that the prince who commanded it, Mophis, had no hoſtile intention, but came with that military parade to deliver up his dominions; which, however, after the prince had made his ſubmiſſion to Alexander, were given him back by the latter hero. Ambiſarus, another prince, followed the example of Mophis; but Porus, whoſe dominions lay beyond the river Hydaſpes, prepared to defend them bravely; he aſſembled a very numerous army, in order to diſpute the paſſage of this Macedonian invader acroſs the river. Alexander however forced his paſſage, and entirely defeated Porus, though with a very conſiderable loſs: he afterwards reſtored to that prince his dominions, in conſequence of the great courage he had ſhewn in ſo nobly defending himſelf and his people. The valour, ſpirit, and military judgement of this man, were very fully ſet forth and extolled by the pen of Alexander himſelf, in epiſtles that he afterwards wrote on the ſubject.

Alexander, in memory of this victory, built the city of Nicæa, and cauſed another city to be built, in honour of his horſe Bucephalus. He afterwards paſſed the river Aceſines, and ſubduing the whole country that lay between it and the river Hydaſpes, made a preſent of it to Porus. He then invaded and deſtroyed the Cuthæans; took the city of Sangala by ſtorm; attacked the Sophites, who ſoon ſubmitted to him; and marched into the dominions of king Phygeus, who alſo ſoon ſubmitted.

The conqueſts of Alexander in India may be ſaid to have been owing either to an admiration of his tranſcendent qualities, or to the exerciſe of ſuperior force: the Indians never betrayed him, but preſerved their promiſes with the moſt ſtrict honour; and they appear, in all the accounts we have of Alexander's expedition to India, to have been a people well governed, obedient to the laws, and jealous of thoſe advantages that were the reſult of their reſpective conſtitutions; which, duly conſidered, will appear the higheſt character any people can deſerve.

By following Alexander in his conqueſts, Sandroculus, an obſcure man, but who poſſeſſed an happy genius, obtained a complete knowledge of the art of war. This man, by the moſt enterpriſing views, deep penetration, reſolution, and fortitude, became the inſtrument of expelling the Macedonians from the provinces they had invaded; and, making himſelf maſter of them, united all Indoſtan under his dominion. But how long he reigned, or what was the duration of the empire he founded, is not known.

The Arabs, at the beginning of the eighth century, over-ran India, and ſubjected ſome few iſlands to their dominion; contented, however, with quietly trading on the continent, they did not make many ſettlements on it.

Some barbarians from Khoraſſan, about three centuries afterwards, invaded India on the north ſide, and extended their ravages to Gazurat, carrying off immenſe ſpoils.

Theſe were ſucceeded by Gingis Khan, who, at the head of his Tartars invaded the weſtern parts of India, about the year 1200. Afterwards the Patans reigned over the fine country of Indoſtan.

At the end of the 14th century, Tamerlane, from Tartary, made his appearance before the north ſide of Indoſtan, and ſecuring the northern provinces to himſelf, gave up the plunder of the ſouthern to his officers. He appeared reſolved to conquer all India, when ſuddenly attacking Bajazet, he ſubdued and depoſed him, and found himſelf maſter, on uniting his conqueſts, of the vaſt tract of territory from the coaſt of Smyrna to the borders of the Ganges. After his deceaſe great tumults aroſe, and his poſterity were deprived of the rich ſpoils he had made. Babar, ſixth deſcendant of one of his children, alone ſurvived to preſerve his name. This prince reigned in Samarcand, and was dethroned by the Uſbec Tartars, who obliged him to take refuge in the Cabuliſtan; where he was received with great kindneſs by the governor of the province, who furniſhed him with an army of ſoldiers, and thus addreſſed him: "Not to the north let reſentment call thee. Gracious heaven has brought thee to the ſweet banks of the Indus, that thou mayſt be adorned with one of the faireſt diadems in the world. Let Indoſtan be thy object: that country, diſtracted by continual wars, is in need of a new ſovereign. To Indoſtan then turn thine eyes: there mayſt thou erect a new monarchy, and eſtabliſh a fame adequate to that of the great Tamerlane thine anceſtor." Babar admired the ſentiments and advice of the governor, whoſe name was Ranguildas; a plan of conqueſt was quickly formed, and proſecuted with vigour. Succeſs crowned the great undertaking; and thus a dethroned fugitive prince was ordained by fate to lay the baſis of the ſubſequent power and authority of the Mogul Tartars.

Babar, ſoon after his conqueſt, introduced a ſevere and military diſcipline; but, however, while he was bringing his ſubjects under the yoke of deſpotiſm, (for though the form of government which he found in India was of an arbitrary kind, yet it related merely to civil concerns, ſuitable to the cuſtoms of the country,) he carefully confined it within ſuch certain limits, as to prevent his ſucceſſors, though abſolute, from being unjuſt. The chief pillar of his power was a body of 4000 men, who were ſtiled the firſt ſlaves of the ſovereign. From this body were choſen the omrahs, who compoſed the councils of the monarch, and on whom provinces and conſiderable immunities were beſtowed.

The great Mogul annually viſited his provinces, preſerving his authority by a parade of great military power; and the Indoſtan emperors have long ſupported that external pomp, with which their ſubjects are more captivated than by juſtice, as being more impreſſed with what charms the eye than benefits the mind. Thus by dazzling the eyes of the people, and infuſing terror into their ſouls, the Moguls preſerved and enlarged their territories. All Indoſtan, except a ſmall part of Malabar, became ſubject to the emperor Aurengzebe, who ſtained his hands with the blood of his father, his brothers, and nephews. At the death of this monſter, who had made the Mogul power much abhorred, it was irrecoverably reduced. Commotions aroſe as to the right of ſucceſſion: only one law was generally admitted, viz. that none but thoſe of the family of Tamerlane ſhould ſit upon the throne; though at the ſame time it was well known that every emperor had the privilege to chuſe his ſucceſſor, without having any regard to conſanguinity. This indefinite right cauſed univerſal confuſion; and in this ſtate was the Mogul empire when Kouli Khan invaded it. Diſcord and tumult prevailed every where; and the general calamity reached the coaſt of Coromandel, after having 10 years harraſſed the provinces. The European merchants trembled; and dreading that their trade would be entirely ruined, hit on the expedient of having a territory of their own, capable of containing a number of manufactures ſufficient to make up their lading. The firſt perſon who thought of this ſcheme was one Dupleix, who had long ſtudied and was well acquainted with the diſpoſition of the Moguls; he flattered himſelf he ſhould be able to attain a great ſway in Indoſtan: nothing deterred him in the intended execution of his plan of influence and power, though at ſo conſiderable a diſtance from his native country: nor did any thing engage his attention but the glorious emoluments which would accrue to France from the poſſeſſion of a new dominion in the centre of Aſia. He ſoon undertook to diſpoſe of the ſubahſhip of the Decan, and the nabobſhip of the Carnatic. The former becoming vacant in 1748, he in 1750 gave it to Salabatjing, a ſon of the late viceroy, after having experienced great weakneſs in the Indians, and a corruption of manners in the Moguls. The nabobſhip of the Carnatic he beſtowed upon Chundaſaeb, a kinſman of the late nabob, and made him give up a vaſt territory in return for this ſignal ſervice; the chief acquiſition was Seringham, the ſituation of which gave the French great influence over the neighbouring countries, and an abſolute controul over Tanjore. They afterwards got other very conſiderable poſſeſſions, and Dupleix himſelf was inveſted with the dignity of a nabob.

The Engliſh, the avowed enemies of the French, ſtirred up a rival, Mohamed-Ali-Kan, againſt Chundaſaeb, nabob of the Carnatic. Theſe princes often engaged, though with a fluctuating ſucceſs; nor was it eaſy to ſurmiſe for which of them victory would ultimately declare; for it was well known that neither of them would ſubmit, whilſt he had either troops or money. The Engliſh and French miniſtry, however, cauſed the two companies to fix certain terms of agreement: they formed a treaty, which commenced with the ſuſpenſion of hoſtilities in the beginning of 1755, and which was to end with the eſtabliſhment of equal territory and commerce on the coaſt of Coromandel and Orixa; but before this buſineſs had received the ſanction of the Britiſh and French courts, a freſh war broke out between the two nations; the reſult of which, in India, was, that the French loſt their ſettlements, and left the Engliſh maſters of the ſeas.

Of the principal places which the French ſtill retain in India, we have already given a deſcription, in our account of the European ſettlements.

Of late years the Mogul is a mere ſhadow of greatneſs, and uſed only as a tool by the Engliſh Eaſt-India company. We have no doubt but it will prove entertaining to many to peruſe the petition of a mock monarch, who ſtiles himſelf "Great Mogul; Emperor of Indoſtan; the Invincible Conqueror of the Univerſe; King of the World," &c. &c. &c. to a company of merchants.

"The Humble Petition of the Grand Mogul, to the Preſident and Council at Bengal:

"If this country is to be kept, put me in poſſeſſion of it, and leave a ſmall detachment of troops with me, to ſhew that I am protected by the Engliſh, and they ſhall be at my expence; that if any enemy comes at any time againſt me, I will make ſuch connections in the country, that with my own troops, and the aforementioned ſmall detachment, I will defend the country without any farther aſſiſtance from the Engliſh; and *I will pay them, out of the revenues of the country, what ſum they ſhall demand yearly.* If the Engliſh will, contrary to their intereſt, make peace with the vizir, I will go to Dehli; for I cannot think of returning again into the hands of a man who has uſed me ſo ill. I have no friends I depend upon more than the Engliſh; their former behaviour to me will make me ever reſpect and regard them. Now is their time to be in poſſeſſion of a country abounding with riches and treaſure: *I ſhall be ſatiſfied with whatever ſhare they pleaſe of it.* The Rohillas were always enemies to the imperious vizir; they are all my friends."

This ſingular petition, which was dated from the camp at Banaras, 22d Nov. 1764, was tranſmitted to the council by Major Hector Monro.

CHAP. XI.

EMPIRE of AVA.

SECT. I.

Situation, Boundaries, and Extent; ſome Account of the Emperor of Ava's *Palace; Natural Hiſtory, &c.*

THIS empire, which is between 15 and 28 degrees north latitude, is bounded on the eaſt by Laos and Siam; on the weſt by Bengal; on the ſouth by the Indian Sea; and on the north by Tibet.

According to the moſt authentic writers, Ava is larger than the whole empire of Germany. The king of Pegu was originally in poſſeſſion of the greater part of it; but two mighty princes of Ava and Siam have deſtroyed that monarchy; and the king of Ava is emperor of both Ava and Pegu.

Travellers and hiſtorians have given no particular account of Ava, though they pretend to know the extent of the country. All we can collect is, that the opulence of the emperor is ſeen in the magnificence of his palace; "which, ſays Mr. Hamilton, is built of ſtone, and has four grand gates, viz. the eaſtern gate, called the golden gate, becauſe ambaſſadors are admitted at it, who make preſents to the emperor, when they approach his royal perſon; the ſouthern gate, or gate of juſtice, at which people enter who want to preſent petitions; the weſtern gate, or gate of grace, through which ſuch perſons paſs as have been honoured with any particular favour, or have been acquitted of any offence unjuſtly laid to their charge; and the northern gate, or gate of ſtate, through which the emperor paſſes when he is inclined to ſhew himſelf to his people."

Le Blanc, ſpeaking of the palace, ſays, "In one of the courts ſtands the figure of a tall man, all of ſolid gold, with a crown on his head, enriched with rubies of a conſiderable value: round this figure ſtand four other golden ſtatues. In another court is repreſented a giant ſitting, all of ſilver, with a crown of ſilver on his head, ſet with rich jewels; and in other courts are other rich ſtatues, formed of various kinds of metal, with crowns on their heads, adorned with rubies and ſaphires."

The ſovereign of Ava and Pegú has ſeveral neighbouring ſtates tributary to him. Pegu, which is within the tropics, is flooded when the ſun is vertical; but the ſlime, left by the waters, gently fertilizes the low lands. As to the higher ground, this is parched with intenſe heat after the rains have ceaſed; and the natives are obliged to water their fields by the communication of ſmall channels from ciſterns and reſervoirs.

The hills of Pegu are cloathed with fine wood, and the bamboos are of great utility to the natives.

The fruits of Pegu are oranges, lemons, citrons, figs, pomegranates, bananas, durians, mangoes, goyvas, cocoa-nuts, pine-apples, tamarinds, &c.

The inhabitants uſe a great deal of rice, and ſome wheat: they have plenty of garden-ſtuff, which is a chief part of their food. They have alſo pulſe of various kinds, good poultry, and a variety of fiſh.

Le Blanc, ſpeaking of their fiſh, ſays, "They have a choice of excellent fiſh; and there are, in ſome of the royal parks, ponds of clear water, where tortoiſes of a middle ſize are kept and fed, the ſhells of which are a mixture of ſeveral colours. With theſe they work up many things, as cabinets, boxes, and other furniture, making very handſome work, for the ſhells are poliſhe like diamonds, and are tranſparent."

The country produces rubies, ſmall diamonds, and other precious ſtones; iron, tin, and lead; ſalt-petre, wood-oil, oil of earth, elephants teeth, ſugars, &c. The iron is ſaid to be ſo excellent in its quality, as to be little inferior to ſteel.

The Peguans have few horſes or ſheep, but plough with oxen and buffaloes. Deer are exceedingly numerous here; but though theſe animals are very fleſhy, they are not fat. No place abounds more in elephants than this and the adjacent countries; they compute the ſtrength of their armies by the number and ſize of theſe animals.

SECT. II.

Of the Perſons and Dreſſes of the Natives; Fondneſs of the Women for Strangers. Of the Charity of the Prieſts.

BOTH ſexes are well-ſhaped, and have good features: the women are conſiderably fairer than the men, who are of an olive complexion. Both are very thinly clad, and the beſt among them wear neither ſtockings or ſhoes. They let their hair grow long, which they tie on the top of their heads with a ribband, in the form of a pyramid. When the ladies go abroad to pay viſits, they wear either a cotton or ſilken frock, under which is a ſcarf girded round the waiſt, and hanging almoſt to their ancles. This dreſs is ſaid to have been the invention of a queen of this country, who conſidered it as the moſt graceful dreſs that could adorn the female ſex.

The women here are very fond of ſtrangers; and any man, during his ſtay in the country, may be accommodated with a temporary helpmate: hence moſt of the foreigners who trade hither marry one of theſe wives, who are very obedient and obliging to their huſbands. The wife goes to market, dreſſes the victuals, takes care of her huſband's effects, and even ſells his retail commodities for him. If ſhe proves falſe, the huſband ſells her as a ſlave; and if he proves falſe, ſhe poiſons him.

When a huſband quits the country, the wife, at the expiration of a twelvemonth, marries again, provided the huſband does not leave her a maintenance by a monthly allowance.

The prieſts of this country are called talapoins, who recommend charity and humanity as the greateſt of all virtues; and indeed theſe men do honour to human nature, if the accounts given of them be literally authentic. When the maſter of a veſſel happens to be ſhipwrecked on the coaſt, and he, by this calamity, becomes the ſlave of the ſovereign, the talapoins humanely intercede for him, and get him into their pious care and protection. In their temples theſe good men ſupply a diſtreſſed ſtranger with every thing he wants; and as they are phyſicians as well as prieſts, they tenderly take care of ſick perſons; and, after their recovery, give them letters of recommendation to ſome other convent on the road they travel.

Real charity and benevolence influence the whole life and actions of theſe men. They never make any enquiries about the religion of a ſtranger; it is enough that he be a human being, and that they can relieve his neceſſities.

They imagine that all religions are good, which inculcate the moral duties, and ſocial virtues. That perſecution, and all modes of worſhip which are contrary to humanity, or univerſal philanthropy, are obnoxious to Providence; and that the Almighty delights in being adored by various ceremonials; but that all modes of adoration ſhould be conſiſtent with the moſt refined benevolence. In fine, their maxims are calculated to infuſe in the human heart unbounded charity and general toleration, and to

> "Graſp the whole world of reaſon, life, and ſenſe,
> "In one cloſe ſyſtem of benevolence;
> "Happier, as kinder in whate'er degree;
> "And height of bliſs but height of charity."
>
> POPE.

SECT. III.

Temples, Idols, Sacrifices, Evil Spirits, Magicians, and Feſtivals.

THE temples, and the idols in them, are grandly embelliſhed. A temple near Syriam has the name of Kiakiack, or god of gods: in this edifice is a large figure lying in the attitude of ſleeping, and which is pretended to have lain 6000 years in this poſture.

There is another temple near Syriam, which they call Dagun; but none except the prieſts muſt enter there; and as ſoon as Kiakiack diſſolves the globe, the idol in this temple, which is alſo called Dagun, is to gather up the aſhes, and create a new world. The prieſts will not deſcribe the ſhape or form of Dagun, but ſay it reſembles nothing human.

Le Blanc ſays, "I ſaw in one of their temples a ſilver idol of gigantic ſize, which, as an oracle, anſwered queſtions, and predicted what was to happen. They have an idol alſo called Frotoque, of the ſame ſtature as the former, though of different compoſition: this idol, they pretend, intercedes with Kiakiack for the wicked; and once a week they ſacrifice a ſwine and three pullets to it."

Some of the ſacrifices of theſe people are very ſingular. Having immolated a white ſheep, and mingled its blood with meal, on the day of the grand feſtival of Kiakiack, they diſtribute it with exhortations, and ſay it is the blood of Kiakiack. For the celebration of another ſort of ſacrifice, they purchaſe a ſlave at a very high price, who is youthful and handſome, and having purified him, they cloath him in a white robe, and make a public ſhew of him for forty days, telling the people he is the choſen innocent who is to die for their ſins; upon this, offerings are preſented to him, and petitions made that he will intercede for them before Kiakiack. Areca is plentifully given him each day, and he is attended in his proceſſion from place to place by the ſound of braſs kettles, flagelets, &c. At the expiration of 30 days, public notice is given by the prieſts, that in 10 days more he is to ſet off to approach the holy throne of Kiakiack: at this time they attend diligently on his perſon, and particularly notice whether he dreads the haſty advance of death. They then drench him well with areca, and, if poſſible, deprive him entirely of his ſenſes.

On the day of his diſſolution they conduct him to a temple, and laying him flat on a ſtone, rip up his belly, and then taking out his heart, burn it, and offer it in ſacrifice to the idol of the place.

The Peguans believe that all the ills which befal mankind, proceed from certain evil ſpirits that hover about; they therefore worſhip theſe demons, in order that they may not be afflicted by them. Some of theſe ſpirits, which they call Zibi, enter and torment them, they pretend, when they are celebrating their feſtivals; inſomuch that thoſe thus poſſeſſed by them become ſo indiſpoſed, as not to be able to eat, drink, or ſleep. A magician is then called to their aſſiſtance, who is ſolicited to enquire of Satan how long they are to be thus tormented, and what method is to be uſed for their deliverance. The magician, after a proper conſultation, conducts the afflicted to a field or mountain, in the night-time, and places them in a cavern. Then, by the inſtruction of Lucifer, he gathers certain herbs, and burns them in the cave; upon which the evil ſpirit immediately flies away.

At their grand feſtivals, perſons of high rank attend in their richeſt apparel, adorned with jewels: here they dance to muſic, which, from briſk and lively, changes to doleful and melancholic; when, in very plaintive ſtrains, they ſing of their anceſtors; the men alternately ſighing, the ladies weeping, and all acknowledging they ſhall never equal their good anceſtors, who performed ſuch and ſuch great feats. After a general lamentation, they revive their ſpirits with good food, and reſume their merriment.

SECT. IV.

Of the Emperor; the Homage paid him by his Subjects; his pretended Alliance to the Planets; pompous Ceremony obſerved when Ambaſſadors attend him; his Puniſhment of Offences. Of the Government; Ceremony of proclaiming War, and grand March of the Elephants.

THE emperor of Ava, who is ſtiled ſovereign of the white elephant, is almoſt worſhipped by his people: he calls himſelf the king of kings; and his ſubjects, either in ſpeaking or writing to him, ſtile him a god. He is ſuperior to all other ſovereigns, as being allied to all the planets; the ſun is his brother, and the moon and ſtars his couſins.

As an opportunity of ſeeing his majeſty's face is the grandeſt honour that can be conferred, when an ambaſſador approaches this great prince he is attended by ſound of trumpet, while heralds proclaim aloud the honour and happineſs he is about to receive. The king is at this time attended by all his miniſters, and 200 guards, ſome with daggers, and others with ſteel bows finely poliſhed.

Every morning, as ſoon as the king has breakfaſted, his majeſty retires to an apartment, from whence he can ſee the perſons who are about the palace, without being ſeen: and that he may be thoroughly informed of every thing of moment that paſſes either in the city of Ava, (the metropolis) or in any of his provinces, deputies of great officers and governors are always reſident in the palace; for he holds the reins of government entirely in his own hands, and puniſhes with great rigor ſuch officers and governors as are guilty of mal-practices. When he hears of the commiſſion of any enormous crime, he iſſues his royal mandate for ſuch offence to be tried by judges of his own chooſing; and, if the delinquent be convicted, he fixes the particular puniſhment to be inflicted, which is the being trampled to death by elephants, or ſome other equally cruel mode of puniſhing.

Every town in the dominions of the king of Ava hath a kind of ariſtocratical government. The governor ſeldom preſides in council, but appoints a deputy and 12 judges, who meet in a large hall, and every man has the privilege of pleading his own cauſe.

When a man is committed to priſon for debt, and cannot or will not pay his creditor, the latter may diſpoſe of him as a ſlave; and this privilege granted to creditors ſtimulates the common people to induſtry.

When the emperor makes war, the heralds proclaim their ſovereign's will with flaming torches in their hands, and the governors of provinces are obliged to raiſe ſuch a number of troops as the ſtate wants in addition to the accuſtomed military eſtabliſhment.

A troop perhaps of 1000 elephants are ſoon ſeen in full march, the king being ſeated on his throne upon the back of one of the whiteſt, attended by all his nobles, with trumpets and other military muſic ſounding, as they march to the field of war.

SECT. V.

Of the Kingdom of Araccan, *or* Arachan.

THIS kingdom, which is called by ſome the empire of Mogo, is bounded on the eaſt by Ava, on the weſt by the bay and country of Bengal, and on the north by Tipra; it extends about 400 miles in length, and contains a great number of places, many of which are uninhabited, from the multiplicity of wild beaſts that inſeſt the whole country.

The inhabitants of this kingdom are in general very robuſt, and are diſtinguiſhed by having remarkable broad and flat foreheads: they are ſo fond of this particular in their ſhape, that when a child is born, they bind a plate of lead on the forehead, which they do not remove till they are ſatisfied it has had the wiſhed for effect. Their noſes are exceeding red, and the noſtrils wide; but their eyes are ſmall and quick of diſcernment.

They are very particular in the colour of their habits, which, among the common people, is generally a dark purple. Thoſe of diſtinction wear veſtments of white cotton, with an apron before them, and a kind of bag behind their backs formed in plaits. Their hair is divided into locks, each of which is tied and ornamented with knots of fine cloth.

The women are much fairer in complexion than the men, but are proportionably robuſt. They wear a garment made of cotton, which is bound ſeveral times round the body, and reaches down to the ancles; and over their necks and ſhoulders they have a kind of handkerchief made of flowered gauze. The better ſort wear a ſilk ſcarf on one of their arms, and decorate their hair with a variety of ornaments. They have rings in their ears which are made of glaſs, and ſo large, as to hang on the ſhoulders; and the arms and legs are ornamented with bracelets of ſilver, copper, ivory, &c.

Their houſes are exceeding ſmall, and are made with branches of palm-trees, or canes built upon pillars, and covered with leaves of the cocoa-tree: but the better ſort have more ſpacious buildings. All the houſes, however, are made without chimnies, or any convenience for firing, ſo that they dreſs their victuals without doors in earthen pots.

They have great plenty of all kinds of proviſions, but are exceeding temperate in their diet. Their common drink is made from the leaves of a tree reſembling the palm-tree, which if drank new is very ſweet, but in a few days will turn ſour; and inſtead of bread, they uſe rice.

The country in general is very fertile, and produces all kinds of fruit, with various ſorts of grain. The climate is very healthful and pleaſant in ſummer, but in winter, it is much otherwiſe; for the inhabitants are ſubject to agues, from the great immenſity of rains that fall during that ſeaſon, which continues from April to October.

Here are prodigious numbers of buffaloes and elephants, who teſtify a particular diſguſt at thoſe that wear red garments; but theſe beaſts are eaſily governed by the herdſman, and will readily follow him when they are aſſembled together, which is effected by the ſound of a horn.

The king of Araccan, who is as powerful as any of his neighbours, generally reſides at the capital. He has 12 princes under him, whoſe reſidences are in the chief cities of the kingdom; and they are permitted to aſſume the title of kings. The king himſelf is ſtiled, "Emperor of Araccan, poſſeſſor of the white elephant, with the two Caniques, rightful heir of Peger and Brama, and lord of the 12 kings, who lay their hair of their heads under the ſoles of his feet, &c." He is ſeen by his ſubjects but once in five years, at which time the palace is ſurrounded with buildings and ſcaffolds erected on the occaſion. The king comes from the palace dreſſed in the moſt ſumptuous manner, ſeated in an elegant tent placed on the back of an elephant, richly capariſoned. He is followed by his courtiers riding on elephants, whoſe harneſs and trappings are ſuperbly adorned with diamonds and other precious jewels. The king then, with his attendants, rides through the principal ſtreets of the city, after which he returns to the great ſquare before his palace, where his ſubjects renew their oath of allegiance to him, and the evening is concluded by all ranks of people with the greateſt feſtivity.

They have great numbers of temples and other ſacred places, which are built like ſteeples, and contain many idols, whom they worſhip. They hold a feaſt annually in commemoration of the dead, at which time they carry one of their idols in proceſſion, attended by a number of prieſts dreſſed in one uniform, conſiſting of a long garment made of yellow ſattin. The idol is placed in a large heavy chariot; and ſuch is the ſuperſtitious notions of the poorer ſort of people, that many will throw themſelves under the wheels, and others will tear their fleſh with iron hooks faſtened to the carriage for that purpoſe: they take great pains to colour theſe hooks with their blood, and they are afterwards hung up in the temples, and preſerved as ſacred relicks.

Their prieſts are of three orders, the higheſt of which is diſtinguiſhed by wearing a yellow mitre, but the other two always go bare-headed, and they are all prohibited from marrying, on pain of being degraded.

When any perſons are ill they ſend for the prieſts, who pray with them, in return for which the patient offers ſacrifices of fowl, &c. in proportion to their reſpective abilities. If the patient recovers, it is attributed to the prayers received from the prieſt; but if he dies, the prieſt tells their relations that their ſacrifices are accepted, but God deſigns the patient a greater favour in the other world. If the patient appears incurable, the prieſt thinks it charity to drown him.

When a perſon of diſtinction dies, the body is burned, but the poorer ſort are thrown into the river. They believe in tranſmigration, and therefore ornament their coffins with the figures of ſuch animals as they think the moſt noble. Every family has ſome peculiar animal, by whom they ſwear, and whoſe figure they mark with a hot iron on different parts of their body. Their nuptial ceremonies are performed in the preſence of this animal; and they always offer him part of their proviſions before they eat.

The Moors are the principal people that trade with the inhabitants of this kingdom, and the commodities they purchaſe conſiſt of elephants teeth, tin, lead, and timber for building. The ordinary money is ſhells, or ſmall pebbles, 80 of which are valued at nine-pence; but they have a ſilver coin eſtimated at two ſhillings, in exchange for which they have ſuch a number of ſhells as to become burthenſome to the poſſeſſor.

Araccan, the capital of this kingdom, is large, and well fortified: it is ſituated in a valley, and is 15 miles in circumference. It is encloſed by very high ſtone walls, and ſurrounded by a ridge of ſteep craggy mountains, ſo artificially formed as to render a penetration almoſt impregnable; beſides which, there is a caſtle within ſtrongly fortified. The city is well watered by a fine river that paſſes through it in different ſtreams, and at length forms two channels, which empty themſelves into the bay of Bengal.

The number of inhabitants in this city are eſtimated at 160,000, excluſive of foreigners. The houſes in general are ſmall, and built of bamboos; but thoſe of the better ſort are ſpacious and handſome: in it are upwards of 600 idol temples, moſt of which are ſpacious buildings elegantly ornamented. The palace is exceeding magnificent, being decorated with the moſt coſtly ornaments. The apartments are lined with various kinds of wood that diſcharge the moſt agreeable fragrance; and the roofs of thoſe belonging to the king are covered with plates of gold. In the centre of the palace is the grand hall, which contains a canopy ornamented with wedges of ſolid gold, reſembling ſugar-loaves. Here are likewiſe ſeveral idols of the ſame metal as large as life, and ornamented with diamonds and other coſtly jewels. In the center of the hall is a cabinet of gold, ſupported by a large ſtool of the ſame metal, and overlaid with diamonds and other precious ſtones. This cabinet contains the two Caniques, or famous pendants of rubies, which the king wears at his coronation, and by which he preſerves a ſuperior authority over his vaſſal princes.

Adjoining to the palace are ſpacious ſtables for the king's elephants, tygers, horſes, &c. and near it is a conſiderable lake with ſmall iſlands, inhabited chiefly by prieſts. This lake is ſo ſituated as to be a ſecurity to the inhabitants of the city, ſhould they be reduced to the neceſſity of flight by any attack from an enemy; for by cutting a bank which ſurrounds it, they might overflow the city, and retire to the iſlands.

The ſuburbs of this city are very extenſive, and the adjoining countries delightfully pleaſant. The villages, mountains, &c. are beautifully diverſified with fields of different kinds of grain, intermixed with pieces of water, and numerous flocks of cattle.

The Dutch have a factory in the neighbourhood; and at many of the ſhops in the city are to be purchaſed ſome of the richeſt commodities in Aſia. The Moors are the principal people that trade here, who often obtain conſiderable poſſeſſions by purchaſing diamonds, rubies, and other precious jewels.

Excluſive of Araccan, the chief city, there are many others of conſiderable note in different parts of this kingdom, as alſo many capital towns remarkable for traffick; the moſt material of which are,

Orietan, which is ſituated on a branch of the river to the ſouth-weſt of the city of Araccan. This is one of the 12 capital cities, and is governed by a viceroy, who aſſumes the title of king, and receives a crown from the king himſelf. In the neighbourhood of this city is a large mountain, on which is a fortified place for the confinement of ſtate priſoners, or other diſtinguiſhed criminals. There is another mountain called Pora, on the top of which is placed their principal idol, which is worſhipped by the king himſelf on a certain day once in the year. Between the cities of Araccan and Orietan is a ſpacious river, the banks of which are delightfully ſhaded with tall trees, that form as it were an harbour; the pleaſure of ſailing under which is conſiderably heightened by the multiplicity of peacocks that are continually moving from one tree to another. Theſe birds are exceeding beautiful, and fully anſwer the fine deſcription of them given in the book of Job, which is thus elegantly paraphraſed by Dr. Young;

How rich the peacock; what bright glories run
From plume to plume, and vary in the ſun!
He proudly ſpreads them to the golden ray,
Gives all his colours, and adorns the day!
With conſcious ſtate the ſpacious round diſplays,
And ſlowly moves amid the waving blaze.

Rama is a city of conſiderable note, but is little reſorted to on account of the great danger in getting to it either by land or water; the former being dangerous from the number of wild beaſts with which the mountains are infeſted, and the latter from its being ſubject to ſudden tempeſts.

Dobazi is another large and populous city; but is chiefly remarkable for having a good harbour, and a ſpacious river, by which great trade is carried on with the neighbouring places.

Dianga is a large town ſituated 120 miles north of Araccan; the inhabitants of which are chiefly Portugueſe fugitives, and are indulged with very conſiderable privileges.

Peroem or Peom is a town of great trade, and has a very convenient harbour. It is the reſidence of a governor, who keeps a grand court, and exerciſes the abſolute authority of an eaſtern monarch.

SECT. VI.

The Kingdom of Tipra.

THE kingdom of Tipra, or Tipoura, is bounded by the empire of Ava and part of China to the ſouth and eaſt, by Independant Tartary to the north, by Araccan to the ſouth-weſt, and by Indoſtan to the weſt. Tavernier informs us, that to croſs it requires 15 days: it is exceedingly hot, being under the Tropic of Cancer; the air is nevertheleſs pure and ſalubrious; but the water is ſo bad that it occaſions the throats of the inhabitants to ſwell to a prodigious ſize. The ſovereign, and the nobility ride upon elephants, or are carried in palanquins, but the common people in travelling make uſe of horſes, or oxen indiſcriminately. The accommodations for ſtrangers are bad, and the behaviour of the natives rude and unpoliſhed; the ſubjects of this kingdom pay no taxes, but in lieu thereof labour annually one week for the king, either in his mine or his ſilk works, from whence alone his revenues accrue. He exports gold and ſilver to China in ingots, and in return receives ſilver, which is coined into two ſpecies of currency of 20 pence and 22 pence value each: gold is coined into aſpers, which are worth about five ſhillings a-piece. The ſovereign of this country is tributary to the king of Araccan. Geographers ſay, that the river Caipoumo runs from Chiamay lake through this and ſeveral other kingdoms, till it diſembogues itſelf into Bengal bay. We have, however, more reſpecting this country ſaid by travellers from hearſay, or conjecture, than from any authentic credentials. Concerning ſome of theſe we may juſtly exclaim:

" Freely they cenſure lands they ne'er explore,
" With tales they learnt from coaſters on the ſhore;
" As Afric's petty kings, perhaps, who hear
" Of diſtant ſtates from ſome weak traveller,
" Imperfect hints with eager ears devour,
" And ſneer at Europe's fate, and Britain's pow'r."

SECT. VII.

The Kingdom of Boutan, *or* Laſſa.

BOUTAN has China on the eaſt; Tibet, and the Mogul's dominions on the weſt; Tartary on the north; and Aſem on the ſouth.

Tavernier, who is the only traveller that gives an account of this kingdom, ſays, that when the merchants of Patna and Bengal come to the foot of the Naugracut mountains, they are carried over them on the backs of women; there being three women, who alternately relieve each other, to every traveller. The baggage and proviſions are carried by goats, who climb the mountains with wonderful agility, and are able to bear 150lb. weight. They are a week in paſſing theſe mountains; the women, for their trouble, receive to the value of a crown each, and the ſame ſum is paid for every loaded goat.

The dreſs of both ſexes is a kind of felt in winter, and fuſtian in ſummer. They wear a high cap adorned with pieces of tortoiſe-ſhell, or boars-teeth, which they deem grand embelliſhments. The women decorate their necks with necklaces of amber or coral, and both male and female wear bracelets on the left arm, from the elbow to the wriſt. They are exceeding fond of ſpirituous liquors, and conclude their entertainments by burning amber. Here is plenty of corn, rice, pulſe, grapes, wild muſtard ſeed, rhubarb, muſk, furs, coral, &c.

The natives are groſs idolaters, and more particularly venerate a cow, which they term " the nurſe of mankind."

Theſe people have had the uſe of fire-arms time immemorial; from inſcriptions on ſome of their cannon, they appear to be 500 years old. None are permitted to quit the kingdom, without a ſpecial licence from government; nor muſt any one take a muſket with him, unleſs he gives proper ſecurity to bring it back again. On the backs of their elephants and camels, they place ſmall cannon, which carry half pound balls. The king is always in fear of treaſon, and has a guard of 8000 men conſtantly attending him, though at the ſame time he is vain enough to call himſelf a god, endued with the attributes of " invincibility, and invulnerability!" Thus does vanity impoſe upon itſelf and its admirers;

" For the dull world moſt homage pay to thoſe,
" Who on their underſtandings moſt impoſe;
" Firſt, man creates, and then he fears the elf,
" Then others cheat him not, but he himſelf:
" He hates realities, and hugs the cheat,
" And ſtill the only pleaſure's the deceit.
" So meteors flatter with a dazzling dye,
" Which no exiſtence has but in the eye."

The people who have flat noſes are ſtrong and well made, but the women are more robuſt than the men. Silver mines are ſaid to abound in this country, and, by the king's order, ſilver money is coined here, each piece being of the value of half a crown, and of an octagonal form: but they have no gold, except what is brought into the country by merchants in the courſe of trade.

SECT. VIII.

The Kingdom of Aſem, Azem, *or* Acham.

ASEM has China to the eaſt, Indoſtan to the weſt, Tipra to the ſouth, and Boutan, with part of Independant Tartary, to the north. This country, in the reign of Aurengzebe, was conquered by the Moguls, who diſcovered it by navigating the river Lacquia, which has its ſource in the lake Chiamay, and diſcharges itſelf into the Ganges. The abovementioned celebrated Indian lake is 180 leagues in circumference, and lies in 26 degrees north latitude.

This country, beſides being one of the moſt fertile in the univerſe, is rich in mines, which produce both the nobleſt, and the moſt uſeful metals, viz. gold, ſilver, ſteel, iron, lead, &c. There is plenty of the moſt delicious animal food, but dog's fleſh is deemed the greateſt dainty. They make no wine, though they have excellent grapes, which, when dried, are uſed in making brandy. The lakes of this country are of a ſaline quality, and the ſcum which riſes to their ſurface is converted into ſalt.

From the leaves of what is called Adam's fig-tree, another kind of ſalt is extracted, and a ley is made, which renders their ſilks admirably white.

The natives pay no taxes whatever to government, the king contenting himſelf with the ſole poſſeſſion of the valuable mines which his country contains; nor are thoſe mines worked by the natives, but by ſlaves which he purchaſes of his neighbours.

Every ſubject hath a houſe, a large piece of ground contiguous thereto, and an elephant to carry his wives, of whom he is permitted to have four. Previous to marriage the Aſemians inform the women minutely of what they expect them to do. The females being thus preciſely inſtructed in their duty, ſeldom diſoblige their huſbands. The inhabitants towards the north have good complexions, but thoſe who dwell ſoutherly are rather ſwarthy. All have very large holes bored in their ears, from whence deſcend heavy pendants of gold and ſilver. They wear their hair long, have a cap upon their heads, and go naked except about their middles. They adorn their arms with bracelets, which are buried with them when they die. Their gold is current in ingots, but they have pieces of ſilver coin of two ſhillings each in value. They have great plenty of gum lacque, which they export to China and Japan, to varniſh cabinets, cheſts, &c.

The metropolis of this kingdom, and the reſidence of the king, which lies in 25 deg. 33 min. north latitude, is named Kemmeroofe, or Guerguen; and the city of Azoo is the royal burial place. When any king is buried in the grand temple, his favourite idol is buried; this always being either of gold or ſilver, the vaults are filled with immenſe treaſures. The people imagine that the righteous have in the other world plenty of what they deſire, but that the wicked ſuffer all the miſeries of hunger and thirſt. Full of this notion, and not entertaining any very high idea of the morality or piety of their monarchs, they bury with them all kinds of edibles, great riches, ſeveral of their wives, officers, elephants, ſlaves, &c. leſt they ſhould fare worſe in the other world than they did in this. It is imagined that the Chineſe received from the people of Aſem the invention of gunpowder, though they have ſince thought proper to arrogate it to themſelves.

Before we conclude, it may be proper to obſerve, that the following places near the coaſt of Ava are reckoned in the Pegu dominions.

1. The iſland of Dola, which has a good harbour, and where 20 houſes are appropriated to the purpoſe of taming elephants for the uſe of the king of Pegu.

2. Coſmin is a fertile iſland; the houſes of the natives are built on frames of wood, and aſcended to by ladders, on account of the furious tygers with which this country abounds. The inhabitants go from hence to Pegu in boats, in which whole families reſide all the year. This country produces figs, oranges, cocoa-nuts, wild boars, parrots, aſſes, &c.

3. Meden, a tolerable town, where a market is kept on the water in boats, the commodities being ſhaded from the ſcorching ſun beams by umbrellas.

4. Negrais, a town and cape on the coaſt, due weſtward from Pegu, from whence it requires about 10 days to ſail. The harbour is good, but a ſhelving bar renders its entrance diſagreeable and dangerous.

5. Diamond iſland, near Cape Segrais, is celebrated for two Pagan temples; the one called the temple of the "god of the afflicted;" and the other the temple of the "god of the atoms of the ſun." This iſland is low, barren, and rocky; but the chief eccleſiaſtic of the kingdom reſides here. He is greatly venerated by the people, and takes the right hand of the king, who, on his demiſe, is obliged to attend his funeral with his whole court, and to defray all expences thereby incurred.

CHAP. XII.

MALACCA.

SECT. I.

Its Situation, Boundaries, Extent, and Diviſion into petty States; the Coaſts, Hills, and Deſarts of the Kingdom of Malacca; *the Vegetables and Animals; Account of the Natives; with a Remark on the Purity and Elegance of their Language.*

MALACCA is a peninſula, ſituated between the ſecond and eleventh degree of north latitude, and is bounded by Siam on the north, by the ocean on the eaſt, and by the ſtreights of Malacca on the ſouth weſt; being about 600 miles long, and 200 broad. It is ſeparated into ſmall kingdoms, viz. Malacca, from which it hath its name, Johor, Patana, Sincapour, Pahan, Trangano, Pera, Queda, and Ligor. Some of theſe are independent ſtates under different deſpotic princes, and others are tributary to the king of Siam.

The continent of Malacca is ſaid to have been originally joined to the iſland of Sumatra, and to be the Aurea Cherſoneſus of Ptolemy. The coaſts of the kingdom are flat, marſhy, and unhealthful; and the inland parts of the country conſiſt of ſcarce any thing but barren hills and dreary deſarts; ſo that it produces nothing for a foreign market, except a ſmall quantity of tin, and ſome elephants teeth; the common neceſſaries of life are produced in gardens; and ſmall quantities of peaſe and rice are reared in ſuch parts of the mountains as appear to have any tolerable ſoil. The natives have a ſupply of proviſions from Sumatra, Bengal, Java, Siam, and Cambodia. Here is, however, a variety of fruits, and particularly the mangoſtan, which is very delicious, and reſembles a pine-apple. Here are cocoas in abundance, and a great plenty of aloes; and as to pine-apples, there are no better in the univerſe than are to be had here. The ramboſtan, a fine fruit, is about as big as a walnut, with moſt delicious pulp; and the durian, though not pleaſant to the ſmell, has a very agreeable taſte.

Sheep and bullocks are ſcarce here; but pork, poultry and

and fiſh are pretty plentiful. The wild animals of the country are tygers, wolves, &c.

The natives, who are called Malays, are of a tawny complexion; and thoſe inhabiting the inland parts of the country, are remarkable for the ferocity of their manners. The men go naked, except having a piece of cloth round their waiſt.

The women of Malacca, who have their hair very long, and are extremely proud, wear a looſe ſilken garment embroidered with ſilver or gold. Both ſexes have jewels in their ears.

It may be truly ſaid, that while nature had done every thing in favour of the Malays, in their priſtine ſtate; while ſhe had bounteouſly provided for them, by placing them in a ſerene and ſalubrious clime, where refreſhing gales and cooling ſtreams aſſwage the heat of the torrid zone; where the ſoil teems with delicious fruits; where the trees are cloathed with a continual verdure, and the flowers breathe their odours; while nature, I ſay, had done theſe things for the Malays, ſociety did them every poſſible injury: for ſuch has been the influence of an arbitrary government, that the natives of the moſt happy country in the globe have become remarkably ferocious in their manners. The feudal ſyſtem, which was firſt concerted among the woods and rocks of the north, has reached the ſerene regions of the equator. The Malays, as we have already obſerved, are governed by deſpotic princes: this ſcene of arbitrary domain occaſioned a general ſavageneſs of manners: in vain did bounteous heaven beſtow her rich bleſſings on the Malays; theſe celeſtial gifts ſerved only to make the people ungrateful and diſcontented. Maſters let out their ſervices, or rather thoſe of their dependants, to the higheſt bidders, heedleſs of the loſs which huſbandry would ſuffer in the want of hands.

After the Portugueſe had taken poſſeſſion of the chief city of theſe people, the latter, ill brooking a ſubmiſſion to their new maſters, either retired into the inland parts, or diſperſed themſelves along the coaſt. Having loſt the ſpirit of commerce, they imbibed that of conqueſt, and ſubdued a large Archipelago on their coaſt, while the Portugueſe rendered Malacca the moſt conſiderable market in India. Loſt to all commerce, I ſay, they fell into every exceſs of fierceneſs and barbarity. The men are never without poinards, with which they commit murder, when harm is leaſt expected.

But we muſt in juſtice ſay, that ſome there are, who are a poliſhed, well-bred, humane people; who diſtinguiſh themſelves by their talents, and particularly in the uſe of a language eſteemed the moſt pure, nervous, harmonious, and copious of any ſpoken in the Indies: they ſtudy it with great care; and many do honour to its natural graces, by furniſhing elegant poetic compoſitions.

SECT. II.

Account of the City of Malacca.

THE city of Malacca is ſaid to have been founded upwards of 200 years before the arrival of the Portugueſe in 1509; and in the year 1511, Alphonſo Albuquerque ſubdued the city, after it had made a moſt vigorous defence: he plundered it of immenſe treaſures, vaſt magazines, and whatever could contribute to the elegancies and pleaſures of life, and then put the prince to death: the king of Siam, however, enraged at this cruelty, afterwards took the city by ſtorm, aſſiſted by other princes equally incenſed againſt the murderer: but the Portugueſe afterwards retook it, and built churches, monaſteries, a caſtle, and a college for the Jeſuits. In the year 1606 the Dutch, in conjunction with the king of Johor, began to be very troubleſome to the Portugueſe, and, after a ſeries of hoſtilities for the ſpace of 35 years, deprived them of it in 1641.

The means they adopted of obtaining poſſeſſion of the city was as follows: finding that conſiderable diſputes had ſubſiſted between the king of Johor and the Portugueſe inhabitants, the Dutch inſtantly formed a deſign of attacking and reducing the place. Accordingly they fitted out a formidable ſquadron of ſhips at Batavia, and entered into an alliance with the king of Johor, who attacked the city by land, while the Dutch inveſted it by ſea; but the invaders finding there was no poſſibility of reducing it, and hearing that the governor was a very ſordid, worthleſs fellow, the Dutch, by letters ſecretly conveyed to him, offered him a conſiderable premium, if he would facilitate the ſurrender of the fort. The bribe was accepted; the Dutch ſoon entered the place, and, to ſave the payment of the premium, murdered the governor for his civility; the due reward of a traitor, but mark of equal baſeneſs in the bribers.

The city of Malacca is an extenſive and populous place, ſurrounded with a ſtone wall and baſtions: many of the ſtreets are ſpacious and handſome, and are ſhaded with trees on both ſides: the houſes ſtand pretty cloſe to each other, and are built chiefly of bamboos, though ſome of them are of ſtone. The governor's houſe is handſome and commodious, and is ſituated in the fort, garriſoned by 200 Europeans. The harbour is one of the beſt and ſafeſt in that part of the globe, and receives veſſels from moſt parts of the Indies. When poſſeſſed by the Portugueſe, the city was remarkably opulent, being a grand mart for precious ſtones and gold; and before the Dutch made Batavia the chief place of their commerce, it had all the rich commodities of Pegu, Coromandel, Siam, Banda, and other countries: but at preſent its commerce is not very conſiderable.

SECT. III.

Of the Kingdoms of Johor, Sincapour, Patana, Pahan, *and* Trangano.

THE kingdom of Johor, which is about 100 leagues long, and 80 broad, is the next country to the north of Malacca, and is waſhed eaſt and weſt by the ocean: it lies in one degree north latitude.

The country, which is woody, abounds with tin, pepper, elephants teeth, gold, aquila wood, canes, citrons, lemons, &c. and among the quadrupedes are deer, cows, wild boars, and buffaloes.

The natives are reported to be cruel, treacherous, lazy, and laſcivious. The common people, of both ſexes, wear nothing more than a piece of ſtuff round their waiſt; the females in a ſuperior degree of life, wear calicoe garments faſtened with a ſilken girdle; they paint their nails yellow, and the longer they are, the more genteel. The iſlanders live principally upon ſago, fruits, roots, and poultry; but thoſe natives who reſide on the coaſt, ſubſiſt for the moſt part upon fiſh and rice brought from Java, Siam, and Cambodia.

There are among theſe people about 1400 Chineſe families, who are diſtinguiſhed for their induſtry, and carry on a conſiderable traffic.

The natives, who are a mixture of Mahometans and Pagans, have prieſts ſent to them from Surat.

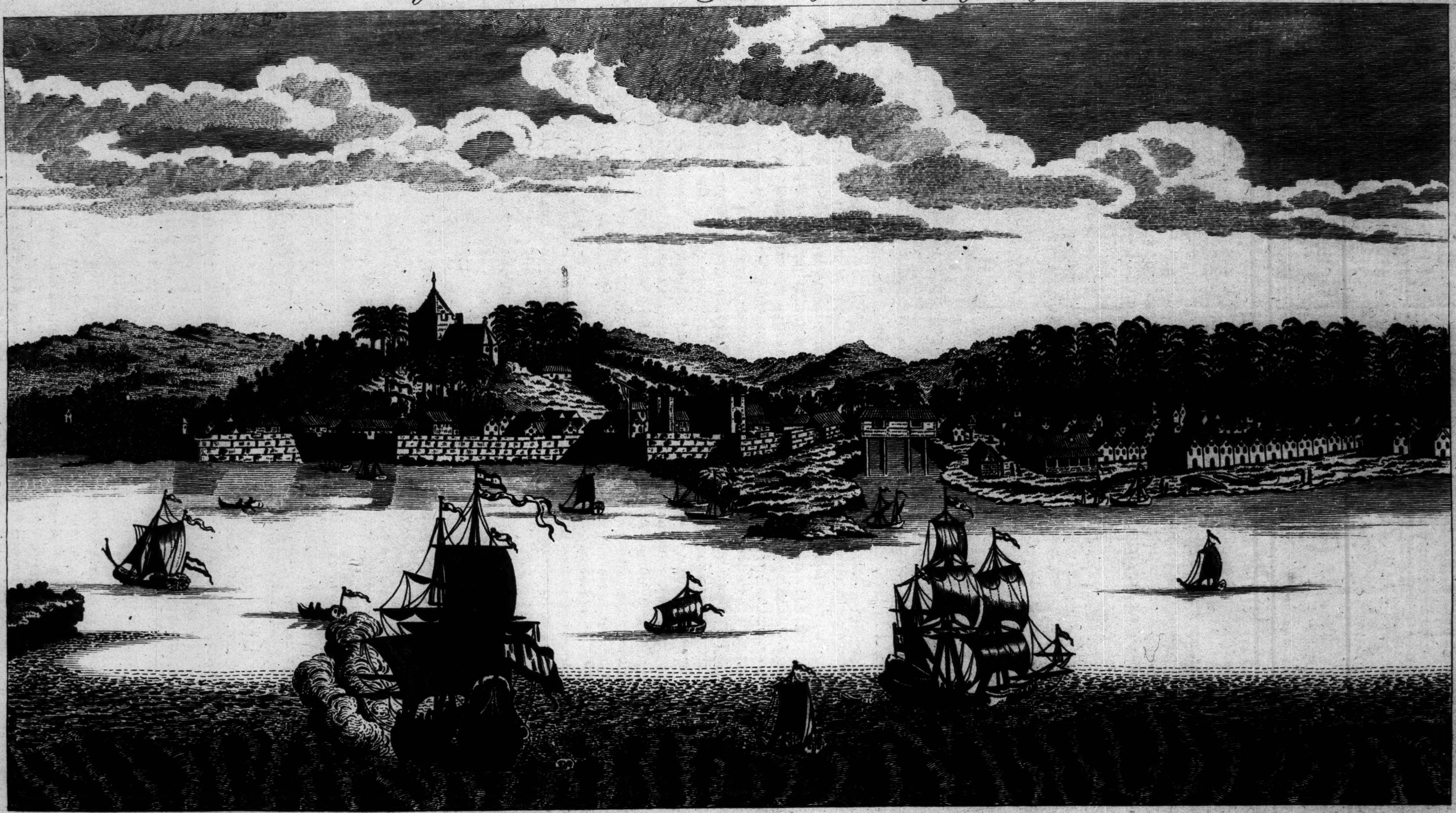
The Johor iſlands lie to the north-eaſt of Cape Romano, but produce nothing fit for the carrying on commerce. Pulo-Aure, one of them, is peopled by Malays, who are ſaid to form a ſort of republic, headed by a chief. In this iſland are ſeveral mountains, which produce plenteous plantations of cocoa-trees. Articles in trade are purchaſed here with iron, and the people have the character of being very honeſt, friendly, and hoſpitable.

Sincapour, or Sincapora iſland and town, lie at the ſouthernmoſt point of the peninſula of Malacca, and give name to the ſouth-eaſt part of Malacca ſtreights. Here is a mountain which yields excellent diamonds, and ſugar-canes grow to a great ſize. The ſoil of Sincapour is fruitful, and the woods produce good timber for ſhip-building.

Patana, which is about 60 miles long, lies on the eaſtern coaſt of the gulph of Siam: its port had once a conſiderable traffic with Coromandel, Malabar, Goa, China, Tonquin, and Cambodia; but the traders unhappily finding no reſtriction put upon the commiſſion of piracies and murders, were under a neceſſity of withdrawing their commerce, and turning it into another courſe, highly beneficial to Siam, Malacca, and Batavia.

Patana abounds with grain and fruits; and here are

Engraved for Middleton's Complete System of Geography.



The **CITY** *of* **MALACCA** *in the East Indies.*

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buffaloes, fowls, and ſome of the moſt beautiful doves ever ſeen; the wild animals are tygers, monkies, elephants, &c.

The king of Patana can bring 18,000 troops into the field, and has more veſſels than any of the other neighbouring ſovereigns. The Chineſe bring hither a variety of articles in trade, and take conſiderable returns.

The natives, though proud, are kind and obliging, and are remarkable for their ſobriety.

Pahan lies to the ſouth of Patana, on a river of the ſame name, in which there is much gold-duſt found. People of fortune reſide in the capital of Pahan, ſituated about 150 miles north-eaſt of Malacca: the city, which is but ſmall, has the appearance of a garden, from the number of cocoa and other trees planted in the ſtreets.

The king of Pahan's palace is a wooden ſtructure, and the other buildings are in general of reeds and ſtraw.

The river here waſhes the foot of Malacca hill, and along its ſides is planted pepper. The adjacent country is low, woody, and well ſtored with game: Aquila and Calamba wood, coarſe gold, camphire, nutmegs, &c. are alſo produced here. According to Sir E. Michelburne, Pahan is well peopled, and carries on a conſiderable traffic; but the natives who are Pagans and Mahometans, are reported to be the moſt arrant cheats in the world.

Trangano is ſituated next to Pahan, and is a fine healthy country: its hills produce a plenty of rich fruits, ſuch as oranges, lemons, limes, darians, mangoſtans, mangoes, &c. and the vallies teem with ſugar-canes and corn. Gold and pepper are likewiſe produced here, and are principally exported by the Chineſe reſident in this country.

The prince's palace ſtands on the banks of a fine river near the ocean; and the Chineſe carry on a conſiderable trade with the adjacent countries.

SECT. IV.

Of Pera *and* Queda.

THE kingdom of Pera, which is a mountainous, woody country, is famous for its produce of tin, there being more found here than in any part of India. Its capital, Pera, lies at the bottom of a bay about 150 miles north-weſt of Malacca. There are ſome hideous deſarts in this country, abounding with wild elephants, tygers, &c.

The people are mere barbarians, and of a moſt treacherous diſpoſition.

Queda is a very ſmall territory; its capital, Queda, is a ſea-port town, diſtant from Patana 140 miles. When a foreign merchant comes here, the king pays him a viſit in perſon, not to compliment him on his arrival, but to receive preſents from him: the preſents, however, are not made till the viſit is repaid; and then the king honours the merchant with a ſeat near his royal perſon: his majeſty at the ſame time chews betel, and putting it out of his mouth on a ſmall golden plate, the merchant takes it with great reſpect, and puts it into his own mouth: this is an eſtabliſhed cuſtom, and muſt always be ſtrictly obſerved.

The natives of this place are divided in their religion, ſome of them being Mahometans and others Pagans; and in their diſpoſitions, they are in general very deceitful, treacherous and cruel. Its chief produce is tin, pepper, elephants teeth, canes and damar, the latter of which is a gum that is of excellent uſe in the making of pitch and tar.

CHAP. XIII.

EMPIRE of SIAM.

SECT. I.

Etymology of its Name, Situation, Extent, Diviſions, Sub-diviſions, &c.

SIAM was ſo named by the Portugueſe; the Malays call it Tſiam: and as Siam or Tſiam ſignifies Free in the Peguan language, it appears to be a tranſlation of the name of the inhabitants, viz. Tai, or Freemen; though they have long been deprived of their liberty.

This kingdom, which is ſurrounded by mountains, is bounded on the eaſt by Cambodia and Cochin-China, on the weſt by the ſea, on the north by Pegu and Laos, and on the ſouth by Malacca and the bay of Siam.

The general ſituation of Siam Proper (by ſome called Upper Siam, to diſtinguiſh it from the Lower, and which contains ſeven provinces, viz. Proſeloue, Sangueloue, Lacontai, Campengpet, Coconrepina, Pechebonne, and Pitchia) was determined by the obſervations made by the jeſuit miſſionaries; but its dimenſions are uncertain. It is not known in what part of the peninſula of Malacca Siam Proper commences, nor how far it reaches beyond it. Some geographers ſay, the moſt ſoutherly part is ſituated in about the 11th deg. of north lat. and is ſurmiſed to be above 550 miles long, and 250 broad; though in ſome parts it is not more than about 50 miles in breadth.

The chief river of Siam is the Menam, or mother of waters, which diſcharges itſelf into the gulph of Siam: the ſource of this river is unknown to moſt of the inhabitants, or they miſrepreſent it, in order to magnify its origin. Another great river is called the Mecon; this paſſes through Laos and Cambodia, and falls into the Indian ocean: and a third river, named the Tenaſerin, falls into the bay of Bengal, forming the iſle of Merguy, which has a moſt excellent harbour.

Siam being, as we have already ſaid, ſurrounded with mountains, and having few hills within the intermediate country, is one wide extended plain, with a great river branching and running through it from north to ſouth. Theſe mountains form two huge chains, one on the weſt and the other on the eaſt ſide, diminiſhing gradually as they reach ſouthward. They yield diamonds, ſaphires, and agates.

The ſeven provinces of Siam Proper, or Upper Siam, have their names from their principal cities, which are ſituated near the ſea-coaſt, or on ſome of the rivers.

As to the climate of Siam, the winter here is dry, and the ſummer wet. Were it not that the ſun draws clouds and rain, and the wind blows from one pole when the ſun is declined towards the other, the torrid zone would doubtleſs be uninhabited. Thus in Siam that great luminary being to the ſouth of the line during winter, the north winds blow continually and cool the air. On the contrary, in the ſummer, while he is to the north of the line, and vertical to the Siameſe, the ſouth winds reign in their turn; and thus either cauſe inceſſant rains, or at leaſt diſpoſe the weather to be rainy. It is theſe winds the Portugueſe call monçaos, and other nations monſoons: and hence it is veſſels have ſuch difficulty to approach or depart from the bar of Siam. Thus the bleak winds of the frigid zones temper the exceſſive heat of the torrid, and the warm breezes of the torrid flow through and give genial warmth to the temperate, till they reach the frigid, and in ſome meaſure qualify that extreme cold, which in thoſe inhoſpitable regions benumb nature, for

" As five zones th' ætherial regions bind,
" Five correſpondent are to earth aſſign'd.
" The ſun with rays directly darting down,
" Fires all beneath, and fries the middle zone;
" The two beneath the diſtant poles complain
" Of endleſs winter, and perpetual rain;
" Betwixt th' extremes two happier climates hold,
" The temper that partakes of hot and cold."

The principal places in Siam Proper, are

Chantebon or Liam, which is ſituated near the gulph of Siam, at the mouth of a river to which it gives name: it is about a day's journey from the ſea, and has ſome conſiderable inland trade.

Bankaſoy is ſituated on a river near the bar of Siam. The king himſelf is the ſole merchant belonging to this place, for all the elephant's teeth, ſapan and aquila wood is remitted to him. They make here the exquiſite ſauce called ballichang, on which the epicures of Siam regale; for many of the Siameſe fall martyrs to a luxurious appetite.

" It is a ſhame, that man, that has the ſeeds
" Of virtue in him, ſpringing unto glory,
" Should make his ſoul degenerate with ſin,
" And ſlave to luxury."

This ſauce is a compoſition of cod, dried ſhrimps, pepper, ſalt, ſea weed, &c. pounded together, and beaten to the conſiſtency of a paſte. In the above mentioned river are two ſmall iſlands belonging to the Dutch.

Bancock, ſituated about 50 miles ſouth of Siam, is remarkable for its large gardens, ſome of which extend three or four leagues in length, and are filled with trees that produce the moſt delicious fruits. The river Menan runs from hence to Siam, and its banks are adorned with many pleaſant villages, the houſes of which are made of bamboos, and erected upon ſtakes, on account of the inundations of the river, which would otherwiſe ſweep them away.

At Louvo, the king of Siam paſſes ſeveral months of the year, for the ſake of having more freedom than in the metropolis, where he is obliged to be ſhut up, that his ſubjects may not loſe that profound reſpect which they entertain of him, by ſeeing him too often; for ſolitude and indolence are the chief characteriſtics of his dignity.

" Upon a couch of down in theſe abodes,
" Supine with folded arms, he thoughtleſs nods;
" No paſſions interrupt his eaſy reign,
" No problems puzzle his lethargic brain;
" But dull oblivion guards his peaceful bed,
" And lazy fogs bedew his gracious head:
" Thus at full length ſuch pamper'd monarchs lay,
" Baſking in eaſe, and ſlumb'ring life away.

Between Louvo and Siam there is a communication, by means of a large canal, on each ſide of which are extenſive plains abounding with rice.

The king's palace at Louvo is a brick building, but exceeding capacious, and ſurrounded by fine gardens; the roof is covered with yellow tiles, which, when the ſun ſhines upon them, appear like gold. The town itſelf is populous, large, and pleaſant; and ſtands about the diſtance of 14 leagues from Siam.

Probat ſtands on a branch of the river Menan, about 65 miles north-eaſt of Louvo. The king of Siam annually repairs hither in grand proceſſion, to worſhip a mark in the rock, which is pretended to be the print of the foot of their idol Sommona-Codom.

Pourcelano, 320 miles from Siam, was formerly a conſiderable city, defended by 14 baſtions, but is run to decay.

Menang-tan, ſix miles to the north of the laſt mentioned place, is celebrated on account of the pilgrimages made to it by many devotees of Siam, Pegu, Laos, &c. who repair hither to pay their reſpects to one of the above mentioned idol Sommona-Codom's teeth, which is here preſerved with great care.

Tennaſſerim, about 200 miles from Siam, is a place of conſiderable trade, ſituated on a river, to which it gives name.

Cui is a town near the former, from whence the king of Siam receives great quantities of tin and elephants teeth.

Margui, about 140 miles ſouth-weſt from Siam, is ſituated in an iſland near Tennaſſerim, and deemed the beſt port in India. The commodities ſold here are cloves, nutmegs, mace, verzina, nypha, benjamin, &c. nypha is a ſtrong white wine diſtilled from the bloſſom of a tree; beſides which, the country produces rice, tin, elephants teeth, aquila wood, &c. There was once an Engliſh factory here, which the Eaſt-India company took great pains to ruin and aboliſh, as it interfered with their emoluments.

Ligor is the metropolis of a country of the ſame name, which was formerly an independent ſtate of itſelf; but a few centuries ago was conquered by the Siameſe. It is about 380 miles ſouth of Siam, and contains a Dutch factory, which is built of brick; but the houſes of the natives are erected with bamboos thatched with reeds. At about three leagues diſtance there is an uninhabited iſland, called Papiere; and Sangore, at about 36 miles ſouth of Ligor, produces gold, tin, elephants teeth, &c. which are purchaſed by the Dutch factory. On the weſtern coaſt there is an iſland called Jonſalem, which was formerly a kingdom, but at preſent is of no importance.

Martaban or Martavan in the bay of Bengal, was once a kingdom, but is now only a Siameſe province. It produces corn, oranges, lemons, figs, pears, cheſnuts, medicinal plants, oil of jeſſamy, gold, ſilver, ſteel, iron, lead, copper, rubies, lacque, benzoin, &c. The people make a kind of black porcelane, with which they trade to Malacca. This country is 300 miles long, 115 broad, is ſo fertile as to have annually three harveſts, and is bleſſed with ſuch a pure air that the inhabitants never are afflicted with the head-ach.

On the weſtern coaſt of Siam are three cluſters of iſlands, viz.

1. The Nicobar iſlands, about 90 leagues from the continent, and 120 north-weſt from Sumatra. The middle cluſter are all well inhabited except one, and the land in general is very fertile; they are called Sombrero; but the northern cluſter named Carnicubars are not ſo populous. The inhabitants, who are of a tawny complexion, paint their faces with various colours, and the dreſs of the prieſts is ſingularly whimſical: their cloaths fit them ſo cloſe that they ſeem to be ſewed up in them; they wear horns on their heads turning backwards, which, as well as their faces, are painted green, yellow, and black, behind them they have a long tail, and exactly reſemble the figure which the painters of Europe have thought proper time immemorial to repreſent the devil by. About eight leagues to the ſouth of Sambrero are two well inhabited and fertile iſlands, called Ning and Gowry; the inhabitants of which will ſell a hog for three feet of iron hoop, and a pig for one foot; they ſpeak a broken kind of Portugueſe, and are ſo fond of tobacco that they will give a fowl for a leaf of it. The ſouthern cluſter of the Nicobars are very mountainous, and the people much more ſavage than thoſe of the middle and northern cluſters. The inhabitants of theſe iſlands worſhip the moon, and venerate certain grottos in the rocks as temples. The men ſcrupulouſly confine themſelves to one woman; and murder and theft are ſeldom heard of among them.

Nicobar, properly ſo called, which is the principal of theſe iſlands, and gives name to the reſt, is near 100 miles north of Sumatra, about 10 leagues in length and four in breadth; is watered by many rivulets, and is very fertile. The inhabitants are robuſt, well made, and in their apparel reſemble the people of the neighbouring continent: they employ themſelves principally in fiſhing, and are ſome of the moſt expert ſwimmers in the univerſe; and Kempfer affirms, that they can overtake a ſhip under ſail. The Engliſh ſhips bound to Sumatra uſually touch at this iſland.

2. The Andeman iſlands lie in 13 deg. north lat. about 100 leagues north of Sumatra; they are well inhabited by a bold ſavage people.

3. The Cocoa iſlands, 35 leagues weſt ſouth-weſt of cape Negrais, produce a great abundance of cocoa-trees but are uninhabited.

SECT. II.

Natural Hiſtory of Siam.

WITH regard to the ſoil of Siam, it may be ſaid to conſiſt of cultivated and uncultivated land; there is ſcarce a flint to be found in the whole country. The land ſeems to be formed by the mud deſcending from the mountains; to which mud, and the overflowings of the river, the ſoil owes its fertility: for in the higher places, and parts not reached by the inundation, all is dried and burnt up with the ſun ſoon after the rains are over.

Siam had once the reputation of being very rich in mines: and indeed this appears from the great number of ſtatues and other caſt works that are here, many of which are of gold. Mr. Vincent, a French phyſician, diſcovered a mine of very good ſteel, and another of chryſtal; alſo a mine of antimony, and another of emery; excluſive of a quarry of white marble, and a rich gold mine. The latter mine, however, he concealed from the natives. They have plenty of tin, which however is ſoft, but rendered hard, as well as white, by being mixed with kadmia, a mineral reduced eaſily to powder; and it is this white tin which is called tutenage. Mr. Vincent, during his ſtay at Siam, taught the inhabitants the art of ſeparating and purifying metals.

Near the city of Louvo there is a mountain which produces loadſtones; and there is another near Jonſalam on the Malacca coaſt: but theſe minerals, it is ſaid, ſoon loſe their virtue.

The moſt profitable trees in Siam are thoſe which produce cotton, oil, and varniſh: indeed the bamboo may be ranked with them, it growing to a prodigious ſize, and being of the utmoſt utility.

The foreſts afford timber for ſhip-building, houſe-building, &c. Here is a wood that will not cleave, and is called woodmary by the Europeans. Cinnamon-trees are natives of Siam, but not ſo good as thoſe of Ceylon.

Iron wood grows here, and furniſhes anchors: there is likewiſe a wood as light as fir, and of the ſame colour, but more fit for carving, as it always ſtands the chiſſel.

Rice is the chief grain uſed here; but wheat is ſometimes ſown upon the land that the inundation does not extend to: this is watered by ſmall channels cut through the fields.

The Siameſe rear pulſe and roots in their gardens; and they have radiſhes, garlic, and potatoes; but no parſnips, carrots, onions, or turnips; nor have they any of the kind of herbs that we make uſe of in Europe.

Their flowers are tuberoſes, jeſſamines, gilly flowers, tricolets, amaranthuſes, &c. but theſe have not the fragrance of the European flowers. Oranges, lemons, citrons and pomegranates grow here, but no other fruit known in Europe. Here are mangoſtans, tamarinds, bananas, ananas, mangos, durians, &c.

The animals here are tygers, elephants, horſes, oxen, buffaloes, ſheep, and goats: there are ſome hares, but no rabbits. As to deer, there is a great plenty of them.

Peacocks, doves, pigeons, partridges, ſnipes, parrots, ſparrows, and various other birds, are here in abundance. A bird, called the Noktho, is a very remarkable one: it is larger than an oſtrich, and hath a bill near three feet in length.

The inſects are white ants, marin-gowins or gnats, millepedes or palmer-worms, &c.

The Siameſe, in tilling their land, employ both oxen and buffaloes; theſe they guide by a cord run through the griſtle of the noſes of the animals, with a knot on each ſide, that it may not ſlip: it alſo paſſes through a hole or ring at the head of the machine uſed for ploughing. Nothing can be more ſimple than this plough: it conſiſts of three pieces of wood; one is a long beam, which ſerves for the draught-tree or pole; another is crooked, ſerving for the handle; the third is a ſtrong ſhort piece faſtened underneath at the end of the handle; and it is this which bears the ſhare. The whole is fixed together by leathern thongs.

SECT. III.

Of the Natives; their Perſons, Dreſs, Manners, Cuſtoms, &c.

SIAM, conſidering its extent, is not very populous. The people are of ſmall ſtature, and well proportioned; their complexions are tawny, and both ſexes have broad faces; their eyes are ſmall, their mouths large, their lips thick, their noſes ſhort, and their jaws hollow. Their hair is black, thick, and lank; each ſex has it cut ſo ſhort as to reach only to the top of their ears, which are particularly large. Both men and women dye their teeth black: the great men are ſaid to paint their legs blue, but the ladies never uſe any paint at all.

People of diſtinction wear a piece of callico or ſilk, about two ells and a half long, which reaches to their knees. Great officers and placemen wear, beſides, a muſlin ſhirt, as a ſort of veſt: it has no neck-band, and is open before; the ſleeves are not leſs than two feet in width; they are without plaits, and reach almoſt to the wriſt. In winter ſome put over their ſhoulders a breadth of ſtuff, or painted linen, like a mantle or ſcarf, the ends of which are neatly wound about the arms. The king wears a veſt of brocaded ſattin under his ſhirt, with ſleeves reaching to his wriſt; but none muſt wear this dreſs except thoſe who are honoured with it from the prince's own hands, who ſometimes beſtows on his generals a veſt alſo of ſcarlet, to be worn only in war, or in ſome great hunting match; this reaches to the knees, and buttons before; it has wide ſleeves, which are ſo ſhort as not to reach even to the elbow. On thoſe two occaſions, the king and his retinue appear in red; his guards have muſlin ſhirts given them, dyed of that colour. They wear likewiſe what they call a cap of ceremony, which is white, high, and pointed like a ſugar-loaf. That worn by the prince is adorned with a coronet of precious ſtones; and thoſe which his officers wear, have ſeveral golden or ſilver circles, by way of diſtinguiſhing their reſpective dignities.

The Mahometans have introduced the uſe of popuſhes or ſlippers, a kind of pointed ſhoe, without either quarter or heel; which they leave at the doors of the houſes they enter, to avoid ſoiling the rooms. They approve of hats for travelling; though very few cover their heads from the ſun's heat, except on rivers, where the refraction may be too violent.

The men wrap their callico or ſilken garment, (which the Portugueſe call pagne) about their loins, putting one end back between their thighs, and tucking it in behind; ſo that it reſembles breeches: the other end hangs before, and, as they have no pockets, ſerves to tie in a knot for holding their betel.

The women wrap their pagne about their waiſts, and let it fall half way down their legs: they cover their ſhoulders with other cloth, the ends of which hang down on each ſide, but they do not wear any ſort of cap on their heads. The common people go almoſt naked, and have neither ſhoes nor ſlippers on their feet. The women load their fingers with rings, and wear bracelets on their wriſts and anckles, as well as pendants in their ears.

The natives of Siam are remarkably clean and neat; they bathe three or four times a day, and perfume themſelves: they waſh their hair with water and ſweet oil, and keep their black dyed teeth as clean as poſſible: they apply a pomatum to their lips to render them pale; for pale lips and black teeth are the marks of delicacy and beauty.

Such women as do not chuſe to bathe have water poured upon them: they never go quite naked into a river, the idea of infamy in the ſex being affixed to nakedneſs; nor can a greater affront be offered to a Siameſe lady than the introducing any obſcene converſation. The laws of Siam prohibit the importation of all Chineſe figures or paintings tending to give offence to female modeſty.

The people of this country have very clear ideas, and are extremely ſmart in converſation: they are by nature kind and complaiſant, though rather haughty when too much ſubmiſſion is ſhewn them. They abhor both drunkenneſs and adultery, and a ſincere affection ſubſiſts between men and their wives, who bring up their offſpring to be as temperate, modeſt, obliging and affectionate as themſelves. They are partial to the cuſtoms of their anceſtors, and little admire the curioſities of foreign countries. They are timorous, careleſs, indolent, and have an averſion to the ſpilling of human blood.

Their uſual food is rice and fiſh. The ſea yields them very excellent fiſh of all kinds; they have fine lobſters, delicate little turtles, and ſmall oyſters, beſides a variety of fiſh that the Europeans are unacquainted with. Here too are very fine river fiſh, particularly eels; they however prefer dry ſalt-fiſh, even though it ſtinks; and they eat mice, rats, locuſts, and lizards.

A pound of rice, coſting about a farthing, with a little ſalt-fiſh of no greater value, will ſerve a Siameſe the whole day, their ſauce is only a little water, mixed with ſpices or herbs. They have a favourite diſh called ba-la-chaun, made of ſmall fiſh reduced to a maſh. They drink arrack, which is very cheap, or elſe common water. They uſe buffaloes milk, which yields a fine thick cream, and in greater plenty than the milk of our cows: they however make no cheeſe, and very little butter. They ſeldom eat fleſh; when they do, they prefer the inteſtines. All animal food there is tough and dry; nor is any care beſtowed on the poultry. As to wild fowl, theſe they never eat at all.

They drink tea when they receive company, but do not put ſugar into their cups as we do; they put a bit of ſugar-candy into their mouths, and ſip the tea.

Servants and ſlaves, when in the preſence of their ſuperiors, muſt never ſtand, but kneel, or ſit on their heels, with their heads inclined a little, and their hands raiſed to their foreheads. When inferior people paſs their ſuperiors in the ſtreet, they bow the body, join their hands, and raiſe them to their heads. In viſits, an inferior proſtrates himſelf, and never ſpeaks till ſpoken to by the perſon to whom he makes the viſit; for the perſon of ſuperior rank muſt always ſpeak firſt. The viſited offers his place to the viſitant, and preſents him with fruit, betel, &c.

When a man of quality viſits his inferior, he walks upright into the houſe, and the viſited receives his viſitant at the door, and attends him thereto when he departs. In ſhort, the ceremonies obſerved at Siam are almoſt as numerous as thoſe of China.

The right hand is looked upon as more honourable than the left; and that part of a room oppoſite the door, is always offered to a viſitor. If there be much company, they are all ſeated according to their reſpective ranks in life.

Theſe people, however, notwithſtanding their general ceremonies, are in ſome inſtances rather indecent; for they belch without reſtraint, and with their fingers wipe off the ſweat from their faces.

The head is in this country very peculiarly reſpected; for there cannot be a greater affront offered than to touch the head or the hair of any perſon. The reſpect to the head indeed is ſhewn by raiſing the hands to it in the ceremony of ſalutation. When a letter arrives from any perſon for whom the receiver has an eſteem, he holds it up to his head, and perhaps lays it upon the crown.

The Siameſe will never ſleep under the feet of their inferiors. Their houſes, though of but one ſtory, riſe gradually, and the innermoſt apartments, which are the higheſt, are deemed the moſt honourable.

The children of the Siameſe have much docility and natural ſweetneſs of diſpoſition: they are inſtructed to expreſs great modeſty in every action, and all poſſible ſubmiſſion to their ſuperiors. Parents are the more careful in the education of their children, as they are accountable for their offences.

The Siameſe are thoroughly verſed in all the principles of refined good-manners: they are ſo cautious of ſaying any thing that may give the leaſt offence, that they will not even relate a circumſtance founded on indiſputable fact, if there be any part of it they judge diſagreeable even to the moſt inſignificant in company. They never plume themſelves on their own capacities, or affront others for their ignorance. Like the Chineſe, they ſeldom ſpeak in the firſt perſon; and behave with a general reſpect, courteſy, and politeneſs, which diſtinguiſh them as a well-bred people.

With reſpect to their method of travelling, they ride on the buffalo, the ox, and the elephant. Every perſon has an unlimited privilege to hunt and take a wild elephant, but he muſt not kill him: the female is employed in common uſes, and the male is trained for war.

The Siameſe alſo ride in chairs or ſedans, which are ſquare, with flat ſeats placed on biers, and are carried on mens ſhoulders. To ſome there are eight men, to others four. Some of theſe ſedans have a back and arms, whilſt others are only encompaſſed with a rail. Some are open at the top, and others have canopies. 'Tis not every perſon, however, who can ride in one of theſe ſedans; 'tis an honour allowed only to great people of the court. The Europeans have the privilege of riding in palanquins, or canopied couches, carried on mens ſhoulders. Umbrellas are not allowed but to ſuch natives as have the king's royal ſanction for them.

The Siameſe diſpoſe of their daughters in marriage at a very early age. If the parents of the maiden approve of her lover, they conſult an aſtrologer, after the match hath been propoſed by women advanced in years. The fortune-teller is to inform them whether the match will be happy or not; that is, in fact, he is to know whether the man be opulent or not; for ſuch is the deſpotiſm of the government, that individuals are obliged to hide their wealth. If the anſwer of the aſtrologer be favourable, the lover makes three formal viſits to his miſtreſs: on the third viſit, the relations of the parties meet, when the young lady's portion is paid, and the marriage is looked upon as fully compleated, without further ceremony, for the preſent. However, a few days afterwards the new-married couple are ſprinkled with water appropriated for that purpoſe, and prayers are offered to heaven for their felicity. The wedding is then celebrated with feaſting, dancing, and muſic, at the houſe of the bride's father.

Men have the liberty of marrying ſeveral wives; very few, however, except the higher claſſes, marry more than one; and this is done rather for grandeur and ſtate, than from motives of either convenience or regard. Thoſe who have many wives, ſtile one of them the chief or great wife, to whom the others are ſubordinate; for the latter, though legitimate, are conſidered as ſlaves, being purchaſed. Marriage is forbidden in the firſt degree of kindred; yet a man may marry the ſiſter of his wife, after the death of the latter. The ſucceſſion in families is in the children of the great wife; thoſe of the other wives are, like their mothers, deemed ſlaves, and may be ſold as ſuch by the heir at law.

The wives of the ordinary claſs of men here work for their huſbands, and maintain them during the whole time they are in the ſervice of the prince, which is about ſix months in the year; they till the land, buy and ſell goods, and do other neceſſary buſineſs.

Divorce is here tolerated, on condition that the huſband reſtores to his wife the portion ſhe brought him. In this caſe, the children are divided equally between the diſuniting parties, who are at liberty to marry again as ſoon as they pleaſe. People of reflection and reputation, however, avoid theſe divorces if poſſible, well knowing that they do them no credit; and in general, as hath been already obſerved, the married people live together in great harmony and eſteem. The huſband, who has abſolute authority in his family, can diſpoſe of all his wives except the chief, and alſo of the children of ſuch wives.

The women of Siam are ſaid to be more tenacious and jealous of the honour of their huſbands, than the latter are themſelves. They have a ſtrict regard to virtue, and cannot bear the ſmalleſt blemiſh on their reputations. At leaſt, this is the character of the women in general.

The Siameſe bury their dead in lacquered coffins: theſe they place upon a table, till every neceſſary preparation is made for the funeral. In the mean time they light up tapers, and burn perfumes. The talapoins or prieſts aſſemble, and ſing ſtanzas for which they are well requited by the relations of the deceaſed. The corpſe, in proper time, is taken into the fields to be burnt; the pile is made near ſome temple, in a ſquare ſpot of ground fenced with bamboo. The body is decorated with gilt and ſtained paper, repreſentative of birds, flowers, fruit, &c. which are for the uſe of the deceaſed in the other world, where ſuch emblems are ſuppoſed to be animated and realized.

The proceſſion of the corpſe to the funeral pile is attended by various inſtruments of ſolemn muſic, and the mourners are all in white.

On their arrival at the place, the body is taken out of the coffin, and laid on the pile; then the prieſts ſing, and a fire-work is ſoon played off. About noon (for 'tis in the morning the dead are thus carried) the pile is ſet fire to, and the aſhes of the deceaſed are afterwards depoſited in ſome part of the temple.

The poorer ſort of people do not burn the bodies of their deceaſed relations, but either privately inter them, or elſe expoſe them on a ſcaffold in the open field, where they are devoured by birds of prey.

As to the religion of the Siameſe, they are taught, by their talapoins, that the ſoul tranſmigrates; that all nature is animated, and informed by a rational ſoul; that heaven, earth, woods, hills, vales, water, fire, and houſes, are animated by ſome ſpirit; that the ſoul of man paſſes through many ſtates, and is then confined to an human body, to be puniſhed for its crimes: and, the better to eſtabliſh the doctrine of this pre-exiſtence of the ſoul, ſome of the talapoins perſuade their diſciples they even remember their ſeveral tranſmigrations. The ſoul, they ſay, is formed of ſuch ſubtile matter as not to be touched or ſeen, and yet after death retains the human ſhape: but though the ſoul be material, yet it is by no means periſhable, but animates the body of ſome other creature: it is ſenſible of pain and pleaſure, and will at length re-animate an human body. They believe too, there are certain places beyond the viſible globe where they ſhall be rewarded for their good or bad actions: there are nine diſtinct regions of happineſs and miſery; the ſoul does not paſs immediately from one ſtate to another, but has new birth wherever it goes; therefore, they maintain, it ſtands in need of ſuch things as it had been ſupplied with in this life: hence they burn various effects and emblematic figures with the dead; and implore the latter to do them no hurt in this life, as they have ſo amply provided for them.

They maintain that the ſoul reſides in the blood, and therefore deem it improper to open a vein, or make any inciſion in the fleſh, by which the blood might iſſue out.

As to the nine degrees of felicity and puniſhment, as we have juſt mentioned above, they believe that the nine firſt are above this world, and the other nine under our feet. The higheſt of the firſt nine is the place of moſt bliſs, and the loweſt of the ſecond nine the place of moſt miſery. But however great may be the felicity of the higheſt paradiſe, yet that felicity is not eternal, nor exempt from inquietudes; ſince it is a ſtate in which a perſon is not only born, but alſo dies. The true paradiſe is of another kind. If, after ſeveral tranſmigrations, a ſoul, by the good works done in each new life, arrives at ſuch a degree of merit, that there is not, in any of the worlds, any mortal condition which is worthy of it, then they ſay, it enjoys the Hireupan; that is, it has diſappeared, and will return no more to any world, but remain in a ſtate of eternal impaſſability and happineſs. This is, properly, the Indian's heaven.

When a perſon, yet living, is ſuppoſed to have merited this everlaſting ſtate of happineſs, they aſcribe to him great ſtrength both of intellects and body; they ſuppoſe he poſſeſſes univerſal knowledge; that he remembers every thing that occurred to him during his ſeveral tranſmigrations, and knows what is to happen till the period of his departure from this life; that, before his exit, he ſhall have the power of working miracles; and that his death will be of a more noble kind than that of other people: he ſhall vaniſh, ſay they, like a ſpark loſt in the air.

It is to the memory of theſe ſuppoſed perfect beings, that the Siameſe erect and dedicate their temples: but the perſon who, they pretend, has ſurpaſſed the men that ever lived a life of righteouſneſs, and to whom they therefore pay adoration, is Sommona Kodom. Kodom was the proper name of this man; and Sommona ſignifies a talapoin of the woods.

The books of the talapoins affirm, that the above holy perſon was the ſon of a prince of Ceylon, and that he not only exhauſted his whole ſubſtance in continued acts of munificence, but even pulled out his own eyes, and then ſlaying his wife and children, gave them to the talapoins for food. The ſame books alſo aſſert, that before the entrance of the above extraordinary character into the paradiſe of eternal bliſs, he had acquired an amazing corporal ſtrength, and could work miracles, being capable of extending his earthly frame to whatever dimenſions he thought proper, and then of diminiſhing it even to ſo ſmall a point, as to become totally inviſible.

But whatever power they aſcribe to this great Sommona Kodom, they do not maintain that his power extends over other nations; nor do they conſider him as the inſtitutor of their religion, but only the reſtorer of it, after mankind had relinquiſhed ſuch wiſe precepts as had been originally laid down for them.

The Siameſe allow of the practice of all religions, and never wiſh to convert any perſon: they do not, like the Europeans, extol faith as a grand virtue; they believe, becauſe they know not how to doubt; much leſs are they perſuaded that there is a mode of worſhip which ought to be the eſtabliſhed religion of all nations. The prieſts do not hold, that a ſoul ſhall be puniſhed for denying their traditions; for they themſelves have a reſpect for every religion, even if they cannot immediately comprehend it. They do not imagine their religion to have proceeded from heaven, or that it is in every point conſiſtent with reaſon: they frankly acknowledge that there are inconſiſtencies in their ſacred books; yet, upon the whole, inſiſt that their religion is founded in truth and virtue; they hold it to have been born with man, and penned by ſome extraordinary human judgment that never committed any kind of ſin, though uninſpired.

We ſhall cloſe this ſection with obſerving, that the principles of the Siameſe morals are reduced to five negative precepts.

The firſt precept, “Kill nothing,” is extended to vegetables and ſeeds, as well as animals; becauſe they believe the ſeed contains the plant, or is only the plant itſelf under a cover. The perſon, therefore, who keeps the precept inviolate, can live ſolely upon fruit, which they conſider only as part of a thing that has life, and which thing does not ſuffer by having its fruit plucked from it: but in eating the fruit, the kernel muſt not be devoured, as being a ſeed. The precept even forbids the deſtruction of any thing in nature; becauſe, as hath been already remarked, they ſuppoſe every thing to be animated with a rational ſpirit. Thus they believe, that to break a branch of a tree, is like breaking the arm of an innocent man, and offends the ſoul of the tree; but when once the ſoul has been diſlodged from any body, they think there is no crime in feeding upon the latter. They have methods of evading many of the rules ordained by their religion.

The ſecond precept, “Steal nothing,” is moſt ſtrictly and religiouſly obſerved; as is the third generally, “Commit no impurity.” The fourth, “Lye not, nor ſlander,” is enforced with great warmth and zeal by the talapoins, and obſerved, as much as the frailty of the human heart will admit, by their diſciples. The fifth and laſt precept, “Drink no intoxicating liquors,” prohibits not only the drinking ſtrong liquors to exceſs, but even the drinking them at all.

SECT. IV.

Particular Account of the Talapoins and Talapoineſſes.

THERE are talapoins of the woods, and thoſe of the towns; but as any perſon who is learned may become a talapoin, he who inclines to enter into the ſpiritual brotherhood, firſt applies properly for admiſſion, and then aſſumes the diſtinguiſhing habit, which is a garment of various colours; but he has no ſhirt or veſt, and goes bareheaded and barefooted. The habit conſiſts of four pieces of cloth; the one is the angſa, a kind of ſhoulder-belt, five or ſix inches broad; they wear it on the left ſhoulder, and button it with a ſingle button on the right hip. Over this belt they have another, called the paſhivon, reaching to the ground both behind and before, and leaving the two arms, with all the right ſhoulder free. Over this is the papat, which reaches low behind, as well as to the middle before, and is generally of a red colour. They gird the whole with a piece of yellow cloth called rappakod, that completes the four pieces of which their habit conſiſts.

The talapoins have ſtrange conceptions of the nature of ſin; for, ſuppoſing their ideas in this reſpect to be ever ſo comprehenſive and juſt, they, however, violate, for conveniency, the ſtricteſt rules. For inſtance, though they themſelves refrain from the commiſſion of actions repugnant to the principles of their religion, yet they readily connive at whatever the laity do. Thus, rice being a ſeed, they will not boil it, as boiling it is killing it; but they will eat it when boiled, nor be diſpleaſed with thoſe who commit the ſin. Whatever ſins the laity commit, theſe fathers expiate by their good works.

A talapoin is never ſuffered to intermeddle in any ſtate affairs; nor muſt he, if avaritiouſly inclined, in the leaſt ſhew it: he muſt never adorn his apparel, or betray any particular fondneſs for women.

The ſpirit of the inſtitution of this holy order is to lead a life of devotion and penitence for the ſins of other people. They ſubſiſt entirely upon alms, and are conſtrained, ſo long as they continue to follow their profeſſion, to live ſingle, on pain of being burnt; but not burnt to death; or the authors of the Univerſal Hiſtory are in a great miſtake when they ſay, "It is one of the privileges of the talapoins, that they cannot be put to death."

The talapoins are ignorant of the founder of their order, though the people think them and their doctrine as antient as the world itſelf.

Theſe fathers educate children, and at every new and full moon expound the principles of their religion in the temples. When the rivers ſwell, they preach conſtantly every day, both morning and afternoon, till the inundation ſubſides. They relieve each other, and ſit croſs-legged, in a high ſtate-chair; and when each concludes his ſermon, the people give him alms: ſo that thoſe who are induſtrious in preaching, ſoon become rich.

"This time of the inundation, ſays an author, may be called the Lent of the talapoins: their faſting is to eat nothing from noon; they only chew betel."

When the rice harveſt is got in, the talapoins of the towns go every night, for three weeks ſucceſſively, to watch in the fields, under little huts, and in the day return and ſleep in their cells, near the temples. In the centre of their temporary habitations ſtands the hut of a ſuperior. They make no fires to guard themſelves againſt the wild beaſts, their ſanctity being deemed alone ſufficient to protect them. But it muſt be conſidered, that in this ſeaſon the beaſts meet with a good deal of forage, and are not ſo ſharply on the hunt as at other times; beſides, the prieſts generally take care to have their huts ſecured by ſome fence. The people, however, attribute their preſervation entirely to the purity and holineſs of their manners. They think that a tyger, when coming up to a talapoin, will only lick his hands and feet, and then leave him.

At dawn of day, the talapoins riſe and waſh themſelves. They then attend a ſuperior to the temple, and ſpend two hours in prayer, and ſinging hymns, which are engraved in the Bali tongue upon long and broad leaves. Both the talapoins and the people proſtrate themſelves three times upon entering, as well as leaving the temple: the object of their homage is a great idol in the building.

As ſoon as ſervice is over, the prieſts go and beg alms in the ſtreet: their begging is of a peculiar nature; thy have an iron bowl in a piece of linen, which they throw acroſs their ſhoulders by means of a cord, and then fix themſelves at ſome door, without opening their lips: the people, however, generally give them ſomething, and, with whatever they get, they repair to the temple, to make an offering of it to the idol.

Having breakfaſted, they apply themſelves to ſtudy, and the inſtruction of their pupils: in the afternoon they ſleep; and towards night, after ſpending two hours in prayer and ſinging, they refreſh themſelves with ſome fruit, and retire to their natural reſt.

At every new and full moon the people waſh the talapoins, after theſe prieſts have ſhaved their faces, heads, and eye-brows; and when a ſuperior of a convent dies, another is elected in his room by the brotherhood. The name of the ſuperior is Chaw-Vat, or a lord of the convent. The higheſt, however, in office, is the Sankrat, who ordains the talapoins, as our biſhops do their prieſts. But though the ſankrats alone can conſtitute a talapoin, yet the juriſdiction of the former extends no farther than juſt over the people of their own particular convent.

The clergy have great privileges granted them; among others, they are exempt from ſervices under the king, who therefore, leſt they become too numerous, cauſes them to be examined, at particular times, as to their knowledge of the Baly language, and of the holy writings. If they are not deemed ſufficiently learned, he reduces them to a ſecular ſtate. Some thouſands were reduced in the year 1687.

The talapoineſſes are nuns who live with the talapoins in the ſame convents; which convents are a number of ſingle houſes ſtanding upon bamboo pillars at a ſmall diſtance from each other. Of their temples we ſhall give an account, when we deſcribe the city of Siam.

Though the talapoineſſes reſide with the men in the ſame convents, yet, as they are never admitted till they are old, there is no apprehenſion of a criminal connexion. Every perſon who goes to a convent, goes there entirely by choice, and has liberty to leave it whenever he or ſhe pleaſes.

SECT. V.

Of the Laws of Siam, *and Puniſhments inflicted for Offences.*

THE laws of Siam are contained in three large volumes, enjoining an unlimited obedience from children to their parents, and ſubjecting the former entirely to the juriſdiction of the latter.

The governors of provinces have the ſole command in both civil and military concerns.

With regard to puniſhments for offences, ſome are equitable and rational, others ridiculous and barbarous.

The uſual puniſhment for robbery is the being obliged to pay double the value of the effects ſtolen, or the ſuffering corporal puniſhment, as the delinquent may perhaps have no effects to compenſate with. Whoever here wrongfully keeps poſſeſſion of another man's eſtate, is conſidered in the light of a thief or robber; ſo that, when ejected by law, he is not only obliged to give up the inheritance to its right owner, but alſo to pay, excluſively, the full value of ſuch eſtate; half of which goes to the party injured, and the other half to the judge who tries the cauſe.

Perſons guilty of rebellion are ripped up alive; and thoſe convicted of treaſon or murder are trampled to death by elephants. If a great man of the court be detected in embezzling any of the royal treaſure, they pour melted lead or other metal down his throat. Omiſſions, in a general execution of orders, are puniſhed by cutting the head with a ſword, called pricking the head, as if to puniſh the memory. The baſtinado is ſometimes exerciſed in a very rigorous manner. Almoſt the ſmalleſt appearance of guilt confirms the crime, and to be accuſed is nearly enough to render a man culpable. When a perſon, however, deſigns to proſecute another, he is obliged to draw up a petition, in which he ſtates his complaint, and preſents it to a Nai, or chief, who conveys it to the governor of the province in which the offence was committed. When every thing is prepared for trial, the parties have ſummonſes ſent them to make their perſonal appearance in court; where, merely by way of form, they are adviſed to compromiſe matters. At length, however, the governor fixes upon a day for all parties to attend again; and on this day, if ſufficient teſtimonies are not produced, as to matter of fact, and admiſſible defences made, both plaintiff and defendant are conſtrained to walk upon red-hot coals, and he who eſcapes unhurt is looked upon to be innocent. In ſome caſes the parties are obliged to put their hands into boiling oil; and in both theſe ordeal trials, by ſome dexterous management, one or the other of the parties is ſaid to remain unhurt. Loubiere relates, that a Frenchman, from whom a Siameſe had ſtolen ſome tin, not having ſufficient proof to convict the offender, was adviſed to put his hand into a pot of boiling oil, with this aſſurance, that if he was juſt in his accuſation the oil could not poſſibly hurt him. The Frenchman agreed to the trial, but almoſt conſumed his hand, whilſt the Siameſe, who had readily ſubmitted to the ſame proof, drew his hand out of the oil unhurt.

There is alſo a proof in this country, by placing the parties under water, and he who can remain there longeſt is ſuppoſed to be innocent. Sometimes emetic pills are adminiſtered, and he who can keep them on his ſtomach without vomiting, is looked upon as guiltleſs. "Theſe trials, ſays an author, are made in the preſence of the king and magiſtrates; and it ſometimes happens that the former cauſes both plaintiff and defendant to be thrown to tygers, and if either of the perſons has the good fortune to eſcape, he is deemed innocent."

We ſhould, from the nature and extreme abſurdity of theſe trials (which are practiſed in other parts of the world as well as Siam,) ſuppoſe them to have been long ſince aboliſhed, had we not the concurrent affirmations of reſpectable authors to the contrary. We will flatter ourſelves with the hopes, however, that ignorance and infatuation do not cauſe ſo frequent an exerciſe of them as in earlier ages. The committing a couple of men to the fury of a tyger, is the very exceſs of equal ignorance and cruelty; for if both be devoured, what proof of innocence is there in either?

The provinces frequently appeal from one to another; and the preſident of the tribunal in the city of Siam, can reverſe a judgment given in any of them, except the province appeals to the king; ſo that where the parties are opulent, a ſuit is ſometimes very tedious and expenſive; and when the poorer ſort of people have formidable adverſaries to cope with, their innocence is but a ſlender ſhield to them. Suits ought always to end in three days, but ſome laſt as many years. They have no attornies; the parties either act, and ſpeak for themſelves, or depute ſome relation; and what each ſays is minuted down by the governor's clerks.

The functions of governor and judge in the capital are divided into two offices; and the ſubordinate offices are given to the principal officers of ſtate, who compoſe a tribunal in the palace royal, and to whom all appeals are made. Indeed when the king removes from thence, the preſident diſpenſes juſtice in a tower out of the royal incloſure; and to him alone belongs the determinate voice. Judgment is never executed without a ſpecial commiſſion from the king; and to prevent oppreſſion being exerciſed by the governors of provinces, officers are appointed to repeat to the king every thing that paſſes, in cauſes of particular conſequence in the courts of judicature: the ſalutary intention of this conſtitutional meaſure, however, is generally defeated by a connivance between the officers.

As we have, in the courſe of this ſection, ſpoken of the puniſhment inflicted for treaſon, we ſhall add a quotation from an author who treats of the trial of capt. Hamilton for that offence at Siam, in the year 1719.

"In 1719, Captain Hamilton being at Siam, and converſing with Oya Sennerat, a man in power, about ſome alteration in the Engliſh treaty of commerce, happened to ſay, that "the king had been impoſed on." Now it ſeems that the merely ſaying that the king of Siam can in any thing be deceived, is treaſon. The captain was therefore in a few days taken into cuſtody, and brought to a court of juſtice, where Oya Sennerat appeared againſt him, and brought as evidence one Colliſon, who affirmed he had heard the captain utter the words in the Indoſtan language: but Colliſon being aſked by the judge if he underſtood that language, and the former acknowledging he did not, the captain was acquitted. Had he been convicted, he would have been immediately executed on the ſpot, the elephants being ready."

Leſſer crimes are uſually puniſhed in a very equitable manner; for lying, the mouth is ſewed up; a cheat is obliged to walk about ſeveral days with a ſmall wooden pillory about his neck; and one who is guilty of aſſaulting another with a malicious intent, is ſentenced to be quickſet, that is, ſet in the ground up to the ſhoulders, and his head ſeverely buffetted about. In theſe rational puniſhments, ſtrict equity ſeems to deal her judgments with impartiality.

"Of all the virtues, equity is beſt,
"Valour without it is a common peſt;
"Pirates and thieves too oft with courage grac'd,
"Shew us how ill that virtue may be plac'd:
"'Tis our complexion makes us chaſte or brave,
"Juſtice from reaſon, and from heaven we have;
"All other virtues dwell but in the *blood*,
"*That* in the *ſoul*, and gives the name of good."

Yet it cannot be denied, that in Siam, as well as other places, favour may be bought; equity is frequently ſacrificed to a bribe, and the ſmiles of the law are diſpoſed of to the beſt bidder.

"Laws bear the name, but money has the power,
"The cauſe is bad whene'er the client's poor;
"Thoſe ſtrict-liv'd men, that ſeem above our world,
"Are oft too modeſt to reſiſt our gold,
"So *judgment*, like our other wares, is ſold;
"And the grave knight that nods upon the laws,
"Wak'd by a fee—Hems! and approves the cauſe."

They have, however, one excellent cuſtom here, which is, that none are permitted to upbraid a delinquent with his offence, after he has ſuffered the ſentence of the law; nay, the crime is ſo little thought of after the puniſhment has been inflicted, that the perſon is careſſed as much as ever; and an offender who is one day in the utmoſt diſgrace, may the next be advanced to the higheſt dignity——For by his ſuffering

"The ſcurf is worn away of each committed crime,
"No ſpeck is left of his habitual ſtains,
"But the pure æther of the ſoul remains."

SECT. VI.

Of their Languages and Learning.

THE natives of Siam have two languages, viz. the Siameſe and the Bali: the latter is their learned and ſacred language. The former has thirty-ſeven, the Bali thirty-three letters, all conſonants. The Siameſe reſembles the Chineſe in ſome reſpects: it has neither inflections of nouns or verbs, theſe being ſupplied by four or five particles, placed either before or after the verb.

The favourite ſtudy of the people of Siam is arithmetic, in which they uſe ten characters as we do, and are very ready in caſting up accounts.

They have no ideas of the graces of oratory; nor have they the art of printing among them: books are engraved with an iron pencil.

They have very ſlender conceptions of philoſophy: and as to the laws of their country, theſe they do not ſtudy, unleſs placed in ſome office where a knowledge of them is eſſentially requiſite.

As to aſtronomy, they know nothing of the ſyſtem of the

the world: like the Chineſe, they think that eclipſes are occaſioned by a mighty dragon ready to deſtroy both the ſun and moon, and therefore make a great noiſe with braſs pans, &c. to frighten away the monſter. They believe the earth to be ſquare, on whoſe extremities the arch of the firmament reſts.

Their calendar has been regulated twice by able European aſtronomers, who have taken two epochas, diſtinguiſhed for ſome rare conjunction of the planets: the firſt refers to the year 545 before Chriſt; the ſecond to the 638th after Chriſt. Their year they divide into three ſeaſons, beginning it at the firſt moon of November or December: they have no clocks, but judge of the time by the ſun: they have four watches for the night; and in a court of the royal palace, there is an hollow veſſel with a ſmall hole therein; and this, ſet upon water, gradually lets it in, till it ſinks juſt as the hour expires; and then particular perſons about the palace ſtrike loudly upon copper baſons, to proclaim the expiration of the hour.

As to aſtrology, no affairs of conſequence are ever undertaken without a previous conſultation with ſome prophetic and learned ſage in that ſublime ſcience.

They ſcarce know any thing of anatomy or medicine: indeed there are ſome phyſicians among them; but theſe muſt act with great caution: for if they preſcribe for the king or royal family, and do not give relief, they are ſeverely cudgeled. They cure moſt diſeaſes by ſudorifics: their whole practice of phyſic conſiſts in uſing certain receipts handed down from their anceſtors. The phyſicians ſometimes preſcribe purgatives, but very ſeldom emetics. Their chief diſeaſes are fluxes and dyſenteries; and the ſmall-pox often makes great havock amongſt them. When a patient is paſt all cure, they ſay he is enchanted.

An author, ſpeaking of theſe people, ſays, “ They know nothing of chymiſtry, though they paſſionately affect it; and ſome boaſt of profound ſecrets. A king of Siam once ſpent a prodigous ſum in ſearch of the philoſopher's ſtone.”

As to muſic, they uſe a kind of violin, with three ſtrings, and a ſhrill hautboy; alſo little drums and copper baſons; but neither play nor ſing by any kind of notes. They have alſo a trumpet that makes a very harſh noiſe.

When the king goes out, and the whole royal band attend him, the ſounds have an extraordinary effect upon an European ear.

SECT. VII.

Of the King: general Relation of this deſpotic Monarch, including an Account of his Palace, Guards, and Elephants. Of the Ladies who attend on his Majeſty: of the Queen: of the King's annual Proceſſions; of his Army, Navy, and royal Revenues.

THE king of Siam, who claims a kindred with all the ſtars, is a moſt deſpotic prince, and is almoſt adored by his ſubjects: even his miniſters, when in council, never muſt preſume to ſpeak to him but upon their knees. His palace is a moſt ſplendid edifice, ſituated on an eminence, and may be compared to a city, ſo extenſive is it, and ſo grand are its ſeveral pyramids, towers, &c. This ſuperb pile, which ſtands on the north ſide of the city of Siam, and is built with brick, is ſurrounded by three incloſures, and ſpacious courts between each wall. The apartments of the king and queen are in the innermoſt court, which includes ſeveral elegant gardens. The people always proſtrate themſelves on entering or quitting this inner court.

An intelligent author, ſpeaking of the royal palace, ſays, “ It is a mile and a half in circumference, and divided by courts: in the two firſt are lodged the officers of the king's houſhold; and in the others are ſtill to be ſeen ſome old apartments of the ancient Siameſe monarchs, eſteemed as ſacred places, with lovely rows of trees before them. There are alſo ſome antique temples, grand and ornamental. The king's apartment, which is in the innermoſt court, was but newly built when the French ambaſſadors were at Siam: the gold, which glitters in a thouſand places, diſtinguiſhes it from the other buildings: nor can any thing be better done than the carved work with which it is adorned on every ſide. The queen's, which is very magnificent, adjoins to the king's.”

The palace gates are always kept ſhut; and at each gate ſtands a porter, who, on any perſon's wanting admiſſion, informs an officer of it; and no one can ever be admitted that has drank any ſpirituous liquor; on which account the officer always ſmells the breath of thoſe who enter. There are always ſix hundred ſoldiers in and about the palace; but theſe are never armed, except on particular occaſions. They are the king's executioners as well as guards, and a party of them row his balon when he goes on the water.

The king has alſo two bodies of horſe-guards, who are natives of Laos and Meen; and a third compoſed partly of the natives of Indoſtan and Chineſe Tartary. Theſe horſe-guards always attend his majeſty when he goes abroad; but it muſt be obſerved, they are never ſuffered to be within the palace gates.

In the firſt incloſure of the royal palace are the ſtables of the beſt elephants and horſes: the former are named by the king, and attended with great care: that which has the moſt honourable name, is treated with the greater reſpect. They have always their rich trappings on when taken out of the ſtables; and the people have an opinion that theſe ſagacious animals poſſeſs the ſouls that formerly lived in the bodies of great and famous men. The king will never ride upon a white elephant, from a notion that it is animated with the ſoul of ſome prince. His majeſty is ſtiled, king of the white elephant; a title, however, which the king of Pegu diſputes with him.

In the innermoſt court of the palace, where, as we have obſerved, the apartments of the king and queen are, there are handſome halls, beſides a grand hall of audience; at two corners of the latter there are two noble doors, aſcended by a flight of ſteps: the window has three umbrellas, one before it with nine rounds, and two on each ſide with ſeven; the umbrella being, in this country, a mark of ſtate, as the canopy is in Europe. In this hall the officers receive their orders, by the intervention of forty pages divided into four bands, who proſtrate themſelves, half on the right hand, and half on the left, while the monarch ſhews himſelf at a window looking into the hall.

None but ladies are allowed to attend his Siameſe majeſty in his bedchamber, who dreſs and undreſs him, except indeed putting on his night-cap, which he does himſelf, as nobody muſt touch his head. His proviſions are dreſſed by females alſo, who wait on him at table, after ſome little ceremony between them and the eunuchs with regard to the bringing in the diſhes.

But though the king is thus attended by women, he has gentlemen of the wardrobe; the moſt diſtinguiſhed of whom has the honour of having in his care his majeſty's golden cup.

The queen has her elephants and balons, and is attended with great pomp wherever ſhe goes: ſhe, however, is not ſeen by any body except her female attendants and eunuchs; for ſhe is always in a chair incloſed with curtains.

The eldeſt ſon of the queen does not always ſucceed to the crown, but generally the eldeſt ſon of the king by the firſt concubine that brings him a child. Daughters never inherit the throne.

When the king goes abroad, he either rides upon an elephant moſt richly capariſoned, or is carried in a grand chair. Once a year he paſſes through the city, with a numerous train of elephants, and bands of muſic. The populace, during the proceſſion, fall proſtrate at the approach of his majeſty, and riſe, after he has paſſed them, to gaze at him.

Once a year alſo he ſhews himſelf on the river in a grand balon covered with a rich canopy: ſeveral thouſand other balons are ſeen upon the water at the ſame time, forming a moſt elegant ſight. He is rowed to a temple on the oppoſite ſhore, where the prieſts pray for him, and preſent him with a couple of yards of cotton cloth, ſpun and woven on that day. At ſun-ſet he leaves the temple, and is rowed back to the palace.

An author, ſpeaking of the king of Siam's water proceſſion,

ceſſion, ſays, “ His reaſon for honouring the river and his people at this time, is to forbid the water riſing above ſuch an height, or to continue increaſing above ſuch a number of days : however, it often diſobeys his majeſty's commands.”

No officer or other perſon muſt ever preſume to approach the king in his royal apartment without a previous order given him : this is a law made for the prince's ſafety.

The great officers muſt never viſit each other privately ; the viſit muſt be on ſome public occaſion ; and they muſt always ſpeak loud, ſo as to be heard ; for if they ſpeak in a low tone of voice, it is ſuſpected they are conſpiring againſt the ſtate ; and every perſon who hears any thing ſaid that is not favourable to government, is under a neceſſity of commencing informer ; for 'tis death to conceal it ; and there are always a number of ſpies ready on the ſpot, to make general obſervations of the company.

Though it is high treaſon to ſay the king can be deceived, yet he is often and eaſily deceived ; for all informers are diſhoneſt, and the Indian princes love to be flattered : the courtiers conceal their real ſentiments from their prince, and the prince conceals his own from them : they muſt never preſume to point out any error the ſovereign has committed, or be ſo bold as to tell him that it is impoſſible to execute what he commands ; they therefore implicitly obey him, and if they miſcarry, excuſe the miſcarriage afterwards in the gentleſt terms.

The common people live in much greater ſecurity and happineſs than the nobility and officers of the crown ; for honours here never lead to happineſs, but to anxiety, dread, and a perpetual diſturbance of mind. “ The common people, ſays a reſpectable author, enjoy pleaſures which their ſuperiors are ſtrangers to ; nor indeed are they ſo liable to be oppreſſed as the ſubjects of ſome other countries, free acceſs to the throne being always had when complaints are to be made.”

That no individual (a talapoin excepted) may avoid ſerving his prince ſix months in the year, every man is enrolled ; and companies are formed and commanded by a Nai or general officer.

When the Siameſe go to war, their order of encampment and battle is thus : the army arranges itſelf in three lines, and each line is compoſed of three great ſquare batallions, the king being in the centre one.

The nine batallions thus formed, each has ſixteen male elephants in the rear, accompanied by two females, beſides others of thoſe animals for carrying baggage, &c. The Siameſe rely much on their elephants, though the latter cannot be managed with a bit and bridle like a horſe ; in ſhort, when they are wounded, they often turn back on their maſters, and throw the whole army into diſorder.

The battle always commences with a diſcharge of artillery, with which they have been ſupplied by the Portugueſe ; and then they exerciſe their arrows, but never come to a cloſe engagement.

We ſhall here beg leave to quote a few words from an author who treats on this ſubject, and who ſeems to have taken great pains to obtain a thorough knowledge of the Siameſe. “ As their religion, ſays he, inſpires them with an horror of blood, they, to avoid killing, do not ſhoot directly at one another, but higher ; yet ſo as that the ſhot may fall among the enemy, and oblige them to retreat ; which one party fails not long to do, when they perceive it to rain darts and bullets. Indeed, when they find themſelves purſued, they ſhoot lower, in order to ſtop their adverſaries ; who, if ſlain, are then thought to be guilty of their own death, by approaching too near : for the order which the king gives his troops is, “ Kill not, unleſs ye are forced to it by neceſſity.” As for ſieges, they are wholly incapable of carrying them on.”

The ſame author ſays, “ The armies of Siam, and indeed all the neighbouring countries who hold the metempſychoſis, buſy themſelves only in making ſlaves ; and the uſual way among them of waging war, is to invade each others dominions in different parts at the ſame time, and to carry off whole villages into captivity.”

As to the king of Siam's navy, his majeſty is not maſter of above half a dozen capital ſhips, the crews of which are foreigners ; he has, however, excluſive of theſe, about ſixty gallies of war : but they are ſmall, with only one man to an oar, who is obliged to row ſtanding, the oar being ſo ſhort, for lightneſs ſake, that if not held perpendicularly, it would not touch the water. The king, in his naval expeditions, only makes repriſals on ſuch of his neighbours as injure him in his commerce. His royal balons, or pleaſure barges, conſiſt of about an hundred and fifty, and are very magnificent.

As to the revenues of the king, they ariſe from cultivated lands, exports and imports, veſſels, gardens, fruits, fines, confiſcations, &c. &c. His treaſury is immenſely rich.

SECT. VIII.

Of the Nobility, great Officers of State, and Ambaſſadors.

NOBILITY in Siam is not conſtituted by birth, but by the prince's favour, or by opulence. He ſometimes ennobles people of the very meaneſt extraction, provided they have any particular ſervices to recommend them. To theſe he gives, as a mark of diſtinction, either a golden or ſilver bouſſette to hold their betel.

There are five degrees of nobility, viz. the Oyas, who poſſeſs the higheſt places, and whoſe golden bouſſette or box is much better wrought than thoſe of the inferior nobility.

The Okpras form the ſecond degree of nobility, and are conſiderably more numerous than the Oyas. From the Okpras, the king's ambaſſadors extraordinary are choſen.

The third degree of nobility are the Oklouans : theſe have only a ſilver bouſſette, chaſed with feſtoons and branches.

The fourth and fifth orders are the Okkowns and Okmunes ; out of whom the king chuſes his judges, governors, &c. and whoſe bouſſette is quite unornamented.

The authors of the Modern Univerſal Hiſtory ſay, “ The king of Siam has many lords, who are peculiarly attached to his royal perſon : theſe always live within the palace. Others there are who are employed without, to govern affairs, and preſerve good order among the people. The rank of each nobleman is diſtinguiſhed, when he appears abroad, by the richneſs of his ſword as well as other marks of honour. The ladies are alſo diſtinguiſhed in proportion to their reſpective ranks.”

The abbe de Choiſy ſays, “ There are eight great officers of ſtate in Siam, viz. the Maha Ommarat, who is the next to the king in authority, and ſits in his preſence ; the Chakri, who regulates the affairs of war and juſtice ; the Aahoon, who is generaliſſimo both by land and ſea ; the Okya Vang, who ſuperintends the affairs of the palace ; the Okya Pracklang, who has the care of foreign affairs and the royal magazines ; the Okya Pollatep, who has the charge of the king's revenues ; the Okya Jombarat, who is head judge of all criminal matters ; and the Okya Pakdi, grand treaſurer. Theſe prime officers, with the king's approbation, diſpoſe of all other poſts in the realm, and are reſponſible for any errors committed in them.”

All the officers of government, reſiding in the capital, muſt daily attend in ſome part of the palace, except they have leave of abſence, on pain of being ſeverely whipped with ſplit rattans, which cut deep in the fleſh.

Ambaſſadors in Siam are conſidered in a very inferior light, being deemed only the ſpecial meſſengers of the princes whom they repreſent ; which office is far from being accounted ſo reſpectable as in Europe, and other parts. Thoſe who come from the neighbouring ſovereigns, that are dependant on, or connected with the emperor of Siam, are obliged to proſtrate themſelves before him, and advance towards him creeping upon their hands and knees. Ambaſſadors from independent Aſiatic monarchs are treated with ſome trifling degree of greater reſpect. But the European ambaſſadors are exempted from many of the ceremonials which the others are obliged to obſerve. They muſt, however, not attempt to open their lips till the emperor has firſt ſpoken ; and when they do ſpeak, to be exceeding laconic, a long harangue being deemed an egregious inſult.

SECT. IX.

The City of Siam, *Houſes, Furniture, Trade, Six Months Service of the People, which they are obliged to perform annually for the Emperor.*

THE city of Siam, the metropolis of the Siameſe empire, is in 14 deg. north lat. and 101 deg. 5 min. long. its circumference is 10 miles; and many canals, whoſe ſources are in the river Menan, paſs through it; as they are navigable, the conveniency to the inhabitants is very great. The walls are thick and high, built of ſtone and bricks, of both which materials ſome of the bridges are erected, though moſt are built of wood. The only public ſtructures worth notice are the palaces already deſcribed, and the temples, which are ſo gilded on the outſide, that the effulgence of the ſun beams reflected from them, dazzle the eyes of the beholders. One of the latter, which is a ſquare building, contains 100 idols, placed in niches 4 feet from the ground. They are as big as life, ſit croſs legged, and are all gilt. The figures of dreadful dragons are placed at the gates of the temples, and above 50,000 talapoins reſide in and near the city. In the vicinity of Siam, the French have a church, a biſhop, and a college for converts; the Portugueſe have a chapel; and in the city itſelf are many Chineſe temples. About a mile below the town the Dutch have a factory; and the ſuburbs on both ſides the river are in general inhabited by ſtrangers. The ſtreets are narrow, but regular; the houſes are built on raiſed ground, by reaſon of the frequent inundations; and the inhabitants in the rainy ſeaſons go about their buſineſs in boats. All the houſes are built of timber or cane, except one ſtreet, which contains 200 brick dwellings of only one ſtory. The markets here are well ſtocked with cattle, wild and tame; rice, fruits, pulſe, roots, &c. And the trade conſiſts of the admirable gems of Pegu, ſilver bullion, manufactured iron, broad ſtammel cloth, looking glaſſes, &c. China wares are cheaper than at Bantam. The river will contain veſſels of 400 tons burthen, and divides the city into eight parts.

The walls and floors of the houſes are of cane materials, covered with matts, the windows are holes in the ſides, which are always open, the ſtair-caſes are ladders, the chimnies are apertures in the roof, and their fire place is only a baſket of earth in the middle of the room. The cattle are kept in the houſes for fear of inundations. The principal pieces of furniture are, a ſmall couch covered with a mat, which ſerves for a ſeat by day, and a bed by night; but when they retire to reſt, a mattraſs ſtuffed with cotton is added in lieu of a bed; many have likewiſe a ſheet, a quilt, and a pillow; the reſt of the furniture conſiſts of lacquered tables, cabinets with drawers, copper and earthen veſſels, China ware, &c. Beſides which, every family has a cheſt of working tools.

The emperor of Siam claims ſix months labour from all his male ſubjects; if he is at war, they are inrolled as ſoldiers; but if it is a time of peace, they are employed in agriculture, mining, building, fiſhing, rowing, &c. They are divided into bands, each of which is under the direction of a proper officer, who frequently ſupplies their neceſſities by lending them money, paying their creditors, &c. but this often turns out to his own advantage, as all who are inſolvent become his ſlaves. Thoſe who row the emperor's balons, barges, and gondolas, are branded in the wriſts to be peculiarly diſtinguiſhed; they are better dreſſed, and better fed than ſuch as belong to the other bands; but at the ſame time, they are harder worked, and oftener corrected.

Thus all th' advantage which from dreſs they gain,
Is loſt in puniſhment, and ſunk in pain;
While the ſtill greater ſlav'ry, renders crude
The fineſt ſauces to the dainteſt food.

SECT. X.

Hiſtory of Siam.

NOTHING that can be deemed authentic of the hiſtory of Siam is known previous to the year 1500, nor do the Siameſe themſelves pretend to be poſſeſſed of any ancient records.

The Portugueze aſſirm, that in 1511, when they took the city of Malacca, that it was governed by an Arabian prince, named Mahomet, who was totally independent of the Siameſe ſovereign. From the above æra nothing remarkable happened till 1640, when the Dutch took Malacca, which they ſtill retain, from the Portugueſe.

In 1688, the general of the Siameſe troops, being popular among the ſoldiers, and having the army at his devotion, took occaſion to quarrel with his ſovereign in order to dethrone him. This he effected, and deprived his maſter of life, in the manner of a royal criminal; that is, by pounding him to death in a large iron mortar with a wooden peſtle. The ſecretary of ſtate was kept confined three years with the Siameſe pillory about his neck, and was never, during that time, permitted to quit his dungeon, but when he was taken out to be ſeverely laſhed, in order to make him accuſe ſome of the principal people of having accumulated riches by clandeſtine means, that the uſurper might have ſome pretext to plunder them. The uſurper, however, enjoyed but little ſatisfaction from reigning; as he lived the martyr of guilt and ſlave of ſuſpicion, his crimes encreaſed his fears, and his fears multiplied his crimes; for, while his conſcience tormented him with the idea of the murders he had done, the dread of being himſelf murdered prompted him to commit more, and induced him to fancy that his ſecurity could only be founded on the blood of thoſe he ſuſpected.

" The man who riſes on his country's ruin,
" Lives in a crowd of foes, himſelf the chief;
" In vain his pow'r, in vain his pomp and pleaſures;
" His guilty thoughts, thoſe tyrants of the ſoul,
" Steal in unſeen, and ſtab him in his triumph.
" Wretched diſtracting ſtate! when ev'ry object
" Strikes him with horror, ev'ry thought with fear."

The above revolution was the ruin of the factory, which the French had juſt before erected at Bancock.

In 1717, the Siameſe monarch invaded Cambodia with 50,000 men by land, and 20,000 by ſea, but proved unſucceſsful in his expedition, which is the moſt recent circumſtance that we are acquainted with, relative to this country, that can be depended on as authentic.

CHAP. XIV.

Of TONQUIN.

SECT. I.

Its Boundaries, Extent, and Situation; its Climate, Soil, and Produce; Diviſion of the Country, with the Manners, and Cuſtoms of the Inhabitants.

THE kingdom of Tonquin is bounded on the eaſt and north by the empire of China; on the weſt by the two ſmall kingdoms of Laos and Bowes, bordering on Siam; and on the ſouth and ſouth-eaſt by Cochin-China. It is about 500 miles in length, and 400 miles in the broadeſt part; and is divided into eight provinces, viz. eaſt, weſt, north, and ſouth provinces, Tenay, Tenhoa, Ngeam, and the province of Cachao. It lies on the ſide of a gulph, 30 leagues acroſs in the wideſt part, at the extremity of which are ſeveral ſmall iſlands.

As to the climate of Tonquin, this country being ſituated under the tropic, the weather is extremely variable; however, their two chief diſtinctions with reſpect to this are thoſe of the dry and rainy ſeaſons; the former of which is the more agreeable, and continues from September to March; during which time the north wind blows without intermiſſion, and the air is healthful, except in January and February, when the weather is frequently very ſevere. The rainy ſeaſon begins in April, and ends in Auguſt, the ſouth wind blowing all the time; the three firſt months of this ſeaſon are very unhealthy. During the months of June, July, and Auguſt the heat is very intenſe; nevertheleſs, the country, at this time, has a moſt pleaſing and beautiful appearance; the trees are loaded with fruit, and the plains covered with a rich harveſt. However, as the land moſtly lies low, particularly near the ſea, it is ſubject to frequent inundations; and when theſe are greater than uſual, the natives are conſiderable ſufferers.

Added to a good ſoil, there are great numbers of canals; and as rice is the chief food of the natives, ſo the huſbandry of it is the peaſant's whole employ, and the land generally rewards his toil with two crops yearly.

The oranges of Tonquin are ſaid to excel all others in the eaſt for richneſs of flavour; and here are guavas, ananas, arekas, papays, &c. as well as various kinds of flowers, among which are very beautiful lilies and jeſſamins, though the Tonquineſe diſcover not much taſte for this elegant entertainment of nature. Indeed the ladies here have a great eſteem for one particular flower, which retains a very fragrant ſcent even for 15 days after it is gathered: with this flower they decorate their perſons, when in their beſt and gayeſt apparel.

Tonquin affords no mines of gold or ſilver; there are, however, iron and lead mines in abundance. Silkworms are alſo here in ſuch plenty, that ſilk is almoſt as cheap as cotton. Sugar-canes likewiſe thrive well in this country; and they have a ſort of tea which they call Chia-bang, the leaves of which they boil; as alſo another kind called chia-way, the leaf of which is not fit for any uſe, but the flower, when dried before the fire, makes a very agreeable liquor by infuſion, as the other does by decoction.

Tonquin, as before obſerved, is divided into eight provinces; among which is the metropolis Cacho, the reſidence of the chova or king: but this city has no remarkable buildings except the royal palace, which ſtands in the centre of it. This is a ſpacious edifice, encompaſſed by a wall, within the precinct of which are ſeveral buildings two ſtories high, with gates and fronts in a ſuperb taſte. The chova's apartments, and thoſe of his concubines, are grandly decorated with gilding and varniſh-work; and behind the palace are large handſome gardens.

The houſes of private people in this city are of wood and earth, and chiefly of one ſtory; thoſe of foreign merchants only are built of brick.

There are to be ſeen in Cacho the remains of an antique palace of marble, which, according to the dubious authority of their hiſtories, was erected by Li-bal-vie, the ſecond elected ſovereign of the kingdom. From the ruins of this building one would judge it to have been one of the grandeſt and moſt magnificent ſtructures in the eaſt.

The Tonquineſe are of a middle ſize, and pretty well proportioned; they are of a tawny complexion bordering upon yellow; their hair is black, thick, and long, falling in waves upon their ſhoulders. Their teeth are as white as ſnow, till they colour them black, uſing for this purpoſe a corroſive compoſition. They much reſemble the Chineſe, and, like them, have great natural politeneſs, without being altogether ſuch ſlaves to ceremony; they are ſuperſtitious, inconſtant, and intemperate. Their proviſions are dreſſed and ſerved up in an elegant taſte; and they perfume both their tables and their diſhes. Their uſual fare conſiſts of rice dreſſed various ways, eggs, pulſe, roots, fowl, fiſh, buffalo, pork, beef, kid, and frogs. They have neither table-cloths or napkins; and, inſtead of forks, uſe ivory ſticks as the Chineſe do, and eat much in the ſame manner. The food of the common people is rice, dried fiſh, and pulſe, and tea is their uſual drink; but the higher claſſes mix arrack with their tea, and often become intoxicated with it. The grandees have halls in their houſes, for the encouragement of ſinging and dancing in the evenings; and indeed, every villa hath its houſes of mirth and jollity, where the people aſſemble, eſpecially on their feſtivals, and cauſe plays to be acted: the actors are generally about half a dozen in number, and the dances are performed by the women, who ſing at the ſame time. A merry-andrew too appears, exciting the laughter of the ſpectators by his drollery and humour. They have ſeveral kinds of muſical inſtruments, ſuch as kettle-drums, trumpets, fiddles, guitars, and hautboys.

Theſe people celebrate a great number of feſtivals: two of them are kept with more than ordinary ſolemnity; the firſt is held at the beginning of the year, which at Tonquin commences with the new moon neareſt to the end of January, and ſometimes three or four days ſooner; this feaſt laſts about 12 days; but the firſt day is rather a day of lamentation than of rejoicing, for they then ſhut up their habition, and keep within doors, for fear, as they pretend, of meeting with ſome unlucky object in the ſtreet, which might prove to them an omen of ill-fortune in the courſe of the enſuing year. On the day following they begin their feſtivity, when booths and ſtages are erected in the ſtreets, in which are repreſented different kinds of ſhews; nothing is heard but the ſound of muſical inſtruments, and the wild uproar of riot and licentiouſneſs. The ſecond grand feſtival is kept with the ſame kind of mad merriment, in the ſixth moon; and, excluſive of theſe, they obſerve two monthly feaſts, in which religion has ſome ſhare, it being cuſtomary at theſe feaſts to ſacrifice to their anceſtors, by oblations of proviſions at their tombs. Another ſolemn feaſt is what they call can-ja, on which their king gives his public benediction to the country, and ploughs two or three furrows with his own hands; which cuſtom the princes of Tonquin have undoubtedly borrowed from the Chineſe emperors: the natives practiſe faſting and prayers by way of preparation for this feſtival.

SECT. II.

Of their Marriages; of their Sciences, Language, Manufactures, Commerce, Religion, and Funeral Ceremonies.

IN Tonquin, as in China, young people muſt not marry without the conſent of their parents; and females are ſeldom diſpoſed of in marriage before the age of 16. When a young man ſeeks a maiden, he firſt applies to the father, and makes him a preſent. After the articles are agreed upon, the man ſends to the houſe of the young woman ſuch preſents as have been ſtipulated, and on the wedding-day the fathers of both families, accompanied by their friends, conduct the bride to the bridegroom's houſe, where the ceremony is performed in great form. There is no wedding without a feaſt, which holds three or more days.

Though the men have the privilege of marrying ſeveral wives, yet only one takes the title of wife. The men are ſuffered to divorce their wives whenever they pleaſe; but the women cannot divorce themſelves without conſent of their huſbands; however, when they are thus put away by their huſbands, they have the privilege of taking with them not only the effects which they brought, but likewiſe the preſents made to them previous to marriage; and if there be any children, theſe are left with the father to maintain: on this account very few divorces happen.

If a woman be convicted of adultery, ſhe is condemned to be trampled to death by an elephant: the adulterer is alſo ſentenced to die, but not to ſuffer ſo ſevere a death.

The Tonquineſe are indebted to the Chineſe for the greateſt part of their arts and ſciences: they are little ſkilled in the mathematics or aſtronomy; nor have they any public ſchools, the children being privately educated at home by their parents. The art of medicine here is principally confined to the knowledge of ſimples, and the phyſicians pretend to be as ſkilful as thoſe of China, with regard to the pulſe: they judge of the cauſe, ſeat and quality of the diſtemper, by the number of pulſes in one reſpiration: their ſurgery is confined to the uſe of cauſtics and cupping, which they practiſe in moſt diſorders, uſing gourds and calabaſhes in the latter inſtead of glaſſes. The fever, dyſentery and ſmall-pox are the moſt common maladies the people of this country are ſubject to, which they in general treat pretty ſucceſsfully, by means of certain drinks and prudent regimen. They preſcribe tea, as hot as it can poſſibly be drank, for the head-ach.

The language of theſe people abounds with monoſyllables; one of them in ſome inſtances ſignifies 11 or 12 different things; the preciſe ſenſe of which in converſation is only diſtinguiſhable by the different inflection and modification of the voice.

The Tonquineſe have good manufactures of ſilk, potters ware, and paper; their varniſhed commodities are in good eſtimation; they work well in wood and iron, underſtand the art of foundery, and know how to caſt cannon: but notwithſtanding this their ingenuity, they make but little advantage of it, through want of genius for traffic. Their chief trade is with the Dutch and Chineſe, who buy up their ſilk both raw and in thread; and they alſo ſell large quantities of their wrought ſilk to the Engliſh. The articles chiefly imported into Tonquin are ſalt-petre, ſulphur, Engliſh broad-cloth, &c. The traders are ſaid to be fairer dealers than the Chineſe.

It does not appear that theſe people have any coinage of their own, but make uſe of foreign coin, and particularly copper money, which they have from China.

As to the religion of the Tonquineſe, they profeſs two ſyſtems, both received from their neighbours the Chineſe; the one is that of Confucius, the ſubſtance of which, as held by them, conſiſts in an inward devotion, or obſervance of ſome ſecret rites in honour of the dead, and in the practice of moral virtues: the profeſſors of this ſyſtem have neither prieſts, temples, or any fixed mode of public worſhip, every one paying his adorations to the Deity in what form he thinks proper: they worſhip one God, whom they believe to have erected the univerſe; and they alſo pay a kind of inferior adoration to ſome ſpirits, as the vicegerents of the ſupreme governor of all things. Some believe that the ſouls of perſons are immortal, and that there is a future ſtate of rewards and puniſhments: others, however, aſſign immortality only to the ſouls of the righteous.

The other religion which theſe people profeſs is that of Foë: this is the religion of moſt of the common people, who worſhip many idols; and indeed theſe have their temples and their prieſts; their temples, however, are no more than a kind of pent-houſe raiſed on props, in the figure of an oblong ſquare, and open on every ſide, without any altar; the floor is generally raiſed ſome feet above the level of the ground, for its ſecurity againſt floods, ſo that it is aſcended by ſteps on all ſides. Idols, ſuſpending from the roof, or placed in ſome part of the wood-work, make up all the furniture of theſe aukward buildings. The prieſts lead a very auſtere life, and ſubſiſt chiefly on alms; they reſide in mean huts near the temples, to offer up the petitions of the people, as occaſionally brought to them, which they read aloud to their idols, and then burn them in an incenſe-pot, the petitioners being all the time proſtrate on the ground. The religion of Foë is divided into many ſects; the moſt conſiderable is that of Lanzo, whoſe followers profeſs magic; they pretend to the prediction of future events, and are divided into different claſſes.

As to the funeral ceremonies obſerved by the Tonquineſe, they dreſs their dead in their richeſt apparel, and put ſmall pieces of gold or ſilver, together with pearls, into the mouths of the rich; and into thoſe of the poor, are put little copper pieces and other baubles: they do this, from a ſuppoſition that they hereby ſecure the dead from poverty in the other world, and themſelves from being haunted by them. There is great emulation among the opulent in providing fine coffins for themſelves: in framing theſe coffins they make no uſe of nails, as this would have the appearance of laying a conſtraint on the deceaſed, but only cement the boards together.

The corpſe is conveyed to the place of burial with great funeral pomp, the ſons of the deceaſed attending, cloathed in robes of grey cloth, and ſupporting themſelves with a ſtaff, as if ready to drop to the ground with immoderate grief: the wives and daughters follow, robed in grey, and crying moſt bitterly and loudly. The eldeſt ſon, during the proceſſion, proſtrates himſelf ſeveral times before the coffin, and ſometimes thumps upon the lid of it, as if to awake his father from the ſleep of death. The reſt of the funeral ſolemnities of theſe people differ very little from thoſe of the Chineſe, and their mourning habiliments are exactly the ſame.

SECT. III.

Of the Origin of the Tonquineſe; *of the Revolutions of the Kingdom; the triennial Tribute paid to* China; *of their titular, and their real Sovereign; their Government and Laws; their Army, and their Naval Force.*

THE Tonquineſe are of very antient origin; but matters relating to the foundation of their government are buried in obſcurity; for theſe people were many ages ignorant of the art of writing. One of the firſt kings mentioned in their hiſtory was Ding, ſaid to have reigned 200 years before Chriſt, and to have been raiſed to the throne by a troop of banditti: he, however, reigned with ſuch oppreſſion, that his ſubjects revolted, and murdered him. This revolution and murder were followed by long wars, which at length terminated in the election of a king, named Le-day-han, in whoſe reign the Chineſe invaded and over-run the kingdom. This prince, however, defended himſelf with the greateſt bravery, and defeated them ſeveral times, but could not drive them out of the country. Upon the death of Le-day-han, Li-bal-vie was placed on the throne, who vanquiſhed and totally drove the Chineſe from his territories. The poſterity of this prince enjoyed a tranquil reign for ſeveral generations; and the laſt king of this family leaving behind him but one daughter, this princeſs ſhared the throne with a nobleman whom ſhe eſpouſed; but another grandee, named Ho, conſpired againſt the queen, ſubdued her huſband in battle, put both of them to death, and took poſſeſſion of the crown; which treachery and cruelty occaſioned a revolt of his ſubjects, who applied to the Chineſe for aid, and occaſioned their entrance into the kingdom with a numerous army, which drove away the tyrant, and, as a reward for their ſervices, took poſſeſſion themſelves of the government, forcing the Tonquineſe to accept of a viceroy from China, who changed the form of the conſtitution, and introduced the Chineſe laws and cuſtoms.

The Tonquineſe, however, in proceſs of time, headed by a man of a moſt intrepid ſpirit, named Li, took up arms againſt the Chineſe, put them all to the ſword, and compelled the emperor to aſſent to a diſhonourable peace. Li was crowned king of Tonquin; and all that the Chineſe were able to obtain was, that the kings of Tonquin ſhould hold the crown in fealty under the emperors of China, and pay them a triennial tribute. This treaty was concluded about the year 1200 of the Chriſtian æra, and both nations have faithfully obſerved the articles of it ever ſince. The Tonquineſe ſend ambaſſadors to Pekin every three years with their tribute, who do homage to the emperor: and the latter alſo ſends his ambaſſadors to Tonquin, who behave with the utmoſt haughtineſs; inſomuch that when the king has occaſion to treat with them on any important matters, he is obliged to wait upon them, inſtead of their attending upon him: nor can a prince of Tonquin aſcend the throne of his anceſtors without a confirmation from the hand of the emperor of China.

The deſcendants of Li ſat upon the throne for two centuries, after which enſued many revolutions. About the year 1400 of the Chriſtian æra, a ſimple fiſherman, named Mack, uſurped the crown, but was dethoned by Tring, another uſurper, who covered his uſurpation with the pretence of reſtoring the family of Li to the throne, and accordingly cauſed a young prince of that houſe to be crowned; but whilſt he beſtowed on the prince the title, he reſerved to himſelf the regal power, under the name of Chova, or general of the realm.

Tring had a brother-in-law whoſe name was Hoaving, ſon of a governor of the province of Tingwa, to whom Tring lay under ſome particular obligations; for this governor had not only been greatly his friend, in aſſiſting him in his enterprize with the troops of his province, but likewiſe diſpoſed of his daughter to him in wedlock; and, moreover, on his death-bed committed to him the guardianſhip of his only ſon, who was this Hoaving abovementioned. Hoaving reflected with great concern on the conduct of his brother-in-law and guardian, in having employed his father's forces to ſet any other than himſelf (Hoaving) on the throne of Tonquin, and conceived on the occaſion ſuch a ſpirit of reſentment, that he not only refuſed to do homage to the new king, but openly took up arms, poſſeſſed himſelf of Cochin-China, an antient province of Tonquin, and, after the example of his brother-in-law, cauſed himſelf to be proclaimed chova at the head of his army. Theſe two generals governed with abſolute authority, the one in Tonquin, and the other in Cochin-China, and waged war with each other as long as they lived, with ſucceſs nearly equal on both ſides. They tranſmitted the title of chova to their ſucceſſors, and their deſcendants enjoy it to this preſent period of time in both kingdoms. But we ſhall here confine ourſelves to the chova of Tonquin, where indeed are at preſent two ſupreme magiſtrates or ſovereigns, the one titular, the other real: the former has the name of bova; but in the chova are veſted all the powers of government. The authority of the bova conſiſts principally in giving the form of ratification to the decrees of the chova. The dignity of the latter is hereditary, and his eldeſt ſon ſucceeds him; but the ſucceſſion of bovas is uncertain; for when a bova leaves ſeveral ſons, the chova chuſes which of them he pleaſes, and may even raiſe a collateral branch to the dignity.

Each province in the kingdom of Tonquin hath its particular governor, and every governor has a mandarin for his lieutenant, who has the care of adminiſtering juſtice, and of ſeeing that the laws are properly obſerved, which indeed are the Chineſe laws, as introduced amongſt them in the twelfth century: nevertheleſs, they have ſome particular original conſtitutions of their own; and it has been obſerved, that in ſeveral of their antient laws, there are more manifeſt teſtimonies of equity and humanity, than in ſome of the uſages practiſed by the Chineſe; however, on the other hand, it is an incontrovertible fact, that ſome of the courts of judicature in Tonquin are ſo corrupt, that there are few offences for which money will not purchaſe impunity.

The bova, who has only the ſhadow of authority, lives ſhut up in his palace, and his court is very little reſorted to; whereas the court of the chova is graced daily with a ſplendid appearance of company of the higheſt rank. The chova keeps a great number of concubines, it not being cuſtomary for him to marry till his advanced age affords him but little hope of his having any more children; when he always eſpouſes a princeſs of the royal family, who ranks above his concubines, and bears the title of Mother of the kingdom. The concubine who bore the king his firſt ſon, is treated with diſtinguiſhed honour, and takes place next to the queen.

The army of the king of Tonquin conſiſts of 150,000 men, excluſive of 10,000 horſe. The ſoldiers are picked men out of the different villages, and it is the chief pride of the officers to have the firelocks of the men neat and bright; they are ſo nice in this reſpect, that if the arms become ruſty, they ſtop a week's pay of the ſoldier's wages for the firſt offence, and for the ſecond inflict corporal puniſhment. When the army marches, the generals, and other principal officers, ride upon elephants.

The Tonquineſe are by no means good ſoldiers; and this may, in a great meaſure, be aſcribed to the effeminacy of their officers, to the want of military encouragement, to the influence of money, and to the favour of the great.

The naval force of Tonquin conſiſts of a conſiderable number of gallies, barks, and boats; but theſe are better calculated for coaſting on the ſea-ſhore, than for long voyages. They have no ſails, but make uſe of oars only.

CHAP. XV.

COCHIN-CHINA.

SECT. I.

Of its Situation, Extent, Boundaries, Produce, Inhabitants, &c.

THIS kingdom is ſituated under the torrid zone, and extends, according to ſome, from the eighth to the 17th; and, according to others, from the 12th to the 18th degree of north latitude; it is about 500 miles in length, and is bounded on the eaſt by the Chineſe Sea, on the weſt by Laos and Cambodia, on the ſouth by Champa, or Chiampa, and on the north by Tonquin. It was originally a province of Tonquin, but has, for upwards of 300 years, formed a diſtinct kingdom, and is, like Tonquin, tributary to China.

This country produces great plenty of rice and ſugar; and they have gold and ſilver mines. Here are alſo eagle wood, calambac, an ordinary ſort of tea, and ſeveral kinds of drugs. The kingdom is divided into five or ſix provinces, and is well peopled: the king reſides at the capital of Ke-hue. Along the coaſt are ſeveral iſlands ſubject to this kingdom, which produce many uſeful fruit and other trees.

Cochin-China is viſited by a regular annual inundation, happening about the middle of autumn, and overſpreading the country for two months; it leaves behind it a kind of ſlime, which helps to fertilize the land. In this wet ſeaſon the people ſail about the country in barks; nor would they be ſecure in their habitations, were they not to erect them on piles, ſo as to leave a free paſſage for the water below.

The houſes are built of canes entwined together, ſo that the walls reſemble the ſides of a wicker baſket; and theſe they plaiſter over with a mortar made of dirt or lime. They cover their habitation with ſtraw, or the leaves of cocoa, and they conſiſt in common of one ſtory; the window frames are cloſed up with Japan paper, or Naker ſhells ground to tranſparency; the partitions of their chambers are formed of ſkreens, and their floors are covered with mats, which ſerve them both for ſeats and beds: in the houſes of the opulent, indeed, the rooms are furniſhed with handſome chairs.

The Cochin-Chineſe are a temperate people, and the chief of their food is rice and fiſh, which they have in great plenty: they have no kitchens in their houſes, for fear of accidents by fire, but dreſs their proviſions by the river's ſide; for the country abounds with rivers, on the banks of which their towns are built: and when the wind blows from the ſea, it is cuſtomary for a ſoldier to go about beating a drum, as a ſignal for people to extinguiſh their fires.

The Cochin-Chineſe, though but imperfectly civilized, poſſeſs that felicity which might excite the envy of more improved ſocieties. They have neither robbers nor beggars; and hoſpitality is ſeen in every habitation. A traveller freely enters a houſe in any village, ſits down to eat and drink without any invitation, and departs without acknowledging the civility: he is a man and fellow-creature, and therefore welcome: if he were a foreigner, he would excite more curioſity, but would be equally welcome.

Though pride and luxury are not in general encouraged by theſe natives, yet the wealthier ſort know how, occaſionally, to entertain their friends in a ſumptuous manner: at theſe times their tables vie with the European, either in variety or cookery.

The common people, at public feſtivals, aſſemble in the ſtreets, where they ſpread their mats, and, ſitting in a circle, eat their proviſions, while tumblers and merry-andrews exerciſe their mummery.

SECT. II.

Of the Chova, or King; of the Government and Laws of the Cochin-chineſe; *their Mechanics, Trade, and Money.*

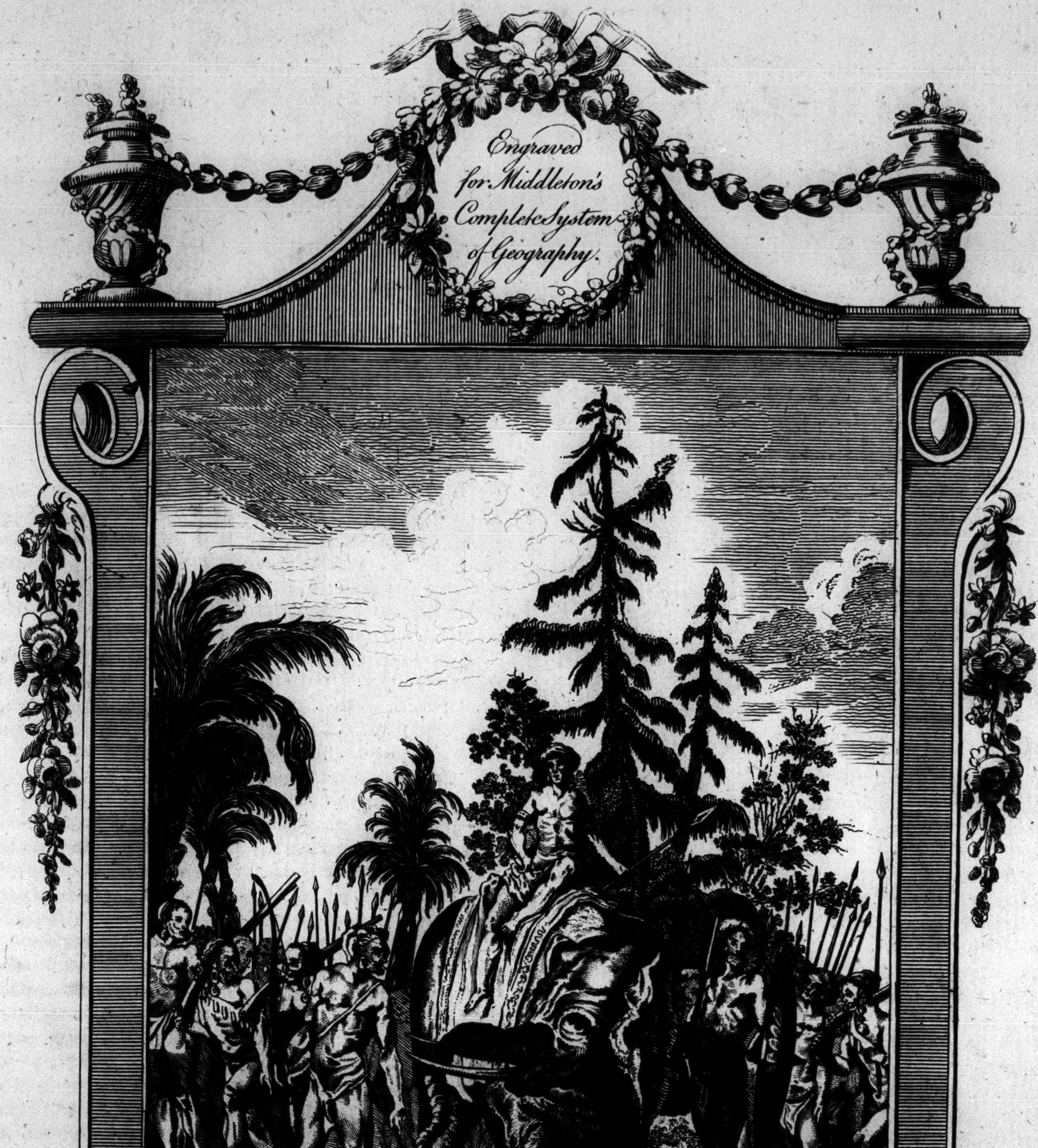
THE king of Cochin-China is a deſpotic monarch, and ſo difficult of acceſs, that the moſt conſiderable or opulent of his people muſt not preſume to preſent a petition to him, without previouſly making court to his chief miniſter of ſtate. He gives audience at his palace gate in a ſort of ſtate-litter, ſuperbly gilt, and ſomewhat reſembling a cage. No perſons muſt approach nearer to him than at the diſtance of fourſcore paces. His palace, as hath been obſerved, is at Ke-hue, the metropolis, where, after the eaſtern cuſtom, he keeps his ſeraglio, guarded by eunuchs. As there is nothing very ſtrikingly magnificent in the palace, we will not trouble our readers with an account of it. When he goes abroad, he rides on an elephant, on which he always ſits ſide-ways, and is accompanied by guards: on his head he wears a turban of the fineſt callico; pendants of the richeſt brilliants hang from his ears; he has bracelets on his arms, but his body is almoſt bare, having only a covering round his middle, and he holds a ſpear, or rather a long javelin, in his left hand.

The provinces of Cochin-china are governed by mandarins, and different courts of juſtice; and if a mandarin ſhould be convicted of mal-adminiſtration, he is, at a certainty, puniſhed with death. Not only all the officers of ſtate, but even the lives and fortunes of the people, are entirely at the diſpoſal of the king.

In caſes of treaſon and rebellion, the laws of this country are exceedingly rigid; theſe capital crimes are not only puniſhed with the moſt dreadful tortures, but very ſevere penalties are likewiſe inflicted on all the kindred of the traitors. Other offences, that are in any degree heinous, are puniſhed with death, or the loſs of a limb: though it muſt be acknowledged, that the all-powerful influence of money too frequently ſhelters the guilty from the puniſhment due to their crimes.

The Cochin-Chineſe, though totally unacquainted with the ſciences, are very ſkilful mechanics; and, in the manufacture of ſilk, they far ſurpaſs the Tonquineſe. They make ſugar-mills and water-engines, but know not how to make any ſort of fire-arms. Their foreign trade is by no means conſiderable; ſilk, cotton, betel, aloes, wax, japan wood, caſſia, and ſugar, are the chief articles they export; the greater part of which are purchaſed by the Chineſe, who, indeed, have nearly engroſſed the whole of this trade to themſelves. The only money current in this country conſiſts of pieces of copper ſtruck in China, like thoſe uſed by the Tonquineſe. Silver is exceeding ſcarce with them, inſomuch that a man is deemed wealthy, who is poſſeſſed of 80 or 100 piaſtres.

The ſtate of their religion, their marriages, funeral ceremonies, &c. are the ſame as at Tonquin.



The **KING** *of* **COCHIN-CHINA** *riding on an Elephant, attended by his* **NAYOS** or **GUARDS**.

Engraved for Middleton's Complete System of Geography.

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CHAP. XVI.

Of the Kingdom of CAMBODIA, or CAMBOYA; with the Iſland of Pulo-Condore.

SECT. I.

Situation, and Extent of the Kingdom; Produce of the Country; Perſons and Dreſs of the Inhabitants; their Manufactories and Employments.

THIS kingdom is ſituated on the eaſt ſide of the gulph of Siam: it is bounded on the weſt by Cochin-China; by the Indian Ocean on the ſouth; and by the kingdom of Laos and the Kemois mountains on the north. It extends from north to ſouth upwards of 300 miles, and is about 210 miles in breadth. The river Mecon, which is very ſpacious, runs through it, and falls by two channels into the ſea. At the place where it firſt riſes, it is called Longmu, after which it takes the name of Mecon, and continuing that name for a conſiderable ſpace at length changes it to Oubequanne. This river has an annual ſwell, which begins in the month of June, and continues till Auguſt, when it generally riſes ſo high as to overflow the neighbouring countries. It runs the ſame way for ſix months together, owing to the ſoutherly winds, which drives the ſands in ſuch ſhoals that the bar is entirely ſtopped up, and the current is by that means driven back, till the wind ſhifts and removes the ſands, when the current is reſtored to its regular courſe.

The country in general is exceeding fertile, and produces various kinds of grain, particularly rice and corn. There are likewiſe a great variety of fruit-trees, as oranges, citrons, mangos, cocoas, &c. Here are alſo ſeveral kinds of wood, as the ſandal, aquila and japan, ſticklack, and lack for japanning.

Rice here is exceeding plentiful and cheap, as are alſo fleſh and fiſh; the two laſt of which are the only articles allowed to be purchaſed without a permit from the king. A fine bullock is frequently purchaſed for a dollar; and the common value of rice is one ſhilling and ſixpence for 140 pounds weight. Poultry, indeed, is very ſcarce, becauſe the few that are bred, when young, retire to the woods, where they ſhift for themſelves; nor do the people take any pains to ſeek after them.

The country produces ſeveral kinds of rich commodities, particularly gold, cambogia of a gold colour, or deep yellow, in rolls, raw ſilk, and elephants teeth. There are likewiſe ſeveral ſorts of very valuable drugs; and many parts abound with amethyſts, garnets, ſapphires, cornelians, chryſolites, and blood-ſtones.

The animals of this country are, wild elephants and boars, which are exceeding numerous, particularly in the woods; tigers and lions; alſo wild cattle and buffaloes; with many horſes, and a prodigious number of deer; all of which every perſon has free liberty to kill and convert to their own uſe.

The inhabitants of this country are in general well ſhaped, and the women in particular are exceeding handſome. The men wear a long veſt which reaches from the ſhoulders to the ancles; but their head and feet are bare. The women wear a thin garment that fits quite cloſe on the body and arms; and have a kind of petticoat that reaches from the waiſt to the ancles. Their heads have not any covering, but their hair is dreſſed, and curiouſly decorated. Both ſexes have long hair, and take great pains in diſplaying it to the greateſt advantage.

Their religion is the ſame as that of the Siameſe, and they worſhip the ſame deities. They believe, that all animals, as well as human beings, will be hereafter rewarded or puniſhed. Their prieſts are choſen from among the laity, and are little reſpected by the people in general; nor have they any other proviſion for their exiſtence than what ariſes from public benevolence.

There are ſeveral manufactories in different parts of the country, for making callicoes, muſlins, dimities, and other curious pieces, which are much ſuperior in quality to thoſe made in Holland and other parts.

The poorer ſort of people are employed in making beads, ſmall idols, bracelets, necklaces, &c. They alſo weave ſilk, and work curious tapeſtry, which is uſed for lining chairs and palanquins of the quality.

SECT. II.

Of the City of Cambodia.

THE only city in this kingdom that merits the leaſt notice is Cambodia, which is ſituated on the river Mecon, about an hundred miles from the bar. It is built on a riſing ground in order to avoid the annual overflowings of the river, and principally conſiſts of one large ſtreet. About the center of it is a palace for the reſidence of the prince: it is a very inſignificant edifice, ſurrounded by a kind of wall, with ramparts, in which are ſeveral pieces of artillery.

The power of the prince is deſpotic, and favours are only obtained from him by pecuniary compliments. When he thinks proper to diſtinguiſh any peculiar favourite, he preſents him with two ſwords, one of which is called the ſword of ſtate, and the other the ſword of juſtice. The perſon on whom this honour is beſtowed receives them with the greateſt marks of humility, and after proſtrating himſelf to the ground, retires. When he has received this high dignity, the ſwords muſt be always carried before him whenever he goes abroad on public occaſions, and all people are obliged to compliment him in words adapted to the elevation of his character. If he meets with another who has received the ſame preferment, they enquire of each other the time of their being honoured with this great diſtinction, and he who laſt received it muſt firſt ſalute his ſuperior. Theſe perſons are empowered to hold courts of juſtice; and the choice of puniſhment, whether in civil or criminal caſes, is left ſolely to their determination.

They have only one ſort of coin in this kingdom, which are called Galls: they are ſmall pieces of ordinary ſilver, with characters on one ſide, but plain on the other; and are valued at about four-pence ſterling.

SECT. III.

Of the Iſland of Pulo-Condore.

THERE are ſeveral iſlands which lie off the coaſt of Cambodia, the moſt diſtinguiſhed of which is Pulo-Condore, ſituated about twenty leagues ſouth from the weſternmoſt channel of the river Cambodia. It is between four and five leagues long, and is the only inhabited iſland on the coaſt.

The natives of this iſland are of a middle ſtature, and well ſhaped, but their complexion is exceeding ſwarthy. Their hair is ſtrait and black; their eyes are remarkably ſmall, and their noſes high: they have thin lips, ſmall mouths, and white teeth; and in their diſpoſition are very courteous. They go almoſt naked, except on very particular occaſions, when they are dreſſed in a long garment girded about the waiſt, and ornamented with various coloured ribbands.

Their houſes, which are very ſmall, are built of bamboos, covered with long graſs. They are raiſed ſeveral feet from the earth, on account of the dampneſs of the ground; and they have neither doors or windows,

dows, ſo that one ſide is left open as well for convenience of light, as for the entrance of the people.

Their religion is the ſame with that of the Pagans, and they worſhip idols, repreſenting horſes and elephants. In a ſmall village, on the ſouth ſide of the iſland, is a temple, which is a mean edifice built of wood: within it is the figure of an elephant, and without is that of a horſe.

This iſland produces ſeveral kinds of fruit: among theſe is one about the ſize of a peach, which is very juicy and grateful to the palate, and has ſo fragrant a ſmell as to perfume the air at ſome diſtance. Here are alſo ſeveral ſorts of trees, particularly a tall one near four feet in diameter, in which the inhabitants make an horizontal inciſion half way through, about a foot from the ground, and then cutting the upper part ſlope-ways within till it meets with a tranſverſe inciſion, a liquor gradually falls into a hollow, made in the ſemicircular ſtump, which, when boiled, becomes good tar, and if boiled ſtill more, comes to the ſolidity of pitch, inſtead of which it is uſed. One of theſe trees will produce two quarts of juice every day for a month together, when it dries up, but will recover itſelf in a very ſhort time.

There is great plenty of grapes here, both red and white, that nearly reſemble ours, and have a very delicious taſte. They grow on a ſtrait tree, whoſe trunk is about a foot in diameter, upon which the fruit hangs in cluſters, in the ſame manner as the fruit of the cocoa-tree. Here are likewiſe wild nutmeg-trees, the fruit of which grows among the boughs like that of the walnut-tree. It greatly reſembles the true nutmeg, but is ſmaller, and without either taſte or ſmell.

Here are ſeveral ſorts of fowl, as turtle doves, pidgeons, wild cocks and hens, parrots and parroquetes; alſo ſeveral kinds of animals and reptiles, as hogs, granos, lizards, &c. and the ſea produces a great plenty of turtles, limpets and muſcles.

Although this iſland is conveniently ſituated for carrying on a trade with Japan, China, Manila, Tonquin, and Cochin-China, yet the natives in general are very poor, and have little other employment than gathering the juice of the pitch-tree, and making turtle oil, by boiling the fat of the turtle, which they export in great quantities to Cochin-China. Another article in which they are employed is making brine for ſalting ſmall fiſh, like anchovies, that are caught here in great abundance.

The Engliſh ſettled on this iſland in 1702, when the factory of Chuſan, on the coaſt of China, was broke up. However, they continued here but a ſhort time, for having made an agreement with ſome Macaſſars, natives of the iſland of Celebes, to ſerve for ſoldiers, and aſſiſt in building a fort, and not diſcharging them at the end of three years, (for which time they were engaged) they roſe in the night and murdered every Engliſhman they could find on the iſland. The iſland had been purchaſed by the Engliſh of the king of Cambodia, to whom, after this circumſtance, it again reverted. The fort was principally demoliſhed, but ſome few remains of it are ſtill ſtanding.

CHAP. XVII.

Of the KINGDOM of LAOS.

SECT. I.

Its Boundaries and Produce; Nature of the Inhabitants; their Manners, Cuſtoms, Ceremonies, &c.

THIS is a rich plentiful country, but is little viſited by Europeans. It is bounded on the eaſt by Cochin-China and Tonquin; on the weſt, by Brama; on the north, by the lake Chamay; and on the ſouth, by Cambodia and Siam. Its extent cannot with certainty be aſcertained; but the general opinion is, that it reaches from the 15th to the 25th degree of north latitude.

The moſt valuable article produced in this country is Benjamin, which is eſteemed the beſt in quality of any throughout the Indies; it grows in great abundance, and brings ſo conſiderable a revenue to the king, that the exportation of it is ſeverely prohibited. The gardens abound with a great variety of fruit, and they have rice in abundance, which, though different in taſte from that of any other country, is eſteemed the beſt in the eaſt. They have a great plenty of honey, wax, cotton, amber and muſk; and ivory is ſo little valued, from the great number of elephants with which the country abounds, that the teeth are uſed for fences to their fields and gardens. They have prodigious herds of beeves and buffaloes, and the rivers abound with all kinds of fiſh, ſome of which are of an immenſe ſize. In theſe rivers are found gold and ſilver duſt; and in ſeveral parts of the country are mines of iron, lead and tin. Salt is alſo produced here in great abundance, and prodigious quantities of it are exported to foreign parts. It is formed by a white froth left on the rice fields after harveſt, which afterwards becomes condenſed by the heat of the ſun.

The Langians, or inhabitants of Laos, are naturally very affable in their diſpoſition; and though they envy ſuch as are in a more eligible ſituation than themſelves, yet they are ſtrictly honeſt, and appear to be utter ſtrangers to avaritious ſentiments. They are in general well ſhaped, and though their complexion is of an olive caſt, yet they are much fairer than their neighbours; the women are very modeſt in their carriage, and in other reſpects little inferior to the women of Portugal.

Their food principally conſiſts of rice, the fleſh of the buffalo, and ſeveral kinds of pulſe: they eat four meals a day, and have very great appetites, notwithſtanding which, they are ſeldom afflicted with any diſeaſes. They ſometimes eat fowls, which they dreſs without plucking off the feathers; and they kill them by ſtriking them on the head with a ſtick, the ſhedding of blood being conſidered as one of the greateſt crimes.

Their employment principally conſiſts in huſbandry and fiſhing; but they are naturally of an indolent diſpoſition, nor will they attend buſineſs till they are reduced to it from abſolute neceſſity.

A robbery is here ſeldom heard of, but when ſuch circumſtances do happen, if the criminal cannot be found, the neighbours muſt make reſtitution to the parties injured.

If a woman is found guilty of adultery, ſhe is deprived of her liberty, and for the reſt of her life is conſidered as an abſolute ſlave, and muſt be ſubject to ſuch ſevere treatment as her huſband ſhall think proper to inflict.

Their marriage ceremonies conſiſt only in the parties promiſing before two who have been ſome years joined in wedlock, that they will be true to each other ſo long as they ſhall live; but they often part from the moſt trifling circumſtances, and this may be attributed to the inſignificancy of the mode by which they are joined together.

Fornication is permitted among the laity, but the talapoins, or prieſts, are prohibited from it under ſevere puniſhments. Polygamy is alſo allowed; but the firſt wife wiſe has the pre-eminence, and muſt be treated with great reſpect by the others, who are conſidered more as her ſervants than her companions.

They ſtrongly believe in ſorcery; to prevent the effects of which, during the time a woman lies in, all her relations and friends repair to the houſe, and divert themſelves with ſinging, dancing, and other amuſements. They do this that the magicians or ſorcerers may not come near the woman; for ſhould that be the caſe, they would immediately take it for granted, that the infant was bewitched.

A great feſtival is alſo held on the death of a perſon: it is celebrated with much ſplendor, and continues for a month, at the expiration of which a pyramid is erected, on the top whereof the corpſe is laid: the talapoins or prieſts (who are the only perſons invited to the feſtival) then ſing certain ſongs, which they aſſert qualifies the ſoul of the deceaſed for the manſions of paradiſe. After the prieſts have finiſhed their ſongs, the pyramid is ſet on fire; and when the body is conſumed, the aſhes are conveyed with great ceremony to the pagod, or uſual place of interment, where the better ſort of people erect magnificent tombs to perpetuate the memory of their anceſtors.

The Langians profeſs the Pagan religion. Thoſe who deny the tranſmigration of ſouls affirm, that the wicked, after death, are irredeemably loſt; but that the good aſſume a body of air as light and pure as the ſun, and that after inſenſibly paſſing through 16 heavens, where they enjoy the moſt celeſtial felicity, they return to their natural ſhape, and are for ever after in a perfect ſtate of happineſs.

When they are ill, they implore the favour of thoſe ſouls whom they ſuppoſe to be in the celeſtial ſtate, which they do by making them preſents, inviting them to eat with them, and entertaining them (in idea) the ſame as if they were really preſent, and heard and ſaw every tranſaction; and to add to the ſolemnity, they ſing particular ſongs, attended by a rough kind of muſic, which is continued day and night till the patient either recovers or dies.

The talapoins or prieſts are in general very indolent; and though they originate from the moſt humble ſtations, yet on their being elevated to the dignity of prieſt, they aſſume the moſt diſtinguiſhed arrogance. They are under tuition from their childhood till they are 23 years of age, when they undergo an examination, and if approved, are immediately appointed to the order of prieſthood.

SECT. II.

Of the Power of the Sovereign; his Dignity, and the particular Homage paid him on all public Occaſions; his Officers of State, &c.

THE ſovereign of Laos preſerves an unlimited power in all caſes, whether civil or eccleſiaſtical; and all honours and employments are ſolely at his diſpoſal: the private property of individuals is ſubject to be converted to ſuch purpoſes as he ſhall think proper; ſo that no family can be ſaid to enjoy their own poſſeſſions. When a perſon dies, all his effects become the property of the king, except thoſe which are moveable; ſo that in fact no perſon, who has an eſtate in land, can properly call it his own. The prieſts, indeed, have the peculiar privilege of diſpoſing of ſuch things as are immediately occupied; but their property in land is under the direction of mandarins, who let it out to farmers, and one half of every third year's rent is converted to the uſe of the king.

The king conſiders himſelf as ſuperior to all other ſovereigns, and the greateſt homage is paid to him by all ranks of people. In order to impreſs his people with a due ſenſe of reſpect for him, he appears in public twice every year; and his ſubjects are ſo elated on this occaſion, that they teſtify their happineſs by the moſt diſtinguiſhed rejoicings.

The characteriſtic by which he diſtinguiſhes his ſuperiority over other princes, is from the length of his ears, which are ſo diſtended as to hang upon his ſhoulders. This is conſidered as a mark of the higheſt dignity; and the means for obtaining it are uſed in their infancy, when the fleſhy parts of the ears are repeatedly bored, and they are extended by weights hung at the ends of them. The people in general are very fond of large ears, but they muſt be careful that the dimenſions of them do not come near to thoſe of their ſovereign's.

When the king appears in public, his ſubjects exert themſelves to expreſs loyalty to his perſon and government. They bring a variety of wild beaſts, particularly elephants, which they decorate with the moſt ſuperb trappings: they have alſo wreſtlers, gladiators, &c. all of whom aſſemble in a large area, or field, before the king, who is diverted with their various exhibitions.

The ſplendor of the king's court is moſt diſtinguiſhed when he goes with the mandarins and nobility to offer preſents to ſome diſtinguiſhed temple. On this occaſion the king is ſeated on a beautiful elephant, decorated with trappings of gold, which hang from his ſides to the ground; and the king is dreſſed in the moſt ſumptuous manner, his garments being loaded with diamonds of immenſe value. The mandarins go in front, the king follows next, and the nobility cloſe the proceſſion. Theſe laſt are mounted on fine horſes elegantly decorated, and with them are a great number of cattle, richly dreſſed, and laden with preſents for the idol.

The women are prohibited from being ſeen in the ſtreets on theſe days: they therefore look out at their windows when the proceſſion paſſes, and ſprinkle ſcented water on the king, and the preſents that are going to be offered to the idol. The talapoins are dreſſed in their richeſt habits, and meet the king as he arrives at their reſpective convents, after which they attend him during the time he ſacrifices the preſents to the idol.

There are ſeveral tributary kings that come to court, in order to pay homage to the king of Laos, and they acknowledge their ſubmiſſion to him by magnificent preſents.

The king's principal officers are ſeven viceroys, the chief of whom is diſtinguiſhed by the title of viceroy-general. This officer executes the principal buſineſs of the government; and on the death of the king, adjuſts all matters, and diſpoſes of all employments till a ſucceſſor is choſen to the throne.

Theſe viceroys are governors of the ſeven provinces, into which the kingdom is divided. They ſupport their characters with the higheſt dignity, and are always conſulted by the king in matters of a public nature. They have each a deputy, who officiates for them in their reſpective provinces, during their abſence, or when the affairs of government command their attendance at court.

The viceroy-general has the diſtinguiſhed privilege of riding on an elephant in all public proceſſions; but the others are only permitted to go in chairs, attended by a number of ſervants dreſſed in one uniform. The mandarins, and all other inferior officers, go on foot, without any attendants.

Every province has a militia of horſe and foot, who are maintained at the expence of that province to which they belong; and the officers are all dependant on the viceroy-general.

As the king is an abſolute monarch, they have but few laws; but every family has a chief, to whom the reſt are all ſubordinate; except the talapoins, who are exempted from it on account of their ſacred characters. Theſe vaſſalages are a convenient ſecurity to the ſtate, becauſe, on any emergency, the king, by giving notice to the chiefs, can aſſemble a conſiderable army in a very little time.

If any chief is convicted of committing a capital offence, all his relations are immediately deprived of their poſſeſſions, and are for ever after employed in diſcharging the moſt ſervile offices. Crimes are here puniſhed with ſuch ſeverity, that there are few offenders; and in all civil affairs the judge's determination is abſolute.

SECT. III.

Of the capital City of Laos.

THE capital city of this kingdom is by ſome called Lanchang, and by others Lanjeng. It is ſituated in the interior part of the kingdom, in 18 deg. north lat.

It is defended on one ſide by the great river Lao, and on the other, by high walls and extenſive ditches.

The moſt diſtinguiſhed edifice in this city is the palace, which is very lofty and magnificent, and, with the offices and other buildings, extends more than two miles in circumference. The architecture is exceeding grand, and the apartments within are furniſhed in the moſt ſumptuous manner: the baſſo relievos, in particular, are ſo richly gilt, as to appear as if covered with panes inſtead of leaves of gold.

A French hiſtorian, after deſcribing the elegant conſtruction of the palace, as well as the magnificence of its furniture, ſays, "There is likewiſe as extraordinary a temple, with a tower of 100 cubits high, and thin plates of gold, which being moved by the wind, make a delicate harmony." This writer, however, in all his deſcriptions borders ſo ſtrong on the marvellous, that there is great reaſon to doubt the truth of his aſſertion; more eſpecially as it doth not appear that the circumſtances related by him are confirmed by any other traveller.

The houſes of the better ſort are built of wood, and are very lofty and handſome; but thoſe of the common people are very low and mean, and chiefly made of dirt and clay. The talapoins or prieſts have liberty to build their houſes of brick or ſtone; but all others are reſtrained from the like indulgence.

The houſes of the quality are in general very elegantly furniſhed; inſtead of tapeſtry they line the walls with mats beautifully wrought, and ornamented with foliage, and a great variety of very curious figures.

The inhabitants are all Pagans, and have temples which contain the idols they worſhip; they are more ſtrict in the execution of their religious ceremonies than the people in any other part of the kingdom, and pay much greater reſpect to their prieſts.

There are ſeveral other towns diſperſed in various parts of this kingdom; but neither of them contain any thing that demands the leaſt attention of the traveller.

CHAP. XVIII.

Of TIBET.

SECT. I.

Situation, Extent, and Boundaries; Climate, Soil, natural Produce, Rivers, &c.

TIBET, the laſt place we have to mention on the continent of Aſia, is ſituated in an excellent climate, between 30 and 40 deg. north lat. but it is ſurrounded with very extenſive mountains. It is called by the Tartars Barantola; but then it includes all that large track between the great river Ya-long, and the ſource of the Ganges. The Chineſe call it Tſan or Tſan-li; and the inhabitants of Caſimere, as well as thoſe on the other ſide the Ganges, call it Butan or Buton. The country is divided into three principal parts, namely, Great Tibet, Little Tibet, and Laſſa. This laſt diviſion being the moſt rich, as well as the moſt plentiful province, and the reſidence of the grand lama, it frequently gives name to the whole country.

Tibet is bounded on the eaſt by China; on the weſt by Indoſtan; on the north by the country of the Mongols; and on the ſouth, by Ava. The whole country extends in length, from eaſt to weſt, upwards of 1700 miles, and the broadeſt part of it from north to ſouth is about 1780.

The climate of this country is in general very temperate and healthful; but on the weſtern parts it is cold, eſpecially on the tops of the mountains. Though the land is in moſt parts high, yet it is often overflowed from the great torrents of water that pour down the rocks after heavy rains. The mountains are ſo cloſe together, that the tops of them ſeem almoſt to join, and the rocks which lead up to them have ſo dreadful an appearance as to ſtrike the greateſt terror in the mind of the ſpectator. There is a road between the mountains, but it is ſo narrow as to be not only inconvenient, but very dangerous to travellers, and in ſome parts bridges are made acroſs the avenues that lead from one mountain to another, for the convenience of paſſengers during the times of the floods.

The ſoil of this country is in general fertile, and produces great plenty of rice and pulſe. It is particularly famous for the produce of rhubarb and muſk; the latter of which is eſteemed the beſt of any to be met with in India.

Here are many rivers, ſeveral of which produce great quantities of gold, particularly the Kin-cha-kyang, which enters the Chineſe province of Yun-nan, whoſe name ſignifies, the river with golden ſand. It is from ſome one of theſe rivers that China is ſupplied with gold, which in purity is ſaid to exceed that brought from all other parts. It is uncertain where many of the rivers in this country diſcharge themſelves. The Nu-kyang, which is a very principal one, enters Yun-nan, and after a conſiderable courſe changes its name to Lu-kyang, from whence it paſſes into the kingdom of Ava. The Lantſan-kyang alſo enters Yun-nan, and after being joined by ſeveral ſmall rivers, becomes the Great Kiw Long Kyang, (that is, the river of the Nine Dragons) and flows into the kingdom of Tonquin. The great river, which runs through Tibet, is called Yoru-tſan-pu or Dſan-pu: this river flows from the eaſt of the mountain Kentaus, but it is difficult to determine where it diſcharges itſelf: it is ſuppoſed to fall into the bay of Bengal, about Araccan, or near the mouth of the Ganges in the Mogul's empire, which is called by the inhabitants of Tibet, Aronkek, or Anonjen.

The towns in Tibet are in general exceeding ſmall, and very poorly inhabited; nor is even Laſſa, the principal place of the country, in the leaſt fortified. Indeed, there is but little occaſion for fortifications here, the Tartars in their wars rather chuſing to fight in the open fields, than to undertake ſieges.

Great Tibet, the ſecond province in this country, is ſituated to the north-eaſt of Kiſhmar; and its climate is much the ſame as that of Laſſa, it being ſurrounded with high mountains. The ſoil is alſo very fertile, and produces various kinds of grain; but they have few trees and little fruit.

Little Tibet, which is alſo exceeding mountainous, is ſituated to the north-weſt of Kiſhmar, and is bounded on the eaſt by Great Tibet. The ſoil is in general good, and ſome parts of the province produce very rich fruits, particularly melons.

The trade of this country is but very ſmall, the chief articles produced in it being wool, muſk, coral, amber, and jaſhen. This laſt is a ſtone of a bluiſh caſt, with white veins, and is ſo hard as to be cut only by a diamond. It is eſteemed of great value, inſomuch that very handſome drinking veſſels are made of it, particularly for the uſe of the great Mogul, ſome of which are inlaid with gold.

SECT. II.

Perſons of the Inhabitants of Tibet; *their Dreſs, Cuſtoms, Language, Religion, &c.*

THE natives of Tibet are in general a very robuſt people, and of the moſt healthy conſtitutions. They have an olive or tawny complexion, their noſes are flat, and their faces very broad; but the women are much handſomer in their features than the men. They are naturally very indolent, and the common people in particular are exceeding filthy. The garments of both ſexes are alike, conſiſting of a large piece of coarſe cloth faſtened round the body with a girdle; and on their heads they wear a kind of bonnet, which is decorated with pieces of tortoiſe-ſhell, and other trifling baubles; but the better ſort ornament them with coral and beads of amber. Both ſexes wear bracelets on their left arms, which are faſtened with beads, and round their necks is a ſilk twiſt, from whence hangs a long ſtring ornamented with coral, and at the end of it is a boar's tooth.

The poor people live principally on rice and pulſe, though they have various kinds of fleſh; they are in general very temperate in their diet, but will often drink to exceſs, and are exceeding fond of ſpirituous liquors. They have a particular veneration for the cow, which they never kill, as they conſider that animal in the moſt ſacred light.

The houſes of the better ſort are tolerably handſome, and chiefly built of wood; but thoſe of the common people are low mean huts, made of ſtones rudely piled together.

Their language bears a ſtrong affinity to that uſed by the natives of Si-fan, a country which lies contiguous to three Chineſe provinces; for which reaſon the Chineſe extend the name of Si-fan throughout Tibet, notwithſtanding the forms and cuſtoms of the two countries are totally different. This language conſiſts of four vowels and 20 conſonants; 96 compound characters, and ten double letters.

The king is a deſpotic prince, and is as it were ſecluded from his ſubjects; for he very ſeldom leaves his palace, and when he does it is ſo privately, that it is a great rarity to obtain the ſight of him. All buſineſs of a public nature is referred to his prime miniſter, who, unleſs it is a matter of ſome very ſingular tendency, adjuſts it without ever conſulting the king. When ambaſſadors deſire audience of his majeſty, they apply to the prime miniſter, who, if he approves of their embaſſy, preſents them to the king; on which occaſions his majeſty is ſeated on a throne, dreſſed in the moſt ſumptuous apparel, and on his head is a crown ornamented with the richeſt diamonds.

With reſpect to the religion of Tibet, in ſome parts they are Mahometans, and in other parts they profeſs Paganiſm; but the latter are much leſs ſuperſtitious than thoſe in other idolatrous countries. They are permitted to eat fleſh; and in moſt particulars greatly reſemble the maxims uſed by the church of Rome. They differ entirely from the Indians in their religious principles, as they reject male-polygamy, and the doctrine of the tranſmigration of ſouls. They chaunt their prayers, and preſent offerings in the temples, which they receive again from the prieſt in the moſt ſolemn and devout manner.

The great number of lamas or prieſts in Tibet is almoſt incredible, there being ſcarce a family without one. Theſe people obtain the ſacred function either from a principal of devotion, or from an expectation of preferment in the ſervice of the grand lama.

Before the war between the inhabitants of Tibet and the Calmuck Tartars, the grand lama was ſovereign of all Tibet; but ſince that time he has relinquiſhed all temporal concerns, and dedicated himſelf ſolely to thoſe of a ſpiritual nature. He therefore appoints a governor to act in his ſtead, who is diſtinguiſhed by the name of Tipa.

All the lamas are prohibited from marriage, and from having any concern in worldly employments. The tipa, or governor, wears the lama habit, which conſiſts of a frize garment reaching to the ankles, with a hat of a red or yellow colour, edged with gold. The others wear various kinds of bonnets, by which they are diſtinguiſhed according to their reſpective dignities.

The grand lama reſides near the city of Laſſa, in a ſpacious pagod or palace, and is revered by all ranks of people in the moſt ſacred manner. On particular days he is ſeated on a kind of altar richly ornamented with gold, above which is a grand canopy, and beneath his feet, a magnificent cuſhion. Here he receives the adoration not only of his ſubjects, but even ſtrangers of the moſt elevated characters, who come from different countries to pay him homage, relate the ſufferings they have undergone in the courſe of their pilgrimage, and to obtain his bleſſing. Even princes themſelves are happy in obtaining this ſingular benefit; nor is there any greater reſpect paid to them than to the meaneſt vaſſal. The grand lama conſiders himſelf ſo highly diſtinguiſhed above the reſt of human beings, that he never condeſcends to move in the leaſt from his ſituation, or to offer any return of ſalute, even to a prince; he only lays his hand on the heads of his worſhippers, who retire with a confidence of mind that all their ſins are pardoned.

This ſtrange adoration ariſes from the exalted idea the people entertain of the power and holineſs of the grand lama. They believe that the god Fo lives in him, and that he is immortal; ſo that after he dies, the ſoul changes its abode, being placed again in an entire new body; and that the place of his reſidence is made known by certain pretended tokens, which can only be diſcovered by the other lamas.

The moſt diſtinguiſhed idol worſhipped by theſe people is called Manippe, which is repreſented with nine heads placed in rows above each other in the form of a cone. Before this image they perform their ſacred rites, and amidſt their ejaculations exclaim, "O Manippe mi-hum!" that is, "Manippe ſave us!" In order to obtain the favour of this idol, they frequently place before it various kinds of proviſions, of which they earneſtly entreat it to participate; and thoſe are the happieſt who in this caſe can procure the greateſt dainties.

Beſides the grand lama, there are ſeveral other princes in Tibet who aſſume the lama habit; and under the titles of his chief officers, preſerve power independent of him, and receive a peculiar homage from the people.

The dignity of lama is not alone confined to the natives of Tibet: the Chineſe and Tartars go to Laſſa to obtain it; for to be admitted into the number of the grand lama's diſciples is conſidered as the ſummit of all earthly enjoyments. Theſe never exceed 200, out of whom are choſen the inferior lamas, that live in pagodas, and are treated with the greateſt reſpect by the people where they reſide. One of the moſt diſtinguiſhed titles among theſe is the Hutuktus, who are conſidered as little inferior to Fo himſelf; but theſe are not confined to the pagodas, nor even to Tibet, but have liberty to ſettle where they think proper; and many of them obtain conſiderable wealth by the liberal offerings of their numerous worſhippers.

Some of the lamas are tolerably well ſkilled in phyſick and ſurgery; and others are acquainted with aſtronomy and the calculation of eclipſes. Few of them, however, can read their ancient books, as they are written in a language which has been a long time diſcontinued.

The inhabitants of Great Tibet ſomewhat differ in their religious ceremonies from thoſe of the other provinces. The ſupreme deity, whom they worſhip, is called Conchock, and they have another named Urghien, who they believe was born of a flower; and the idol they worſhip, in conſequence of this opinion, is the ſtatue of a woman, with a flower in her hand, who they ſay was the mother of Urghien. They likewiſe worſhip ſaints, and uſe beads in repeating their prayers. The lamas here have a particular dreſs from thoſe in the other provinces; they uſually aſſociate and live together, and are held in the higheſt veneration by the laity. They have ſuperiors according to their reſpective dignities; and one above the reſt is ſo diſtinguiſhed, as to be treated with the greateſt reſpect even by the grand lama himſelf.

The laws of this country are but few, as offences are very rarely committed; and in all matters of a trifling nature, the adminiſtration of juſtice is veſted in the lamas; but capital caſes are referred to the grand lama.

The men are prohibited from polygamy, but the women are allowed ſeveral huſbands. The firſt child born is taken care of by the firſt huſband, and thoſe born after by the other huſbands, according to the priority of their marriage.

We have not any particulars relative to the hiſtory of this country before the laſt century; at the beginning of which, the king not paying that reſpect to the grand lama which he thought due to him, the latter called in the aſſiſtance of the Tartars, who took the king priſoner, put him to death, and eſtabliſhed the grand lama in his ſtead. A few years after this, one Raptan, an experienced commander, reſenting the fate of his royal maſter, commenced hoſtilities with the then lama, whom he declared an impoſtor, and in an engagement defeated and killed him. Elated at his ſucceſs, and fully reſolving to make the lamas ſubſervient to the ſovereign, he ravaged the whole country, demoliſhed the pagodas, and baniſhed all the lamas he could find. Raptan, however, was afterwards defeated in ſeveral engagements by the Chineſe troops, and was at length obliged to retire, ſoon after which the tranquillity of Tibet was again reſtored, and it has continued on its original footing from that time to the preſent.

CHAP. XIX.

ASIATIC ISLANDS.

Of the Iſlands in the PACIFIC and INDIAN OCEANS.

1. The EMPIRE of JAPAN.

SECT. I.

Name, Extent, Diviſions, Sub-diviſions, &c.

THIS extenſive and opulent empire is known to the Europeans by the general name of Japan; but the natives uſually call it Niphon, which is the name of the moſt conſiderable iſland belonging to this ſovereignty; and which appellation ſeems to have abſorbed thoſe appertaining to the other iſlands of the empire; but the vanity of the natives induces them ſometimes to ſtile it Ten-ka, or *Under Heaven*, intimating, that it is the only country in the univerſe, ſo particularly favoured as to be placed directly under the celeſtial regions; on which account they frequently call the emperors Ten-ka-ſuma, or the *ſovereign under heaven*; and indeed they imagine that ſun, moon, ſtars, earth, ſeas, &c. were entirely formed upon their account, and for their accomodation only: ſuch is the ſingular modeſty of theſe Aſiatic Iſlanders!

" Aſk for whoſe uſe the heav'nly bodies ſhine,
" Earth for whoſe form'd? Pride anſwers, 'Tis for mine!
" For me, kind nature wakes her genial pow'r,
" Suckles each herb, and ſpreads out ev'ry flow'r;
" Annual for me, the grape, the roſe, renew
" The juice nectareous, and the balmy dew;
" For me, the mine a thouſand treaſures brings;
" For me, health guſhes from a thouſand ſprings;
" Seas rowl to waft me, ſuns to light me riſe;
" My footſtool earth, my canopy the ſkies."

In treating of Japan, ſome authors have thought proper to launch out rather too much, and enlarge upon many things hyperbolically; by which, inſtead of a genuine account of the place, they have furniſhed us with ſome mighty pretty romances; and ſeveral travellers, who have written concerning this empire, have unfortunately rather too much indulged that faculty ſo generally attributed to them, viz. not adhering cloſely to veracity, but truſting more to an inventive imagination than truth. A fancy fertile in fiction is certainly a very neceſſary qualification in a novel writer; but it is an unlucky circumſtance when it haunts the hiſtorian or geographer. Therefore, faithfully to diſcharge the taſk we have undertaken, we ſhall not amuſe our readers with any fabulous tales, but confine ourſelves to facts only.

The empire of Japan, which conſiſts of three large, and many leſſer iſlands, is 130 deg. eaſtward of London, extending from 30 to 41 deg. north lat. and from 130 to 147 deg. eaſt long. the whole cluſter being about 600 leagues in circumference, and 200 in length.

The larger iſlands are Japan itſelf, Ximo the next in extent, and Xicoco the ſmaller of the three, which is ſituated between the former two. The leſs conſiderable iſlands, of various ſizes, are ſcattered round thoſe in an irregular manner.

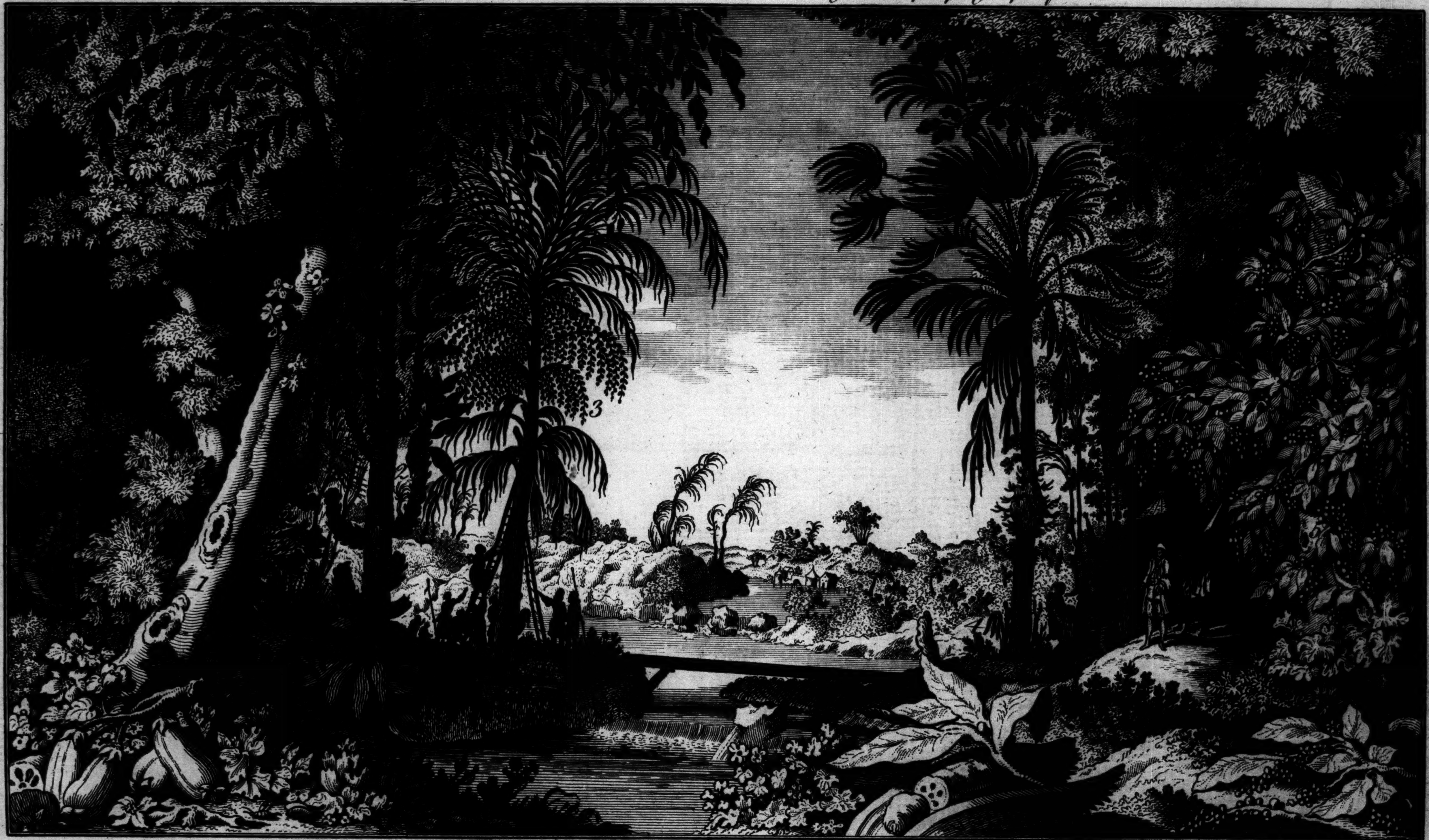
The topographical diviſion of the whole empire is into ſeven capital territories, five of which are in Japan, properly ſo called. Thoſe territories were formerly divided into 62 provinces, and the latter ſubdivided into 604 diſtricts.

Niphon, or Japan itſelf, extends from 33 deg. 10 min. to 41 deg. north lat. and from 132 deg. and an half, to 147 deg. and an half, eaſt long. It is divided from the land of Jeſſo by the ſtreights of Kamtſchatka, being in length about 660 miles, and in breadth 400 where broadeſt; but the form is ſo exceedingly irregular that the exact circumference is difficult to be aſcertained.

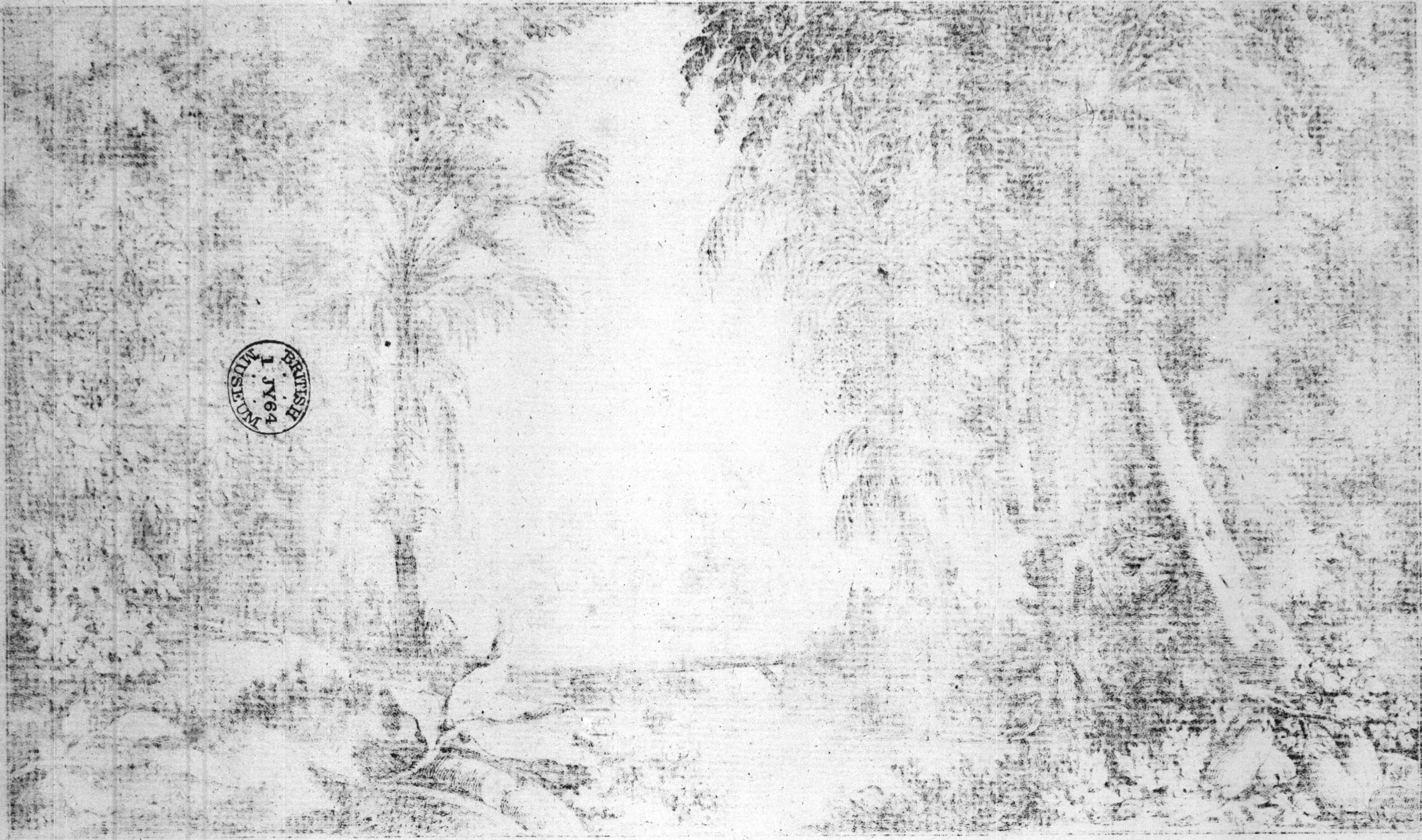
The grand ſecurity of this empire from foreign invaſion are, the tempeſtuous ſeas and craggy rocks by which it is ſurrounded; indeed they ſeem ſo high and inacceſſible, that when ſeen at ſea, from a diſtance, the whole appears as one immenſe rock:

" ———— A rock that braves
" The raging tempeſt, and the riſing waves;
" Self propt it ſeems to ſtand: its ſolid ſides
" Keep off the ſea-weeds, and the ſounding tides."

Engraved for Middletons Complete System of Geography.



Various VEGETABLE PRODUCTIONS of the ASIATIC ISLANDS.
1. Blimbing. 2. Dogs Tongue. 3. Sago. 4. Durions. 5. Pepper.



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SECT. II.

Natural Hiſtory.

BY the ſituation of Japan between the fourth and ſeventh climates, the ſun riſes with the Japaneſe about eight hours before it does with us. The ſea breezes greatly mitigate the heat in ſummer, but they add to the exceſſive coldneſs in winter, and render the ſeaſons here more inconſtant than in any other parts of the Indies. Heavy rains ſometimes continue almoſt the year throughout; but in the months of June and July, which are called the water-months, they are always exceſſive. The country is likewiſe frequently viſited with dreadful ſtorms and hurricanes, thunder, lightening, &c. by which the natives ſuſtain great damage. The ſoil is rocky, and rather ſterile; but the induſtry of the inhabitants hath overcome the unkindneſs of nature, and given fertility to a land of itſelf unfertile. They have rice, of which they make bread, and brew beer; with the barley they feed cattle, convert their fine wheat into cakes, and of two ſpecies of beans, they grind one to meal to boil for eating, and with the other make a kind of confectionary. They have beſides Indian wheat, millet, and many other ſorts of grain. Even the rocks, and other barren places, have been ſo well cultivated, as to produce abundance of fruits and plants. They have good paſturage, which feeds great numbers of buffaloes, oxen, ſheep, horſes, deer, &c. and various flowers and herbs, particularly excellent tea. The encircling ſeas, interſecting rivers, and interior lakes, abound in fiſh.

The rivers are in general exceedingly rapid, and many dreadful cataracts fall from the mountains. The principal rivers are the Ujingava, whoſe waters are ſo furious, that no bridge can be built over it; the Corric, that takes its name from the province in which it riſes; and the Aſkagava, remarkable for its depth and perpetual fluctuation. The chief lake, called Citz, is 100 miles in length, and 20 in breadth. It is formed by the conflux of ſeveral rivers, and diſembogues itſelf into the ſea on the ſouth-weſt ſide of the iſland.

Beſides the beforementioned animals, they have a fine breed of horſes that are ſmall, but uncommonly ſwift, and extremely beautiful. Many wild beaſts that yield a great number of valuable furs, and elephants, whoſe teeth are a very profitable article to them.

Their ſeas produce red and white coral, ambergris, admirable pearls, and many curious ſhells, ſea-weeds, &c. but the greateſt wealth of the empire reſults from its invaluable mines, particularly thoſe of gold. The emperor claims an excluſive right to all the gold and ſilver mines, as well as all the gold ſand in his dominions. The copper mines are innumerable, producing a fine and coarſe ſort. The bowels of their mountains are likewiſe pregnant with ſulphur, iron, and ſteel. They, however, have not any quickſilver, antimony, ſal ammoniac, calamy, cinnabar, or borax.

Salt they procure by incloſing portions of ground near the ſea, covering them with fine ſand, and repeatedly throwing ſea-water upon the ſand, till it is well impregnated with the ſaline particles: it is then placed in large veſſels, with holes in the bottom, for the ſalt to fall into proper receivers, as it filtres through the ſand; after which it is boiled, and brought to a proper conſiſtency as with us.

The ſulphur every where incloſed in the bowels of the earth is ſuppoſed to be the cauſe of the frequent earthquakes, and of the volcanos, of which there are eight very dreadful ones in the empire. From the ſame cauſe their hot baths, and mineral ſprings, which are extremely numerous, may be deduced; ſome equal the heat of boiling water, and others are even as hot as boiling oil. They have likewiſe many cold mineral ſprings, but their phyſicians are ſo ignorant, as to be incapable of adviſing them to the proper uſe of either.

In Japan are found a ſpecies of white ants, which are exceedingly beautiful, but very miſchievous; for they pierce, with their little ſnouts, through every thing they come near, except metal and ſtone, and greatly damage all kinds of goods, if not prevented from approaching them, by ſtrewing the adjacent places with ſalt, which theſe little inſects abhor.

The ducks of Japan are ſome of the fineſt in the univerſe, for ſize, ſhape, and beauty. The nightingales are likewiſe the moſt melodious to be found. The beetles make an agreeable kind of humming noiſe, which gradually riſes to a pretty high note. The night-fly, however, exceeds all other Japaneſe inſects for its beauty; the body is about three inches long, round, and finely ſhaped: it has four wings, viz. two cloſe to the body, which make a brilliant appearance, by means of the admirable blue and gold ſtreaks with which they are tinged; and two above theſe, whoſe tranſparency not only admits of the others being ſeen through them, but even adds to their ſhining luſtre. This inſect is a mighty favourite with the ladies, and has given riſe to the beſt fable ever written by any of the Japaneſe poets; with a tranſlation of which we ſhall here preſent our readers.

A JAPANESE FABLE.

A Niphon youth ſat in a ſhady grove,
And thus bewail'd his unſucceſsful love:
  Like the night-fly, my cruel fair, I find,
Alike ſhe's lovely, and alike unkind.
Inſect! 'tis thou haſt my deſtruction wrought;
By ſtudying thee her cruelty ſhe caught:
In thee, like her, I various charms ſurvey;
Deſcribing thee, her faults I can diſplay.
  Nothing in ſymmetry excels thy frame;
Thy head is coral, and thine eyes are flame;
Tranſparent wings the blue beneath infold,
And give a poliſh to the ſtreaky gold:
But ſuch attractions how do you employ?
You charm to kill, and pleaſe but to deſtroy;
Then, your moſt faithful lovers to remove,
Pretend that their ſincerity you'll prove,
And tell them, if their paſſion they'd reveal,
The ſpiry flames from tapers they muſt ſteal:
The hapleſs moths, to prove their love, aſpire,
Singe their ſilk wings, and in the flame expire.
  Their fate is mine—I ev'ry ſhape aſſume,
And aim to pleaſe with preſents and perfume;
But meet diſdain, and in her frowns conſume;
Like the poor ſilly moths, obey to burn,
And in my paſſion find my fun'ral urn.

Near the hot ſprings a great number of camphire trees grow, which reſemble laurels, and bear purple, or black berries. The cedars of Japan are ſome of the fineſt in the univerſe; and many other trees abound in thoſe iſlands, particularly plantanes, &c. and ſome which, when ſown or cut aſunder, exhibit admirable figures of birds, beaſts, landſcapes, &c. Of theſe many curious pieces of furniture are made, which, when poliſhed, have a moſt beautiful effect.

Among many uſeful ſtones of various colours, there is in this empire abundance of excellent marble, which is uſed in the conſtruction of many of the principal edifices. The porcelain earth, &c. we ſhall deſcribe hereafter, and only inform our readers, that, with reſpect to other articles in the animal, vegetable, and mineral ſyſtems not mentioned above, Japan abounds in moſt that have already been deſcribed in China.

SECT. III.

Perſons, Habits, Manners, Cuſtoms, natural and acquired Accompliſhments, Learning, &c.

THE great diſparity between the perſons, manners, and diſpoſitions of the Japaneſe, evinces that they are the deſcendants of different nations; and that the empire of Japan was peopled at various times, by the emigrations from, and revolutions of, ſeveral countries, and the accidental ſhipwrecks of people, who were natives of regions unconnected with each other: hence no general deſcription can be given of the inhabitants; we ſhall, however, particularly deſcribe the perſons and manners of the majority, in which the greateſt ſimilarity is perceivable, as ſuch a picture may be termed the prevailing characteriſtic.

The generality then of the Japaneſe have but a forbidding appearance; a very flat noſe, and eye-lids diſguſtingly thick, diſfigure a face unproportionably broad, and diſagreeably tawny. Their ſtature is ſhort, their bodies thick, and their legs clumſy. Many differ from this character, and reſemble the Chineſe, from whom it is imagined they are deſcendants; and ſome few, particularly among the better ſort of people, and thoſe of the northern provinces, are ſimilar in their appearance to the Europeans.

The Japaneſe habits are a ſhort jacket of ſilk next to the ſkin, and a long cotton gown over it. They wear no covering to their heads, but when they go abroad defend themſelves from the exceſſive heat of the ſun by means of umbrellas; and the appearance of the men is at once martial and effeminate, for by their ſides they wear a broad ſword, or dagger, and in their hand carry a fan. They are, in another particular, ſingularly inconſiſtent, muffling themſelves up in cloaks when at home, and throwing them off when they go abroad. Unlike moſt other nations, white is their mourning dreſs, and black deemed the gayeſt apparel: the travelling dreſs, however, differs from the above; it conſiſts of a very large hat made of bambo ſplinters, which totally defends the head from heat and wet; and a cloak made of oiled paper, ſufficiently large to cover man and horſe, which are both ſo exceedingly light, that their weight is ſcarcely felt: ribbons wrapped round their legs, inſtead of ſtockings; and wide drawers, with ſlits on each ſide to receive the extremities of their gowns, compleat the whole. None manage or direct their own horſe, for none ride but ſuch as can have a perſon to lead him. Not therefore having the bridle to mind, a Japaneſe traveller amuſes himſelf with ſinging, fanning himſelf, or peruſing the ſubjects painted upon his fan, which uſually are a map of the country, deſcription of the road, account of the inns, number of miles from ſtage to ſtage, price of accommodation at each, &c.

The bright ſide of the general character of a Japaneſe is diametrically oppoſite to that of a Chineſe: he is modeſt, patient, no ways avaricious, temperate, a ſtranger to envy or defamation, and ſtrictly honeſt in all his dealings: his deportment is grave, his words laconic, and his behaviour affable; gluttony and drunkenneſs are to him unknown; he deſpiſes idle ceremony, and is ſincere in what he ſpeaks.

The dark ſide of the character of a Japaneſe is filled with very black lines, and ſome of his vices ſeem inconſiſtent with the virtues aſcribed to him; but travellers in general, and the obſervers of human nature in particular, know, from experience, that in the characteriſtics of every country there are incoherencies: the moſt authentic authorities repreſent a Japaneſe as being cruel to an exceſs, ambitious, proud, uncharitable, and poſſeſſed of ſo little feeling, that he will ſuffer a fellow-creature to periſh, ſooner than give him any relief, though what he gave could not be the leaſt inconvenience to himſelf; and ſo exceedingly revengeful, that if he is diſappointed in gratifying his reſentment againſt another, he will deſtroy himſelf. In war they are ferocious and ſanguinary, and when a town is taken, put all the inhabitants indiſcriminately to the ſword.

The Japaneſe are ſo quick of apprehenſion, that they make an amazing progreſs in whatever they are taught, and never forget what they once attain. Their common learning conſiſts in reading, writing, underſtanding their own hiſtory, civil, military, and eccleſiaſtical; and a few ſimple precepts of morality; but many of them acquired ſeveral branches of the mathematics and philoſophy from the European miſſionaries at various times, which their deſcendants ſtill retain: their philoſophy, however, is tinctured with many ſuperſtitions of their own, and their aſtronomy blended with the abſurdities of aſtrology. Prior to the arrival of the Europeans in their country, they were ſo ignorant with reſpect to geography, that they imagined their own empire, China, and Siam, to be the only countries in the univerſe; and even of the ſituation and extent of theſe, their notions were extremely imperfect: they have, however, many univerſities, and public academies, for the training up of youth in the learning of the country, and the practice of the moral duties. Theſe ſeminaries are well ſupplied with books, and reſorted to by a great number of ſtudents, governed by bonzas, who are uſually of noble deſcent, and well endowed with money for their ſupport. According to the Portugueſe miſſionaries, theſe ſuperiors of the public ſeats of learning are adepts in moral philoſophy, and great maſters of the moſt perſuaſive elocution.

They have no regular ſyſtem of phyſic; their doctors truſt to experience, and always preſcribe according to precedent, if they have a precedent to go by; but where that is wanting, they proceed entirely by conjecture; ſo that ſimilar caſes, and gueſs-work, form the whole of their materia medica: but the moſt faſhionable remedies, upon all occaſions, are hot and cold baths. The ſurgeons are more unſkilful than the phyſicians in every thing except the cure of the ſeuki, a moſt grievous kind of cholic peculiar to the Japaneſe, which they almoſt inſtantly expel, by taking blood from the part afflicted, with a ſmall needle made of gold or ſilver: both phyſicians and ſurgeons are, however, highly eſteemed by the people, and uſually acquire conſiderable fortunes by their practice.

The Japaneſe poetry is lofty, ſublime, melodious, and deſcriptive; their muſic is leſs agreeable, but their paintings are the beſt executed by any of the Orientals, though they fall far ſhort of the Europeans in every eſſential except colouring, in which they exceed them.

They lay claim to the invention of gunpowder and printing, as well as the Chineſe: in the preparation and uſe of the firſt, they are much inferior to them; but they exceed them in the latter, which is performed in a ſimilar manner, as well as in the compoſition of ink and paper.

They write like the Chineſe from top to bottom in columns, which they begin at the right hand; and their letters were originally the ſame, but they have changed the form, and even the ſound, of many, in order to differ as much as poſſible from the Chineſe, whom they naturally hate, and affect upon all occaſions to deſpiſe.

They educate their children with great care, and win them to a love of their ſtudies by motives of emulation, and the moſt captivating endearments. They differ from all the other oriental nations in inculcating a contempt of pain and death, teaching them to deſpiſe all kinds of luxuries, weaning them from every thing that in the leaſt tends to effeminacy, and inuring them to every kind of hardſhip.

Their mechanics and manufacturers excel in their different branches, and are even far ſuperior to the ingenious Chineſe. Their ſilks and cottons are excellent, and their Japan ware and porcelain unequalled; but great reſtrictions are laid upon their trade, the Dutch being the only Europeans who are permitted to enjoy it; and even when their ſhips arrive, they are obliged to land their great guns, and all their other weapons, ſails, tackling, &c. which are carefully depoſited in warehouſes, till they have the emperor's permiſſion to depart, when all is again returned, and they are under an obligation to ſail away immediately; and the natives themſelves are not allowed to trade, by the means of their ſhipping, to any places but China, Korea, and the land of Jeſſo. The ſwarms of pirates in their ſeas add to the obſtacles that obſtruct their commerce.

The commodities exported are wrought ſilk and cotton, rice, Japan ware, porcelain, gold, ſilver, copper, iron, ſteel, artificial metals, furs, tea, finer and better cured than that of China; gums, medicinal herbs, roots, &c. diamonds, pearls, coral, ſhells, ambergris, &c. The Dutch factory is ſituated on a rock, called Diſnia, near the city of Nanguwzak, from which it is ſeparated by a wall and a river; and out of this little iſland, which is only two miles in circumference, none of the Dutch are permitted to ſtir. This reſtraint the people of the factory always ſuffer, and the merchants and ſailors are compelled to endure it during their continuance in Japan, which uſually laſts about nine months.

The Japaneſe, for whatever goods they want, pay either by way of barter with other commodities, or in bullion of gold, ſilver, or copper. Their ſhips, which reſemble thoſe of the Chineſe, are built of cedar wood, but are only fit for very ſhort voyages; they are built from 80 to 90 feet in length, and from 20 to 25 in breadth, and conſtructed both for ſailing and rowing: they contain many little cabins, ſeparated by ſcreens, folding-doors, &c. They have only one maſt, and one ſail; the ropes are made of rice ſtraw, and the anchors of coarſe iron. The Japaneſe pleaſure boats, which are intended only for the navigation of lakes, rivers, &c. are extremely beautiful, being finely gilt, carved, and otherwiſe adorned with the moſt curious and ſuperb embelliſhments.

For domeſtic purpoſes the Japaneſe coin various pieces of money. The gold coins are obans and cobans; ten cobans make one oban, which latter is of about two guineas value. The ſilver coin is compoſed of a variety of flat pieces of different ſhapes, dimenſions, weight, and value; and a copper coin is ſtamped for the inferior purpoſes of change.

The public edifices of Japan reſemble thoſe of China in their architecture and magnificence; but the private buildings, though erected upon the ſame model, exceed them in neatneſs, ſimplicity, and convenience.

The furniture is plain and uſeful; the floor, or rather pavement, is only covered with mats; though it muſt be allowed that the houſes of the nobles are elegantly decorated; almoſt every houſe has a garden, in which much induſtry, and ſome taſte, are diſplayed; and the apartments of moſt houſes are divided by moveable wainſcots or ſcreens, which may be taken away at pleaſure, and many apartments thrown into one upon any particular occaſion. The ſcreens, couches, beds, tables, cabinets, &c. of the grandees, are all made of the beſt materials, admirably wrought, and highly finiſhed: they are, however, leſs gaudy than neat, and leſs ſuperb than elegant; but their cielings are exceedingly magnificent, being made of the beſt cedar, admirably carved and gilt, and inlaid in a moſt ingenious manner with gold and ſilver plates.

The coaches, equipages, and dreſſes of thoſe who attend on the emperor, are very grand; though moſt of the coaches are cloſe, particularly thoſe appropriated to the uſe of the women.

When the Japaneſe ſalute, they ſtand erect, unleſs it is before the emperor, or ſome great lord, when they proſtrate themſelves. If a perſon ſalutes them, they ſit down, inſtead of returning it. Thus, by trying to avoid the ſtiff formality, and tedious ceremonials of the Chineſe, they frequently run into extremes as diſagreeably abſurd:

"Extremes, though contrary, have the like effects:
"Extreme heat mortifies like extreme cold:
"Extreme love breeds ſatiety, as well
"As extreme hatred; and too violent rigour
"Tempts chaſtity as much as too much licence."

They black their teeth and nails, and let the latter grow very long.

The Japaneſe are temperate in eating and drinking, ſeldom touch the fleſh of any animal, unleſs it is killed in hunting; are equally abſtemious with reſpect to fowls, and even fiſh; their chief food being rice, herbs, pulſe, fruit, &c. They are neat in dreſſing their food, ſit croſs-legged to eat it, and make uſe of little ſticks inſtead of knives and forks. They drink warm water at their meals, but after dinner and ſupper, they indulge themſelves with a diſh of tea.

At the time of any public feſtival, they are entertained with muſic, dancing, plays, and maſquerades. Their dramatic pieces are neither ſo correct or elegant as thoſe of the Europeans, yet they are not without their merits.

The marriage ceremony of the Japaneſe is celebrated by the bonza, or prieſt, before ſome idol. It is with them as with us, the rich go in coaches to be married, but the poor are obliged to trudge it on foot. The bride and bridegroom having a lighted torch, or a lamp, put into their hands, the prieſt performs the ceremony; when the bride, to evince that ſhe is determined to commence a woman, burns her dolls, and all the trinkets and toys of her childhood; the company then congratulate her on her marriage, and make her a variety of preſents to recompence her for thoſe ſhe hath deſtroyed. The rejoicings continue ſeven days, during which every thing is done to promote mirth and feſtivity, and at the cloſe of that time the bride is conducted with great ceremony to her private apartment.

They pay an annual viſit to the tombs of their anceſtors; at which time, when the company have arrived at the ſepulchres of the dead, the bonzas deſcribe the ſituation of the perſons deceaſed, and inform their relations of all they have occaſion for in the other life, which demands are uſually very extravagant; the kindred, however, furniſh every article with great ſatisfaction, which they ſend, together with a few kind and complimentary meſſages, to the defunct, by means of the bonzas, who convert the whole to their own uſe, and leave the dead to ſhift for themſelves as well as they can.

The pages and dependants who attend upon the grandees, engage themſelves by a moſt ſolemn oath not to outlive their lords, but upon their deceaſe, to put themſelves to a voluntary death; which oath they are never known to break. The funerals in general, but particularly thoſe of the nobles, are conducted with great pomp and ſolemnity, and no manner of expence is ſpared; as it is a prevailing opinion among the Japaneſe, that the greater the expence of a funeral, the happier the deceaſed will be in the other life.

The corpſe of a principal perſon is dreſſed in the moſt ſuperb apparel, and placed upon a litter made of cedar, in the ornaments of which the moſt exquiſite workmanſhip is diſplayed; the women are carried in cloſe coaches, or ſedans, and the men, elegantly dreſſed in white garments, walk on foot. Many bonzas follow, ſome ſinging, ſome playing upon muſical inſtruments, and others carrying the banners of the deceaſed. The rear is brought up by the domeſtics of the family, who, like the reſt of the mourners, are clad in white. On arriving at the funeral pile, which is built of the moſt ſweet ſcented woods that can be procured, and the fragrancy of it heightened by the addition of ſpices, gums, oils, and other perfumes, or odoriferous materials, the corpſe is laid upon it. An oration ſuitable to the occaſion is ſpoken, ſtanzas are ſung, and then fire is put to the pile in ſeveral places at once; a variety of cloaths, wines, flowers, ſweet herbs, pieces of money, victuals, &c. are then thrown in by the relations and friends, as preſents to the defunct for his particular uſe in the other world. The whole then concludes with a banquet, and an entertainment of ſuch muſic as is beſt calculated to baniſh melancholy ideas.

Secluded as Japan is from the reſt of the world, and little as the origin or ancient connections of the inhabitants are known, their ceremonies bear a pretty ſtrong reſemblance to thoſe formerly uſed by the Grecians and Romans. The ſuppoſition of the former, that an expenſive burial is of ſervice to the circumſtances of the deceaſed in the other world, exactly coincides with the ſentiments which the latter entertained.

"Mean time the rites and funeral pomps prepare,
"Due to your dead companions of the war;
"The laſt reſpect the living can beſtow,
"To ſhield their ſhadows from contempt below."

VIRGIL.

With reſpect to preſents for the uſe of the dead, their notions appear to have been pretty ſimilar.

"Then twice around the kindled piles they go;
"Thrice horſe and foot about the piles are led,
"And thrice with loud laments they hail the dead;
"Tears trickling down their breaſts bedew the ground,
"And drums and trumpets mix their mournful ſound;
"Amidſt the blaze their pious brethren throw
"The ſpoils in battle taken from the foe;
"Helms, bits emboſs'd, and ſwords of ſhining ſteel;
"One caſts a target, one a chariot wheel;
"Some to their fellows their own arms reſtore,
"The faulchions which in luckleſs fight they bore;

"Their bucklers pierc'd, their darts beſtow'd in vain,
"And ſhiver'd lances gather'd from the plain;
"Whole herds of offer'd bulls about the fire,
"And briſtled boars and woolly ſheep expire."

VIRGIL.

The bonzas or Japaneſe prieſts are not only the chief mourners and officiating perſons upon theſe occaſions, but the undertakers likewiſe, as they furniſh every thing but the preſents, and order the ceremonials of the whole affair.

The enſuing day, the neareſt relations gather up the bones and aſhes of the deceaſed, put them into a rich funeral urn, and depoſit them in the ſepulchres of their anceſtors. This is likewiſe agreeable to the Grecian and Roman Cuſtom.

"And laſt, the relicks by themſelves diſpoſe,
"Which in a brazen urn the prieſts incloſe."

The ſepulchres are at a diſtance from the towns, ſurrounded by an incloſure, and planted with trees, which gives them a very agreeable appearance.

The Japaneſe in general are healthy; many, however, are troubled with the leproſy, a diſorder equally dreadful and nauſeous; and thoſe who are infected with it are obliged to live in ſome ſolitary place, ſecluded from ſociety, where they remain without aſſiſtance or compaſſion, till death puts an end to their miſerable exiſtence. The ſmall-pox, and bloody flux, are diſorders known here, but not much dreaded. But they are totally unacquainted with the ſtone and gravel, gout, rheumatiſm, &c.

SECT. IV.

Government, Revenue; civil, military, and eccleſiaſtical Eſtabliſhments, &c.

JAPAN is under a monarchical government, and deſpotic adminiſtration; it was formerly divided into many petty ſovereignties, the princes of which are at preſent either immediately dependent on, or tributary to the emperor of Japan, and may be depoſed, or even put to death at his pleaſure. They are near ſixty in number; and it is the grand policy of the emperor's court to encourage diſſentions between them, to engage them in perpetual wars againſt each other; that by keeping them in continual alarms, and weakening them frequently, they may the more effectually ſecure their ſubjection; and neither give them opportunity to unite, or permit them to acquire ſtrength ſufficient to become independant.

The emperors were formerly at the head of religious as well as civil and military matters; and under the title of Dairo, were the pontiffs as well as ſovereigns of Japan; at which time they were held ſo ſacred, on account of the eccleſiaſtical being blended with the regal authority, that a defection in any of their ſubjects was deemed as a rebellion againſt Heaven itſelf. They were perfectly adored; but the abſurd dignity which they affected, and ſtate in which they paſſed their time, rendered their lives none of the moſt deſirable; they were cloſely confined, as it was deemed derogatory to their conſequence to ſuffer the ſun to ſhine, or the wind to blow upon them; thus through a ridiculous parade of importance, were they at once deprived of three of the greateſt bleſſings of Providence, viz. liberty, light, and freſh air. Many other marks of his grandeur were equally diſagreeable, and even diſguſting; they were never ſuffered to put their feet to the ground, to wear the ſame cloaths, eat out of the ſame utenſils, or lie in the ſame beds twice; nor were they permitted to have their hair cut, their beards ſhaved, or their nails pared. Their titles and the manner of approaching them were equally abſurd, the firſt bordering on blaſphemy, and the latter on idolatry. Thus confined to a ſolitary effeminacy and luxurious inactivity, the adminiſtration of public affairs was delegated to the prime miniſter, who was ſtiled Cubo; and it was one of the Cubos that ſtripped the Dairo of having any concern in the civil and military authority. So that the cubo at preſent may be deemed the emperor, as he hath all the power; and the dairo, the high prieſt or pontiff, as he ſtill poſſeſſes all the eccleſiaſtical dignity. The cubo goes once in five years in grand proceſſion to the city of Meaco, to do homage to the dairo, and acknowledges himſelf his deputy; this ceremony, however, is a mere piece of affectation, and only calculated to prevent an inſurrection in favour of the dairo, who is ſtill highly reverenced by the common people.

The adminiſtration at preſent is compoſed of a council, in which the emperor preſides, four miniſters ſelected from the principal nobility, and twenty-eight aſſiſtant counſellors, four of whom are tributary princes, who come to the city of Jeddo, and attend by rotation. And not only theſe, but all the other dependant kings are obliged to attend upon the emperor ſix months annually. The governors and nobles muſt be in waiting a limited time, and the eldeſt ſons of all the tributary princes, governors, grandees, nobles, &c. muſt be educated at court, and remain there during pleaſure, by which means, the ſubmiſſion and fidelity of all the principal people in the empire is ſecured either by their own preſence, or the hoſtages they leave behind them. In critical times, an oath of fidelity is adminiſtered, and the wives and younger children are obliged to reſide in Jeddo, till any ſtorm which is thought to be impending is blown over.

As induſtry is the beſt preſervative from miſchievous thoughts, 100,000 of the common people are conſtantly employed in public works: to theſe precautions we may add, that numerous garriſons are diſperſed throughout the empire; all cities and towns are divided into wards, ſeparated from each other by gates, which are ſhut and guarded every night.

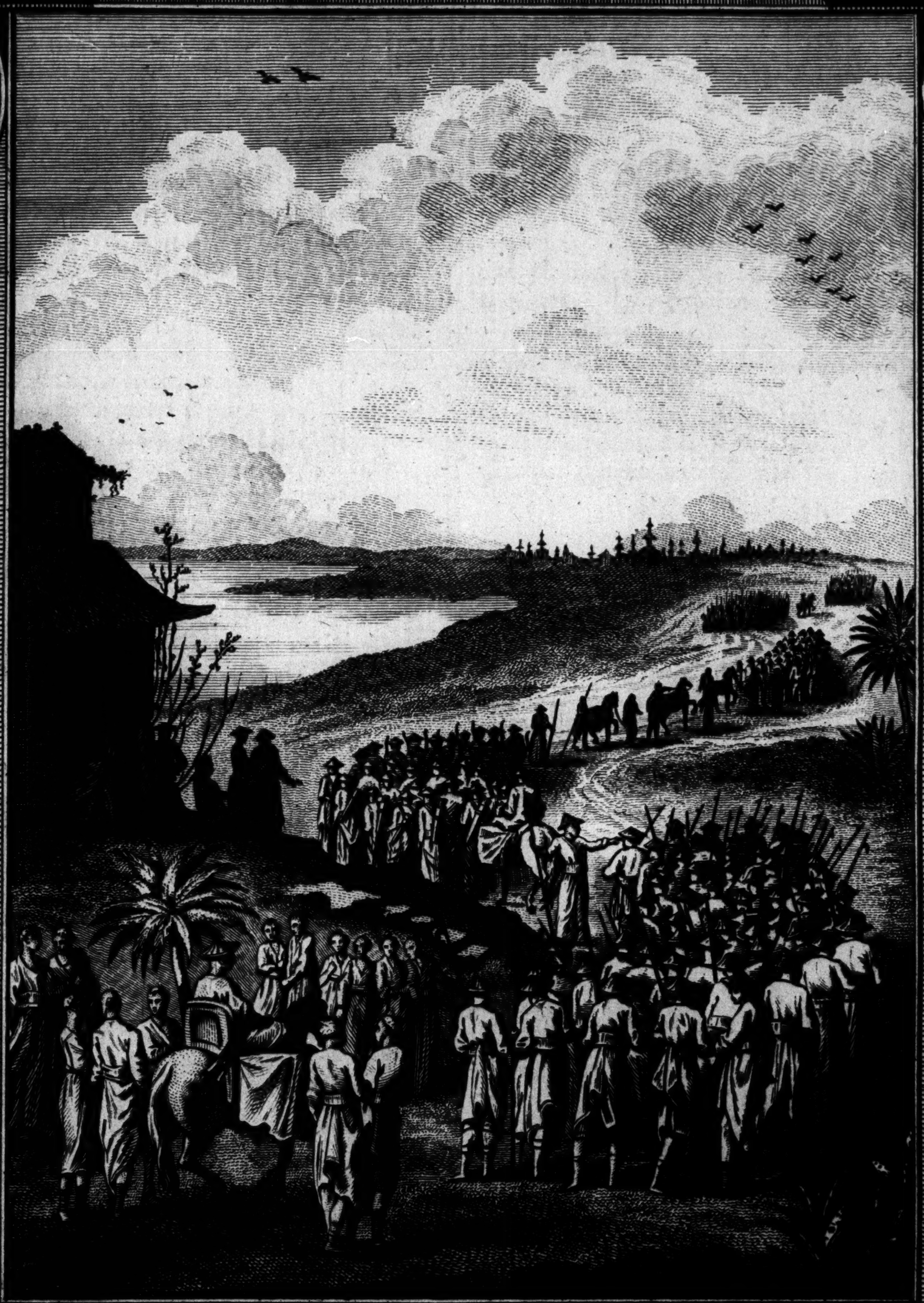
From what is ſaid above, it may eaſily be inferred that the emperor's ſecurity is great, and his court numerous, and that what adds to his ſafety, contributes to his grandeur. His army, garriſons included, conſiſt of 100,000 foot, and 20,000 horſe. This is the peace eſtabliſhment, but in the time of war, the tributary princes are obliged to join the royal ſtandard with ſuch a number of troops, as encreaſes the firſt to 368,000, and the latter to 38,000 men. The cavalry wear armour, but the infantry have not any thing defenſive but helmets.

The Japaneſe troops march in diviſions of 50 men in each, five in front, and ten deep, each diviſion being commanded by a ſingle officer, who keeps them in exact order. They are armed with either muſkets, pikes, bows and arrows, ſabres and targets, or battle axes. Five of theſe diviſions form a kind of regiment; but they are not accompanied by any warlike muſic; between each diviſion are three led horſes finely capariſoned, and three ſlaves are appointed to lead each horſe with long reins. The captains ride on horſeback behind their reſpective diviſions; on each ſide of the horſes are a kind of panniers, containing the officer's bedding and baggage. When an officer grows old, he is permitted to have a ſmall ſort of couch or ſupporter behind him, againſt which he may commodiouſly lean when fatigued by ſitting upright.

The revenues of the emperor are certainly very great, ſome authors affirm that they amount to 28,000,000l. ſterling, but the truth of ſuch aſſertions is greatly to be doubted.

Their laws are exceeding ſevere, and their puniſhments ſanguinary; the firſt have little or no mixture of lenity, and the latter are more than adequate to the crime. They have no code of ſtatutes, the emperor's will being the grand law, and the inclinations of the ſubordinate princes and governors final in their own kingdoms and provinces; even every petty lord, or the maſter of a family, have a power over the lives of their vaſſals and relations. The ſmalleſt crimes are puniſhed with death; and the only indulgence ſhewn is to any of the tributary kings when they offend, and this is no more than allowing them to execute themſelves, which is deemed a mighty favour. The mildeſt ſentence in Japan is baniſhment to a dreary and almoſt barren iſland, ſurrounded by rocks, and deſtitute of almoſt every comfort of life. High treaſon, and other crimes of an atrocious nature, which concern the emperor's ſafety or intereſt,

Engraved for Middleton's Complete System of Geography.



Schobert pinx. White Sculp.

The Military of JAPAN on a MARCH.

BRITISH 1 JY64 MUSEUM

are not only puniſhed in the perſon of the criminal, but his parents, children, and all his relations are put to death on the ſame day, let them be at ever ſo great a diſtance, expreſſes being ſent for that purpoſe to the different governors. With reſpect to other crimes, the male relations only are put to death, and the females ſold as ſlaves.

The modes of puniſhment are theſe, viz, crucifixion with the head downwards, burning, boiling in oil, tearing to pieces by wild horſes, cutting to pieces by the executioner, beheading, hanging, &c. If the criminal eſcapes, he is executed in effigy; but his unfortunate relations are puniſhed in reality for crimes, of which, perhaps, they never had the leaſt conception.

“ When ſanguinary laws are ſtrain'd too high,
“ The hapleſs guiltleſs for the guilty die;
“ And greater crimes the legiſlators cauſe,
“ Than the poor culprit who infring'd the laws.”

The worſhip of the Japaneſe is the groſſeſt idolatry; they think that the world exiſted from eternity, and that the idols they worſhip were originally men, who for their exemplary piety, at length were transformed into deities. They are divided into ſeveral ſects, the principal of which are, 1. The Xinto, or thoſe who worſhip only the ancient idols. 2. The Siutto, or thoſe who admit of no ceremonies whatever in religion. 3. The Budzo, or thoſe who have introduced many Chineſe, Siameſe, and other exotic idols. Theſe are ſubdivided into many other claſſes, by whom ſun, moon, ſtars, almoſt every viſible object, and even the devil himſelf is worſhipped.

The chief idols belonging to Xinto's ſect, are Amida and Xaca; Amida they imagine flouriſhed many thouſand years ſince, and having done many penances, preached many ſermons, and perform'd many miracles, grew tired of life, and put an end to his own exiſtence, when he was about 2000 years of age. Xaca they think lived 8000 years ago, paſt much ſuch a life as the former, and when he was about 3000 years of age, immured himſelf in a cave, the mouth of which he cauſed to be cloſed up.

Their next idol is Cambodoxi, who they ſay is only of 900 years ſtanding; he it ſeems was a great aſtrologer, and ſhut himſelf up alive in a tomb, which he had cauſed to be erected, promiſing to come to his followers again; we do not, however, hear that he ever kept his promiſe by paying them a viſit.

Such hath been the ſuperſtition of many ages and countries, abſurdly to give to the creature what is due alone to the Creator, and to canonize thoſe who were ſo ſufficiently artful in their deſigns, or ſingular in their whims as to impoſe on the weak.

“ Who firſt taught ſouls, enſlav'd, and realms undone,
“ Th' enormous faith of many made for one;
“ That proud exception to all nature's laws,
“ To invert the world, and counter-work its cauſe:
“ Force firſt made conqueſt, and that conqueſt law,
“ Till ſuperſtition taught the tyrant awe;
“ Then ſhar'd the tyranny, then lent it aid,
“ And gods of conqu'rors, ſlaves of ſubjects made;
“ She from the rending earth, and burſting ſkies,
“ Saw gods deſcend, and fiends infernal riſe:
“ Gods partial, changeful, paſſionate, unjuſt,
“ Whoſe attributes were rage, revenge, or luſt;
“ Such as the ſouls of cowards might conceive,
“ And form'd like tyrants, tyrants wou'd believe.”

Temples in Japan are innumerable, and the number of monaſteries are ſcarcely credible. The monks are either regulars or ſeculars. The regulars reſide in convents, ſome of which contain a thouſand monks or upwards; the ſeculars are diſperſed about and live in private houſes. The former are exceedingly abſtemious, but the latter live in luxury and idleneſs.

Some of the temples are extraordinary for their extent and magnificence, particularly one near Meaco, which contains 33,333 idols. The temple of Cano, the ſon of Amida, contains 1000 images, 500 on each ſide, the workmanſhip of which is exquiſite. The temple of Meaco, which is as big as the church of St. Paul, London, contains the largeſt idol in the Japaneſe empire. The chair upon which it ſits, according to Sir Thomas Herbert, is 70 feet high, and 80 broad. The feſtivals are as numerous as the deities; and as the number of the latter are ſo great, many of the former are daily celebrated in different parts of the empire; the number of feſtivals greatly exceeding the number of days in the year, and various ceremonies are uſed upon theſe occaſions, according to the antiquity, dignity and reputation of the idol whom they intend to honour.

It may not be improper here, to ſubjoin an account of the introduction, ſucceſs, continuation in, and extermination of, Chriſtianity from Japan.

The Portugueſe jeſuits introduced Chriſtianity into Japan about the year 1552; their ſkill in the mathematical ſciences being their recommendation to the emperor, nobility and literati. They gained many proſelytes among the lower orders of the people, who were won by the mild precepts of a religion ſo different from their own, which abounded in the moſt bloody tenets; and captivated by the innumerable charities of the miſſionaries to the poor, blind, lame, and diſeaſed of all denominations, whom their own prieſts repreſented as marked out by the vengeance of the gods, and afflicted by means of their anger. Many of the petty kings, and of the nobility, likewiſe became proſelytes; but theſe the miſſionaries repreſent as hypocrites, who embraced the Chriſtian faith merely through intereſted motives, that is, either to monopolize the commerce of the Portugueſe, or to learn thoſe arts and ſciences in which the jeſuits were capable of inſtructing them. The miſſionaries had great ſucceſs till 1616, when being accuſed of having formed a plot to dethrone the emperor, and ſubvert the government, great jealouſies ſubſiſted till 1622, when a dreadful perſecution enſued, not only of the Chriſtian foreigners, but of the native proſelytes. Chriſtianity was totally extirpated, and none are ſince permitted to profeſs the Chriſtian tenets, under pain of death; nor is a ſtranger ſuffered to land in any part of the empire, unleſs he firſt publicly renounces them.

SECT. V.

A Deſcription of the chief Cities of Japan, *and of the magnificent March of the Cubo, to pay Homage to the Dairo.*

MEACO, or Miaco, is ſituated in the province of Jamatto, in 45 deg. 38 min. north lat. and 138 deg. 15 min. eaſt long. being 276 miles weſt of Jeddo, and was the ancient metropolis of the whole empire, as it is at preſent the reſidence of the dairo. It is built in a pleaſant and extenſive plain, on the ſouthern coaſt of the iſland of Japan, being ſurrounded at ſome diſtance by mountains, which give a delightful and romantic proſpect to the whole.

The circumjacent country between the city and the mountains, and the mountains themſelves are covered with temples, ſepulchres and monaſteries, and embelliſhed with a variety of orchards, gardens, groves, caſcades, and purling ſtreams.

“ The various leaves on ev'ry bough are ſeen,
“ Some ruddy colour'd, ſome of lighter green;
“ The painted birds, companions of the ſpring,
“ Hopping from ſpray to ſpray are heard to ſing;
“ Both ears and eyes receive a like delight,
“ Enchanting muſic, and a charming ſight.”

Three conſiderable rivers likewiſe water this fertile plain, and unite their ſtreams in the center of the city, where a magnificent ſtone bridge facilitates the communication between the upper and lower town.

In the north part of the upper town the dairo has his palace. And on the weſtern ſide is a ſtrong caſtle, which ſerves as a palace for the cubo, when he comes to pay homage. It contains a ſmall garriſon, is 600 yards in length, has a tower in the center, and is ſurrounded by two ditches, the one dry, the other full of water, and abounding with the moſt delicious fiſh.

This city has greatly declined ſince the emperor's court has diſcontinued to reſide here; it was then 20 miles in length, nine in breadth, excluſive of the ſuburbs, and ſurrounded by ſtrong and ſtately walls. The ſtreets were long and narrow, and exceedingly crowded with inhabitants; for on a liſt being given in by order of government, the number amounted to 529,726, though the dairo's court, and ſtrangers not conſtantly reſiding in the place, were not included. But according to the beſt authorities, it does not at preſent contain above one hundred thouſand ſouls. The univerſities, colleges, monaſteries, temples, are almoſt incredible in number, and magnificent in appearance; the following liſt is ſaid to be genuine, by writers of the greateſt veracity:

Temples of the Budſdo ſect	3893
Do. of the Suito ſect	2127
Number of palaces	157
Do. ſtreets	1858
Do. bridges	87
Do. houſes	138,979

Though the public buildings are magnificent, the private houſes are but two ſtories high, built of wood, and covered with clay, or thatched. Every houſe is obliged to have a reſervoir, or trough of water always ready in caſe of fire. They however join neatneſs with their ſimplicity; and every trade or calling hath its particular ſtreet or diſtrict.

The dairo's palace may be deemed a city of itſelf. It is incloſed by magnificent walls, flanked with ſtately towers, and ſurrounded with a double ditch. It contains twelve capital ſtreets, in the center of which are the royal apartments, ſuperbly built, elegantly furniſhed, and adorned with gardens, orchards, pavilions, terraces, groves, &c.

The city of Jeddo, or Yeddo, the reſidence of the cubo of Japan, or acting emperor, is in 35 deg. 48 min. north lat. and 144 deg. 10 min. eaſt long. and ſtands in the midſt of a fine plain in the province of Muſaſi. It is at preſent the moſt important city in the Japaneſe dominions with reſpect to commerce, opulence, extent, and number of inhabitants. It is in the form of a creſcent, and exceeds Meaco both in circumference and population. It is interſected in almoſt every ſtreet by canals of water, whoſe banks are planted with rows of trees. Theſe canals not only ſerve as ornaments to the city, but are of ſingular utility in caſes of fire, as they both afford a ready ſupply, and ſtop the progreſs of the conflagration. The city is not ſurrounded by walls, but has a ſtrong caſtle to defend it; the river Tonkag waters it, ſupplies the caſtle ditch, and being divided into five ſtreams, has a bridge over each. The principal of theſe bridges, named Niphonbas, is the ſtandard from which all the roads, poſts and diſtances in the empire are taken. The tributary princes who attend on the emperor, are obliged to reſide here with their whole retinues all the year round. The ſtreets are wide and handſome, but more irregular than thoſe of Meaco. The public buildings are magnificent, but the private dwellings are as mean, and at the ſame time as neat as thoſe of the before mentioned city.

The imperial palace is a moſt noble building, formed by three cinctures, or circular piles of buildings, and incloſing many ſtreets, courts, apartments, pavilions, guard houſes, gates, draw-bridges, gardens, canals, &c. &c. In it reſides the emperor and his family, the royal domeſtics, tributary princes, and their retinues, the miniſters of ſtate, many officers, and a ſtrong garriſon. The walls are built of free ſtones, which are not cemented by mortar, or braced together with iron, but being prodigiouſly large, are laid looſe upon each other; which is a precaution taken, that they may not receive any conſiderable injury from the earthquakes which are ſo frequent. The whole pile of buildings is covered with gilt tiles, ſo that at a diſtance it makes a moſt ſplendid appearance, and ſeems to be a huge mountain of gold. Many of the ſtately apartments are formed, and altered at pleaſure, by means of magnificent ſcreens, and ſuperb moveable partitions. The principal apartments are, the *hall of attendance*, where the emperor gives audience. The *council chamber*, where the miniſters of ſtate meet. The *hall of a thouſand mats*, where the tributary princes do homage, &c. This palace was built ſo late as the year 1600, in the reign of the emperor Tayko.

This city is under the direction of two governors, who rule a year each alternately; under theſe are inferior officers like our aldermen, who have the direction of particular diſtricts or wards; and ſubordinate to theſe are the ottonas, who have each the care of a particular ſtreet.

Next to the above two, the moſt conſiderable city in Japan, is Oſaeca, which is ſituated on the mouth of the river Jedogawa, about 15 leagues from Meaco, and in 35 deg. 15 min. north lat. and 137 deg. 20 min. eaſt long. it is deemed the principal ſea port in the empire, and is filled with an incredible number of merchants, tradeſmen, mechanics, eccleſiaſtics, &c. Indeed, it is ſo populous, that an army of 80,000 men has been drawn from it upon emergencies. It is near 15 miles in circumference, contains many elegant houſes, and ſome palaces belonging to the nobility. A ſtrong quadrangular caſtle defends the port. The walls are thick, the towers with which they are flanked, well fortified, and the garriſon numerous. Two officers command here, one has the ſuperintendance of the caſtle and the emperor's treaſures, ſtores, and cuſtoms; the other preſides over the garriſon; but the city itſelf hath a governor of its own, who has the regulation of all civil affairs. The houſes in this city are covered with a kind of earth of a yellow colour, which gives their roofs an elegant appearance, and great quantities of this earth are tranſported to other parts of the empire. In this city, the watchmen make the hour known by means of three inſtruments. An hour after ſunſet, they beat a drum, the ſucceeding hour is ſignified by ſtriking on a brazen bowl, and the hour ſubſequent to that by ringing a bell; the next hour they begin again with the drum, proceed to the bowl and bell, and ſo continue the whole night, uſing the three inſtruments alternately. In all other parts of the empire, however, the hour of the night is told by beating with two wooden cylinders againſt each other.

The city of Surunga, in 35 deg. 22 min. north lat. and 142 deg. 30 min. eaſt long. is the capital of the province of the ſame name, and a very conſiderable ſeaport town; ſome of the emperor's once reſided in it; and Captain Saris informs us, when he was there, that the Engliſh were permitted to trade with the merchants who lived chiefly in the ſuburbs. It is now greatly on the decline, but ſtill retains ſome of its ancient privileges, particularly the liberty of coining money.

Saecai, which ſtands about twenty miles from Oſaeca, is inhabited by a proud ſet of people, who all boaſt of their anceſtors, and pretend to be deſcended from the ancient Japaneſe emperors. This city is very advantageouſly ſituated as a place of ſtrength, being defended on the different ſides by a ſtrong wall, an inacceſſible mountain, a capacious ditch, and a formidable caſtle.

Near the harbour is a little iſland, called Pie-nes, celebrated for its pleaſant groves, and famed as the reſidence of a favourite idol, to whoſe temple many of the inhabitants of the city repair in boats; and, ſome through an exceſs of zeal, jump into the water and drown themſelves by the way.

The above are the principal places in the iſland of Niphon, or Japan. In the iſland of Ximo, the chief cities are,

Bungo, which though ſaid to be the capital, is not particularly deſcribed by any author.

Cangoxima, a ſea-port on the ſouthern part of the iſland, was the firſt place where the Portugueſe landed when they diſcovered Japan. It lies in 31 deg. 42 min. north lat. and 133 deg. 16 min. eaſt long. a ſtrong caſtle is built on a rock in the harbour, and a light-houſe on another very high rock in the harbour. A good garriſon is kept here; and many ſtately temples adorn the city.

Nangazaki lies in north lat. 32 deg. 36 min. and in 131 deg. 22 min. eaſt long. in the province of Tigen, and is the only place in the whole Japaneſe empire, where the Dutch are permitted to come. The city is in the form of a creſcent, delightfully ſituated among verdent lawns, and ſurrounded by pleaſant hills: it contains many handſome buildings, particularly temples, and is ſtrongly garriſoned, the ſtreets in general are narrow and crooked, but run a conſiderable length, the temple or ſome public building uſually terminating the viſta; the town is watered by three rivers, and divided into upper and lower; the former containing 26, and the latter 61 ſtreets; but ſtrangers reſide in the ſuburbs, and are narrowly watched. The principal buildings are five warehouſes, in which are laid up all the materials for forming three men of war, which, upon an emergency, may be taken out, and put together in a very ſhort time; a powder magazine, the palaces of the two governors, the palaces of between 20 and 35 grandees, 62 temples, 35 bridges, 20 being of ſtone, and the reſt of timber, and the gokina or priſon, which the people very emphatically ſtile Hell. It conſiſts of about 100 dungeons or cages ſeparate from each other, apartments for private executions, and baths in which the priſoners are obliged to waſh themſelves, in order, as much as poſſible, to prevent infections.

The iſland of Xicoco is divided into four provinces: Ava is the capital of the whole, but of that, as well as the other towns of the iſland, we have no particular deſcription, at leaſt none that can be depended on.

Beſides the three great iſlands already mentioned, many others appertain to the Japaneſe empire; ſome few of which are inhabited, but moſt of them are mere deſerts; of the firſt kind, the iſland of Firando is the moſt conſiderable, it extends from 33 deg. 20 min. to 34 deg. north lat. and from 131 to 132 deg. eaſt long. The Dutch firſt fixed their factory here, built many elegant houſes, and erected ſome extenſive magazines; but the Japaneſe fancying that they deſigned the latter rather for forts than warehouſes, they were, by order of the court, obliged to quit the iſland in 1640, and confine themſelves to their factory at Nangazaki. The iſland contains nothing worth particular mention, except its caſtle, which is large, ſtrong, and ſtately.

We ſhall now give a deſcription of the grand march or proceſſion of the cubo from Jeddo to Meaco to pay homage to the Dairo, the preparations for which uſually take up a twelvemonth. The route between the two cities is divided into 28 ſtages, two of which the Cubo performs in a day, entering the firſt at noon and putting up at the other at night; hence the whole journey takes up a fortnight to complete it. At every ſtage the equipages and guards are changed, but the whole join in the proceſſion, and follow the Cubo entirely to Meaco, ſo that the retinue is very conſiderably augmented daily.

His excellency Conrard Krammer, the Dutch ambaſſador, informs us, that in 1626, when he was in Japan, the Dairo and Cubo agreed to unite their numerous retinues, in order to render the ſcene more ſplendid and magnificent. The ſtreets were ſtrewed with a white glittering ſand, which gave them a ſilver appearance, and on each ſide a balluſtrade was erected and lined with a double file of ſoldiers, who were all cloathed in white robes: they wore a ſcymetar on each ſide, a varniſhed cap on their heads, and a pike in their right hand.

At the dawn of day the ſuperb cavalcade began, the domeſtics of each monarch went firſt carrying the reſpective preſents in boxes admirably wrought, and elegantly varniſhed. Theſe were followed by 100 magnificent ſedans, containing the ladies and gentlemen of the Dairo's court, and each being carried by four men in white garments, a ſervant attending every one, and holding over it a beautiful umbrella of ſilk finely embroidered with gold: 24 gentlemen on horſeback ſucceeded, their caps brown and varniſhed, and adorned with a black plume of feathers, their boots were gilt, their drawers of ſattin, covered with gold and ſilver lace, and their arms were ſcymetars, bows, and arrows. The horſes on which they rode were ſmall, beautiful and high ſpirited, and richly capariſoned. The ſaddles being finely embroidered, and the holſters made of tygers ſkin, elegantly decorated with red ſilk and gold fringes. The horſes had beſides two gilt horns placed between their ears, and their manes curiouſly ornamented with gold and ſilver wires. Each horſe was led by two men who held the bridle in one hand and a rich umbrella in the other, and every one of theſe gentlemen was followed by eight ſervants, dreſſed in white, and armed with two ſcymetars each. The horſes were ſhod upon this particular occaſion with a kind of red ſilk, juſt ſtrong enough to ſerve for the day: after theſe came three ſuperb ſtate coaches, each of which had two beautiful black bulls to draw it, every bull being covered with crimſon ſilk, and led by four men. The coaches were of a ſhining brown, finely gilt, and embelliſhed with the moſt admirable decorations; beſides a door on each ſide, they had a door behind, embelliſhed with feſtoons; the wheels were ſhod, and the ſpokes plated with gold elegantly enamelled; the bodies were ſquare, but the roofs of a circular form; the inſides were of a ſhining black varniſh, painted with the arms of the Dairo: each coach contained one of the Dairo's wives, and a female attendant; and all three were ſtrongly guarded by a great number of footmen. Behind each coach was a pair of ſteps plated with gold, to ſerve in lieu of a footboard, and the ſlippers of the lady, who was riding in it; 23 ſedans followed filled with the ladies of honor; their chairs were made of a fine white wood, highly poliſhed, and adorned with plates of copper elegantly wrought; they were each carried by four men in white, followed by two with umbrellas, and guarded by a numerous eſcort; then came 68 gentlemen on horſeback, attended by a great number of footmen. Theſe were followed by the principal grandees and miniſters of ſtate, carrying preſents of ineſtimable value, and ſucceeded by 260 noblemen; then came the Cubo's brothers, and 164 tributary kings and governors, each attended by a ſuitable retinue: theſe were followed by two ſtate coaches, richer and more magnificent than the former, the firſt containing the late emperor, Fede-tadda, who had abdicated the crown in favour of his ſon Toxogunſama, who followed his father in the other coach, both being guarded by 400 ſoldiers richly accoutered; after theſe came many other ſuperb coaches and caravans, and 30 ſedan chairs, made of ebony and ivory, richly embelliſhed, covered by the moſt ſumptuous umbrellas, eſcorted by many ſervants both horſe and foot, and followed by a large band of muſicians, who ſung to the tune of their inſtruments. Then followed the Dairo's ſedan, carried by 50 gentlemen richly apparelled, and preceded by 40 life guards; the chair itſelf was as magnificent as art and expence could make it. The inſide repreſented a blue ſky, embelliſhed with the figures of the ſun, moon, and planets, admirably formed with diamonds and other precious ſtones; perched on the ſummit of the outſide appeared the figure of a cock, with expanded wings, made of maſſy gold; and the whole cavalcade was cloſed by a numerous retinue clad in the moſt noble garments that art could furniſh, or money procure.

SECT. VI.

Hiſtory of Japan.

THE Japaneſe annals of early times are filled with ſuch inconſiſtent abſurdities, and ridiculous fables, that no dependance can be placed on them, till about 660 years before Chriſt, which is their common æra; and, according to which, our preſent year 1777 is with them the year 2437; it is likewiſe to be obſerved, that the Japaneſe year begins the neareſt new moon, which either precedes or follows the 5th day of February.

The hiſtories of Japan, written by the natives, take very little notice of the policy, virtues, vices, or tranſactions of their monarchs, but are filled with an account of their deſcent, names, birth, ſucceſſion, length of reign, &c. The following chronicle is taken from their own hiſtorians.

1. Sin-mu, the founder of the Japaneſe monarchy, began his reign 660 years before Chriſt. In the 70th year of his reign he inſtituted a form of government, eſtabliſhed laws, civilized the people, taught them chronology, and other arts and ſciences; divided time into years, and years into months and days; ſecured the crown to his poſterity; and having reigned 79 years, died in the 149th year of his age, and was ſucceeded by his third ſon; but as nothing particular happened in his

reign, or the reigns of ſeveral of his ſucceſſors, we ſhall only give a catalogue of them till a remarkable reign requires a more ample account.

Order of ſucceſſion.	Names.	Reigned years.	Died, aged.
2	Sui-ſei	33	84
3	Enei	38	58
4	Itoku	35	77
5	Koſio	83	115
6	Koau	101	137
7	Korei	76	128
8	Kowkim	56	116
9	Kay-kwo	59	111
10	Suin-ſin	68	119
*11	Synin	98	139
12	Key-ko	60	143
13	Sey-muu	60	108
14	Tſiau-ai	9	52

15 Tſiau-ai was ſucceeded by his empreſs Sinku-cogu, who was the firſt female that reigned in Japan, ſhe waged war againſt the Koreans, and headed her army in perſon; but finding herſelf pregnant, ſhe returned to Japan and was delivered of a ſon, that ſucceeded her, and who afterwards, on account of his military exploits, was ranked as a god, and became the mars of the Japaneſe; the empreſs herſelf, who reigned 70 years, was deemed the bellona of this country.

Order of ſucceſſion.	Names.	Reigned years.	Died, aged.
16	Wooſin	43	113
17	Nintoku	87	111
18	Ritſiu	6	78
19	Fanſey	8	63
20	Inkioo	40	80
21	Ankoo	3	57
22	Jurukia	23	Age uncertain.
23	Senei	5	42
24	Gen-ſoo	3	85
25	Nin-ken	11	57
26	Buretz	8	Age uncertain.
27	Kei-Tei	27	81 } Both deified.
28	Ankan	2	71
29	Seukva	4	74
30	Kim-me	32	63
31	Fit-atzee	14	Age uncertain.
32	Joo-mei	2	Ditto.
33	Siu-Sium	5	Ditto.
34	Syko	36	This was an empreſs, her age is not noticed.
35	Dſiome	12	Age uncertain.
36	Kwogozu	3	This was an empreſs, her age not known.
37	Kootoku	10	Age uncertain.
38	Sime	7	An empreſs, her age not known.
39	Ten-tſii	10	Age uncertain.
40	Teu-mu	14	Ditto.
41	Tſito	10	An empreſs, age unknown.
42	Mon-mu	11	Age unknown.
43	Genmei	7	An empreſs, age unknown.
44	Genſioo	9	An empreſs, ſhe abdicated, lived 25 years afterwards, and died in the 48th year of her age.
45	Sio-mu	25	Age uncertain.
46	Koo-Ken	10	An empreſs, age unknown.
47	Fai-Tai	6	Age uncertain.
48	Seo-tokru	5	An empreſs, age unknown.
49	Koonin	12	Ditto.
50	Kwan-mu	24	70

Order of ſucceſſion.	Names.	Reigned years.	Died, aged.
51	Fei-dſo	4	Their ages not mentioned by the Japaneſe hiſtorians.
52	Saga	14	
53	Siunva	10	
54	Nimio	17	
55	Montoku	8	
56	Seiva	18	
57	Joſey	8	
58	Kooko	3	
59	Uda	10	
60	Day-go	33	
61	Siuzaku	16	

62 Murakami, in the year of Chriſt 947, and 1607 of the Japaneſe year, called together a ſynod of the clergy, to regulate all that related to the eccleſiaſtical eſtabliſhment in Japan, and to preſcribe the ceremonials of the modes of worſhip proper for every ſect.

From the death of this monarch, till the reign of Kon-jey, 13 emperors are mentioned, in whoſe reigns nothing worth recording happened: they occupied the ſpace of 174 years, and the laſt was ſucceeded by

76 Kon-jey; this monarch began his reign in the year 1142, and in his time was born the celebrated crown general, Jeritomo, who rendered himſelf ſufficiently formidable to ſtrip the Dairos of their ſecular power, and to intail it upon his own family.

From this period a double chronology commences, including the reigns of the Dairos and of the Cubos.

The number of Dairos from Kon-jey to Kin-ſen, is 38, who occupied a ſpace of 545 years, that is, from the year of Chriſt 1142, to the year 1687, or from the Japaneſe year 1802 to 2347; after which period, the excluſion of all Chriſtians from Japan, the Dutch excepted, and the total ſilence of the Dutch writers upon every ſubject but thoſe which relate to trade, and emoluments accruing from their commercial affairs, render it impoſſible to ſay any thing farther of the Japaneſe hiſtory. And as the Dairos are totally excluded from ſociety, the tranſactions of that period are not to be connected with their names, but ſhould be recorded in the reigns of the Cubos, which are as follow:

	Reigned. years		Reigned. years
1 Joritomo	11	15 Joſi-motzi	21
2 Joriije	5	16 Joſi-kaſru	not one
3 Sannetomo	17	17 Joſi-Nori	14
4 Joritzne	18	18 Joſi-Katz	3
5 Joriſane	8	19 Joſi-Maſſa	49
6 Mune-taka-ſinno	15	20 Joſi-Navo,	und. his fa.
7 Kore-jaſ-ſinno	24	21 Joſi-tanme	18
8 Kume-ſinno	20	22 Joſi-ſimnù	14
9 Mori-kuni-ſinno	25	23 Joſi-far	30
10 Sonun-ſinno	2	24 Joſi-tir	16
11 Nari-joſi-ſinno	3	25 Joſi-taira	4
12 Taka-udſi	25	26 Joſi-aki	5
13 Joſi-jaki	10	27 Nobenaga	10
14 Joſi-mitz	40	28 Fide-Nobu	3

The ages of theſe princes the Japaneſe hiſtorians do not mention, and indeed they have been more remiſs in this particular in the recent than the early reigns; perhaps the great length of the former rendered them more remarkable than the latter could be from their general brevity, but to proceed.

29. Taycho, this monarch was of a very mean extraction, but in his youth raiſed himſelf to be butler to a tributary prince, and by dint of valour and merit was at length exalted to the cuboſhip. He was the firſt monarch who obliged the petty kings and great lords to attend upon him perſonally, and ſuffer their wives and kindred to reſide in his palace, as hoſtages for their fidelity; by which prudent policy, he ſtruck at the very root of that rebellious ſpirit ſo common in Japan, and put an end to the poſſibility of raiſing inſurrections. He expelled the Portugueſe from Japan, prohibited their

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* During this reign Chriſt was born, performed his miracles, fulfilled his miſſion, was crucified and glorified.

ever after trading with his ſubjects, and began the firſt perſecution againſt the Chriſtians. He died on the 6th of December, A. D. 1598. After his deceaſe he was deified, and called the *Second Mars of Japan.*

30. Quanbacundono, the nephew of Taycho, is accounted the 30th Cubo, as he reigned for ſome time in conjunction with his uncle; but having diſobliged that monarch, he was ordered to rip up his own bowels, the moſt honourable method of ſuffering death in Japan.

31 Fide-Jori, the ſon of Taycho, began his reign at ſix years of age; during his minority, the affairs of government were conducted by his father-in-law Ijejas, for Fide-Jori had been contracted in his infancy to a daughter of that nobleman, who traiterouſly deprived him of his crown and life, after a reign of 14 years.

32 Ijejas-Samma, having uſurped the throne, made the following articles the principal objects of his reign. 1. The total extirpation of the Portugueſe from Japan. 2. The prohibition of any of his ſubjects from leaving the empire, and recalling thoſe who were in foreign parts. 3. The publication of ſevere edicts againſt gaming, luxury, and duelling. 4. The granting a Dutch factory to be eſtabliſhed in Japan.

The perſecution againſt the Chriſtians in Japan, both natives and foreigners, was carried on with ſuch horrid cruelty, that in the ſpace of the four firſt years of his reign 20,570 perſons were maſſacred. Notwithſtanding which, in the two ſucceeding years, after the churches had been ſhut, and the public profeſſing of Chriſtianity prohibited, the Jeſuits, by their private endeavours, made 12,000 proſelytes; and when any of theſe were detected, they not only abſolutely refuſed to abjure the Chriſtian faith, but readily ſubmitted to death, and ſuffered martyrdom with aſtoniſhing conſtancy. And indeed, the perſecution continued 40 years, reckoning from its commencement in the reign of Taycho, with unremitting cruelty, before Chriſtianity could be totally exterminated. Ijeja reigned about five years after the death of Fide-Jori, and died at about 70 years of age.

33 Fide-Tada, the grandſon of the above monarch, as we have already inferred, continued the perſecution, till at length the Chriſtians, driven to the utmoſt deſpair, retired to the number of 37,000, to the caſtle of Simabara, in the iſland of Ximo, where they determined to defend themſelves to the laſt extremity. The Japaneſe army laid ſiege to the place, which held out for three months; but at length was compelled to ſurrender on the 12th of April, 1638, when the Chriſtians were all put to the ſword. This monarch reigned 18 years, and was ſucceeded by his ſon

34 Ijemitz. This emperor reigned 21 years, and was ſucceeded by

35 Ijetznako. This monarch, who was the ſon of the former, reigned 30 years, and left the crown to his ſon

36 Tſinajos. This prince was the laſt Japan monarch that we have any authentic account of, and was upon the throne when the Dutch ambaſſador was at Japan, in the year 1692, being then 43 years of age, and having reigned 13 years; he was a great philoſopher, a ſtrict obſerver of the laws, exceedingly humane and benevolent, and, in the true ſenſe of the word, the father of his people.

SECT. VII.

The Land of Jeſſo *or* Jedſo.

JESSO or Jedſo extends from 42 to 50 deg. of north lat. which track is known, but how much farther it reaches hath not been aſcertained; nor do the Japaneſe geographers ſeem better acquainted with it than the European. The ſouthern part lies oppoſite to the northern coaſt of Niphon or Japan, and together they form the ſtreights of Sangaar and Jeſo, which are ſeparated by the little iſland Matſuma. The Japaneſe trade to Jeſſo for furs, and a fiſh called karazakki, that is caught upon its coaſt, and which is conſidered in Japan as a great delicacy; but the natives of Jeſſo never come to Japan, as they are afraid to croſs the ſtreights, though it requires but a day to ſail over them.

The natives of Jeſſo are ſtrong, fierce, and ſavage; they wear their hair and beards long, and cover themſelves all over with the ſkin of wild beaſts, with the fur outwards, ſo that, upon the whole, they have a moſt frightful appearance. The Japaneſe informed captain Saris, that thoſe who live on the ſouthern coaſt are much more civilized than ſuch as reſide in the inland parts; and that the emperor of Japan had a governor, and a garriſon in the capital, which is called Matzimai, to receive his tribute, which is paid in furs, feathers, and ſilver.

The natives are expert in fiſhing, hunting, and the uſe of the bow and arrow, which are their only weapons. The country is rocky, woody, but little cultivated, and in many places barren; it only produces a coarſe kind of barley, ſome roots, and a few fruit trees. The people worſhip the firmament, but have but few religious ceremonies; they are ſtrong, hardy, and addicted to drinking, when they can procure liquor; they have their ears bored, and wear ſilver ornaments hanging to them.

The above is the account the Japaneſe give of this country and its inhabitants; but Father De Angelis, a Sicilian Jeſuit, who went thither in the year 1620, and reſided among the people a conſiderable time, gives a more favourable deſcription of them, and informs us, that the natives of Jeſſo are ſtouter, taller, and fairer than the Japaneſe; that they let their beards grow very long, but ſhave the fore-parts of their head; that they make a very ſtrong wine, which they drink to exceſs; and dreſs themſelves in very pretty ſilk, cotton, or linen gowns, which are long, and embelliſhed with needlework tolerably executed.

He likewiſe tells us, that beſides bows and arrows, they uſe lances, ſcymetars, and poiſoned darts; that they are quarrelſome, capricious, paſſionate, and revengeful; but at the ſame time almoſt as ceremonious and inſincere as the Chineſe; polygamy is allowed among them, and adultery they thus puniſh: the man pays a pecuniary fine, and the woman is cloſe ſhaved, which is the greateſt diſgrace that can happen to her. If the gallant refuſes to pay the mulct, the huſband has a right to ſtrip him whenever and where-ever he meets him, and ſend him home naked; to effect which, he calls to his aſſiſtance all that are near at hand, who are obliged to aid him in plundering the adulterer. All the particulars mentioned by the above Jeſuit are confirmed by ſeveral Dutch mariners, who have, ſince his time, viſited Jeſſo; and farther add, that their boats are made of ſlight boards ſewed together with cords made of the bark of a tree, called coxo, which when they return from fiſhing are unſewed again, and carefully laid up; that many of the natives wear rings on their fingers as well as trinkets in their ears, and paint their lips and eye-brows blue; that the men are very jealous; the women in general modeſt; and the language a corrupt mixture of the Chineſe and Japaneſe tongues.

They have no place in the whole country that can deſerve the name of a city, even Matzimai the capital is a very inconſiderable town. Here the prince of the country, as well as the Japaneſe governor, reſides; but the former is obliged to go once a year to Jeddo to do homage, and make a preſent to the emperor of Japan.

The manner of executing criminals is ſomething ſingular, the culprit is laid flat upon his back, his arms and legs being ſtretched out, and held tight by two ſtout fellows to each; the executioner then, who is armed with an iron headed club, dances round him, ſings a ſong, and at length diſcharges ſuch a blow at his head as breaks his ſkull, which is immediately followed by another upon the ſtomach that diſpatches him in an inſtant.

Of the Higher Jeſſo or Oku, we have no other account from the Japaneſe geographers than that it is 900 miles in length; but the ſouthern parts of Jeſſo, already deſcribed, were conquered by Joritomo, the firſt Cubo of Japan, and annexed to the dominions of that empire.

CHAP.

CHAP. XX.

2. Of the Iſlands of FORMOSA and HAINAN.

SOME parts of theſe iſlands belong to the Chineſe, to whom the natives are ſubject; but, in the other parts they live independent, and are only ſubject to their own laws and government.

Formoſa, which is the moſt fertile of theſe iſlands, is altogether a very fine country; and for that reaſon it obtained its name, the word Formoſa ſignifying *fair* or *beautiful*. It is ſituated nearly oppoſite to the province of Fo-kien in China, and is computed to be 216 miles in length from north to ſouth, and about 70 miles in the broadeſt part. Its longitude from Pekin is from 3 deg. 20 min. to 5 deg. 40 min. eaſt; ſo that when the ſun is almoſt vertical over it, the climate is rather hot; but this is far from being diſagreeable, as the violence of the heat is greatly mitigated by the ſituation of the iſland, which is ſo elevated as to receive the moſt agreeable advantages from the cooling breezes of the ſea.

Thus while the ſun with rays intenſe aſſail,
The zephyrs haſten with a friendly gale;
Glide through the fainting Formoſan's retreat,
And quench the rage of equinoctial heat.

That part of the iſland poſſeſſed by the Chineſe is particularly fertile, and produces great quantities of different kinds of grain, eſpecially rice; and its fertility is greatly accelerated by the numerous rivers, whoſe ſtreams glide conveniently through it.

This iſland likewiſe produces as great a variety of fruits as are to be found in any other parts of the Indies; particularly oranges, cocoas, bananas, ananas, goyavas, papayas, &c. Alſo ſeveral kinds of thoſe produced in Europe, as peaches, apricots, figs, grapes and cheſnuts. They have likewiſe a ſort of melon, which is of an oblong form, and much larger than thoſe in Europe: they conſiſt of a white or red pulp, and are full of a fine juice, which is exceeding grateful to the taſte. Sugar and tobacco alſo grow here to the greateſt perfection; and the trees that produce theſe are ſo agreeably arranged, that they appear as if calculated to embelliſh the moſt beautiful garden.

The wild beaſts of this iſland are but few, and thoſe ſeldom ſeen, as they chiefly inhabit the diſtant parts of it, which are exceeding mountainous, and ſeldom reſorted to by the inhabitants. They have ſome horſes, ſheep, oxen, goats, and hogs. They have but few birds, the principal of which is the pheaſant; but the rivers produce great plenty of various kinds of fiſh.

The coaſts about this iſland are very high and rocky, and have neither havens or ſea-ports, ſo that it is almoſt impoſſible to effect an invaſion. Teovang, or Tyowang, is the only bay in the whole iſland, where ſhips of any bulk can approach; and this is ſituated at the mouth of a river ſo narrow, and defended by ſuch high rocks and forts on each ſide, that no enemy could poſſibly enter it, without being repulſed.

The inhabitants of thoſe parts of the iſland belonging to the Chineſe have the ſame manners and cuſtoms, and are under the ſame government, as thoſe of China; ſo that a repetition of them would be here unneceſſary: we ſhall therefore only deſcribe the perſons, manners, and cuſtoms of the natives.

The natives of this iſland, who are ſubject to the Chineſe, are divided into 45 boroughs, or towns, 36 of which are in the northern part, and nine in the ſouthern. They are in general of a low ſtature, have a large mouth, and are very ſwarthy in complexion: they have a very high forehead, and are altogether greatly diſproportioned, for the body is very ſhort, the neck ſmall, and the arms and legs remarkably long.

They go almoſt naked, their dreſs conſiſting only of a rough piece of cloth tied round the waiſt and reaching to the knees; but they adorn their bodies with the figures of trees, flowers, animals, &c. in doing of which they undergo ſuch violent pain, that only a ſmall part of the operation muſt be performed at one time; ſo that it will take ſome months before the whole is compleated. Theſe embelliſhments, however, are only permitted to ſuch as have diſtinguiſhed themſelves either by feats of activity or courage. The better ſort avoid the puniſhment of obtaining theſe ornaments, by uſing the hair of animals intermixed with ſilk, and embroidered with gold and ſilver. They have all, however, liberty to ornament their arms and ears, which they do with the greateſt profuſion, and on their heads they wear a kind of coronet, the top of which is terminated by a plume made of the feathers of cocks or pheaſants. In ſhort, the whole of their ornaments with the aukwardneſs of their ſhape, form together a very whimſical appearance.

The climate of the northern part being leſs temperate than the ſouthern, the inhabitants are better clothed, their dreſs conſiſting of the ſkins of beaſts, particularly ſtags, which they kill in hunting. This garment, however, is very uncouth in its form, being ſhaped like a veſtment worn by prieſts, and without ſleeves. They wear a kind of bonnet on their heads, made of the leaves of bananas, and adorned with coronets placed one above another, in the form of a pyramid; the whole is faſtened with locks of hair of different colours, and the top of it, like thoſe in the ſouth, is terminated by a plume of feathers.

The houſes of thoſe in the northern parts are built after the manner of the Chineſe; but thoſe of the ſouth are mean cottages made of earth and bamboo covered with ſtraw, and ſo cloſe together, that they are only ſeparated by a very ſlight partition. Their cuſtoms, however, in both parts are the ſame. They have neither chairs, tables, benches, or beds; inſtead of the latter they uſe the leaves of trees, which they ſpread on the floor, and lay themſelves down without any ſort of covering. They dreſs their victuals in a kind of chimney or ſtove placed in the center of the room; and are exceeding filthy in their manner of eating it; they have neither diſhes, ſpoons, or knives, ſo that when the proviſion is dreſſed it is laid on a piece of wood, or mat, and they pull it to pieces with their fingers. They do not take much pains in dreſſing their meat, for the leſs it is done the better they like it, and ſome of them admire it moſt when it is ſo raw as barely to have felt the effects of the fire.

Their food chiefly conſiſts of boiled rice, which they eat inſtead of bread; the fleſh of ſheep and goats, and game, which they ſometimes catch in the woods, by ſhooting them, or running them down; the latter is the moſt common method; for their agility is ſo great, that they will even out-run the ſwifteſt horſe.

Their weapons are bows and arrows, which they uſe with ſuch dexterity, that they will kill a pheaſant flying at the diſtance of 400 yards.

They have little ceremony in their marriages; nor do they purchaſe their wives as in China. When a man fixes on any object that he wiſhes to be his wife, he goes ſeveral days together with muſic, which he plays for ſome time before the door; but he is not permitted to enter the houſe. If the object of his affections approves of him, ſhe comes out, and they agree upon terms, which being made known to their parents, the marriage feaſt is prepared, and the friends of each party are invited. The feaſt conſummates the marriage; after which, inſtead of the wife going home with her huſband, he continues in his father-in-law's houſe, and provides as well for him as for himſelf during the remainder of his life.

With reſpect to their religion, ſome writers have deſcribed them as being mere infidels, which we can aſſign no other reaſon for, but from their being conſidered ſo by the Chineſe. This, however, is a falſe aſſertion: they believe in one Supreme Being, and ſeem to entertain wiſer notions than the inhabitants of many eaſtern countries. The Chineſe acknowledge, that they are not ſubject to cheat, thieve, or quarrel; but, on the contrary, that they practiſe all the duties of equity and mutual benevolence. They worſhip idols as in China, to whom they offer ſacrifices of hogs, rice, &c.

Their funeral ceremonies are very trifling, but the manner of treating the dead before interment is very ſingular. When a perſon dies, they lay him on a kind of ſcaffold made of bamboo, which they place over a ſlow fire for nine days; after which they wrap the corpſe in a mat, and lay it on a higher ſcaffold, covered with a pavilion made of ſhreds of ſilk, cloth, &c. Here it remains for two years, at the expiration of which, they dig a large hole in the ground, and bury it. Each of theſe ceremonies are accompanied with feaſting, muſic, dancing, &c.

The notions of humanity with which theſe people are poſſeſſed, and the impreſſion an object in diſtreſs ſtrikes on their mind, is diſplayed in one cuſtom, which is almoſt univerſal, namely, if a perſon is exceeding ill, or afflicted with any painful diſorder, which is not likely to be removed, they think it a kindneſs to diſpatch him.

The government of each town or borough is confined to itſelf. Three or four of the moſt antient, who are known to be men of integrity, are appointed as judges over the reſt, who determine all differences; and he who refuſes to ſubmit to the deciſion, is baniſhed the town, nor can he either return, or be admitted into any of the others, ſo that he is obliged to finiſh his days, without ever again participating of the natural enjoyments of ſociety.

The inhabitants here pay an annual tribute to the Chineſe, which conſiſts of certain quantities of grain, the tails and ſkins of ſtags, and other productions of the country. In order to gather this tribute, a perſon is appointed to each town, who learns the language of the natives, and diſcharges the office of interpreter between them and the mandarins of China. There were formerly twelve boroughs in the ſouthern part of the iſland that paid tribute to the Chineſe; but, from the tyrannic conduct of their interpreter, or gatherer of the tax, they revolted, drove the interpreter out of the town, and no longer continued to pay tribute to China.

Having ſaid thus much of the natives, we ſhall now give ſome account of the capital city on this iſland, which, with ſeveral other conſiderable towns, is in the poſſeſſion of the Chineſe.

The capital city here is called Tai-ouan-fou. It is large and populous, and carries on ſo extenſive a trade, that it is little inferior to ſome of the moſt opulent in China. It is plentifully ſupplied with all kinds of proviſions, either of its own product, or commodities brought from other countries, as rice, cotton, ſugar, wine, tobacco, and dried veniſon, the latter of which is greatly admired by the Chineſe, and conſidered as the moſt delicious food. They have likewiſe all kinds of fruits, medicinal herbs, roots, gums, &c. with plenty of linen, ſilk, and cotton of various ſorts.

The houſes are in general very ſmall, and are built of clay, covered with thatch. The ſtreets are long and ſpacious, and the buildings on each ſide have awnings, that join in ſuch a manner as to cover the ſtreet; but theſe are only uſed during the hot months, to keep off the exceſſive heat of the ſun. Some of the ſtreets are near three miles in length, and between 30 and 40 feet broad: theſe ſtreets are chiefly occupied by dealers, whoſe ſhops are furniſhed with all kinds of goods, ranged and diſplayed to the greateſt advantage. Theſe ſhops appear very brilliant, and many people walk in the ſtreets merely to gratify themſelves with the ſight of ſo great a variety of the richeſt commodities.

The city is not defended either by walls or fortifications; but it has a good garriſon of horſe and foot, conſiſting of 10,000 men, who are principally Tartars. Theſe are commanded by a lieutenant-general, two major-generals, and a number of inferior officers, who are at liberty to relinquiſh their ſituation after having ſerved three years, or ſooner, if occaſion ſhould require.

The harbour is tolerably good, and ſheltered from the winds; but the entrance to it is dangerous for ſhips of burthen, the bottom of it being rocky, and the water not above ten feet deep at the higheſt tides.

According to the moſt authentic hiſtorians, the iſland of Formoſa was firſt inhabited by the Japaneſe about the beginning of the laſt century. Theſe people were ſo pleaſed with the appearance of the country, that they built ſeveral ſmall towns, and ſoon ſettled a colony: however, they were but a ſhort time on the iſland before they were interrupted by the Dutch, a ſhip belonging to whom being accidentally forced into the harbour, the people landed on the iſland, in order to obtain refreſhments, and repair the damage the veſſel had ſuſtained by the ſtorm. Pleaſed with the apparent fertility of the country, and the wholeſomeneſs of the climate, they formed a plan of circumventing the Japaneſe, by taking the iſland into their own poſſeſſion. Fearful, however, of offending them, leſt it might be injurious to their trade, they were very cautious in what manner they proceeded; and though they were the moſt powerful, yet they were rather deſirous of obtaining their wiſhes by artful than violent meaſures. To effect this, they earneſtly intreated the Japaneſe, that they would permit them to build a houſe near the ſea ſide, which, they alledged, would be of the greateſt utility to them in their paſſage to and from Japan. This requeſt was refuſed, which produced a ſecond ſolicitation that met with equal ſucceſs. Unwilling, however, to give up any endeavours they could project, they again renewed their ſolicitations, and preſſed them to give conſent, aſſuring them that they deſired no more ground than what might be encompaſſed by the hide of an ox. The modeſty, as well as oddity, of this requeſt, had the wiſhed-for effect, and the Japaneſe at length gave their conſent.

The Dutch had now made an opening into their future intentions, and immediately diſcovered a piece of cunning little thought of by the Japaneſe. They got a large hide, which they cut into a number of ſlips, and, faſtening the whole together, covered a very extenſive piece of ground, on which, inſtead of a ſingle building, they erected ſeveral ſpacious habitations. The Japaneſe were at firſt greatly vexed at this ſtratagem, but, from the ſingularity of it, they were at length pacified; and were ſo far from either envying the Dutch, or being any way apprehenſive of danger from them, that they permitted them to do whatever they thought proper; and of this indulgence the Dutch were not deficient in taking the greateſt advantages, for they ſoon erected ſeveral ſtrong buildings, particularly a caſtle, which they called Zealand, ſituated on ſo advantageous a ſpot, that it was impoſſible for any ſhip to enter it, of whatever force, without being repulſed.

The Japaneſe, being either offended at the great progreſs the Dutch had made, or not finding the advantages they expected, ſoon quitted the iſland, and left the Dutch in ſole poſſeſſion of it; after which the latter erected other fortifications oppoſite to their new fort, and raiſed ſuch other defences, as made them complete maſters of the iſland.

The Dutch, however, continued here but a few years; for one of the Chineſe generals (a man of an enterprizing genius) being defeated by the Tartars, who were then at war with the Chineſe, fixed his views on Formoſa, formed a reſolution of ouſting the Dutch, and eſtabliſhing a new kingdom on the iſland. Accordingly he ſailed from China with a very conſiderable fleet, and arriving near the mouth of the harbour, he landed ſome of his men, and began to attack the fort of Zealand. The Dutch, not being apprehenſive of any danger, were ill provided to attack ſo powerful an enemy: they had only four ſhips in the harbour, and not above 20 men in the fort, excluſive of the natives; notwithſtanding which they made ſo forcible an oppoſition, that the ſiege laſted upwards of three months. The Chineſe general was ſo enraged in being thus diſappointed, that he at length had recourſe to a very deſperate effort, which had the deſired effect. He converted ſeveral of his veſſels into fire-ſhips, and the wind happening to be high and favourable, drove them into the harbour, when three of the Dutch ſhips were entirely deſtroyed. Thus ſituated, the Dutch could not make any farther reſiſtance, and the Chineſe general offering them liberty to depart with their effects in caſe they would ſurrender, they readily accepted the offer; and putting all their valuables on board the ſhip that was left, they departed, and left the Chineſe general ſole poſſeſſor of the iſland. The general immediately acknowledged ſubmiſſion to the emperor, and ſeveral other towns were ſoon built on different parts of the iſland, the inhabitants of which have ever ſince been ſubject to the government of China, and, as hath been before obſerved, teſtify their ſubmiſſion by an annual tribute.

HAYNAN, the other iſland to be noticed in this chapter, (the principal part of which alſo belongs to the Chineſe) is of conſiderable extent, and ſome of the towns are very populous. It is ſituated between 107 and 110 degrees eaſt longitude, and between 18 and 20 degrees north latitude. It is bounded on the eaſt by the Chineſe ſea; on the weſt by the coaſt of Cochin-China; on the north by part of the province of Quang-tong, to which it belongs; and on the ſouth by the channel of Paracel, which joins the eaſtern coaſt of Cochin-China. It is about 200 miles in length from eaſt to weſt, near 150 in breadth, and about 400 in circumference.

Its principal city is called Kiun-tcheou, and is ſo ſituated, that ſhips lie at anchor cloſe to its walls with the greateſt ſecurity. The ſtreets are very uniform, and ſome of them at leaſt a mile in length, but the houſes in general are low mean buildings.

Beſides the capital, there are ſeveral other conſiderable cities on the iſland, all of which are ſituated near the ſea-ſide, and ſubject to the juriſdiction of Kian-tcheou, which is governed by mandarins of two orders, namely, thoſe of learning, and thoſe of arms.

There is a fine port on the ſouthern part of the iſland, the bay of which is near 20 feet deep. There is alſo another very convenient port on the northern part, the entrance to which is defended by two ſmall forts, though the depth of water does not exceed 12 feet. Here the barks frequently come from Canton with various commodities, in exchange for which they take ſeveral kinds of minerals, the natural produce of the country; for in ſome parts of the iſland there are gold and ſilver mines, as alſo mines that produce the lapis-lazuli, which the natives of Canton uſe in painting the blue porcelain. Between the two forts that defend the entrance of the northern port, is a large plain, on which are ſeveral handſome Chineſe ſepulchres.

The climate of this iſland is in general very unhealthy, particularly the northern part, though the ſoil is tolerably fertile. The ſouthern and eaſtern parts are exceeding mountainous; but the vallies beneath are rich, and produce great plenty of rice. Here are likewiſe ſeveral ſorts of very valuable trees, particularly the roſe, or violet-tree, which is ſo fragrant in its ſcent, that it is purchaſed at a very high price for the ſole uſe of the emperor. There is alſo another tree little inferior to this; it produces a kind of liquid, which by the natives is called dragon's blood, and, if thrown into the fire, diffuſes a ſcent of the moſt agreeable nature.

Indigo grows very plentifully on this iſland, as alſo ſugar, tobacco, and cotton; and they have a great variety of the moſt delicious fruits.

The chief animals on this iſland are horſes, ſheep, cows, and hogs. On the mountains, and in the woods, are prodigious numbers of apes, ſome of which are very large, of a black colour, and the features of their faces ſo diſtinct, as to reſemble the human ſpecies with greater niceneſs than any others to be found in the univerſe; but theſe are very ſeldom ſeen; and though the natives have often endeavoured to catch them, yet they are ſo cunning and alert, that they have baffled every machination they could project.

Theſe apes appear to be of the ſame ſpecies with two ſent ſome years ago in a coaſting veſſel, as a preſent from a merchant of the rajah of the Carnatic dominions to the governor of Bombay, a particular deſcription of which is thus given by Mr. Groſe in his *Voyage to the Eaſt Indies*: "They were, ſays he, ſcarcely two feet high, walked erect, and had perfectly an human form. They were of a ſallow white, without any hair, except in thoſe parts that it is cuſtomary for mankind to have it. By their melancholy, they ſeemed to have a rational ſenſe of their captivity, and had many of the human actions. They made their bed very orderly in the cage in which they were ſent, and, on being viewed, would endeavour to conceal with their hands thoſe parts that modeſty forbids maniſeſting. The joints of their knees were not re-entering like thoſe of monkies, but ſaliant like thoſe of men; a circumſtance they have in common with the Oran-outangs in the eaſtern parts of India, particularly in Sumatra, Java, and the Spice Iſlands, of which theſe ſeem to be the diminutives, though with nearer approaches of reſemblance to the human ſpecies.

"But though the navigation from the Carnatic coaſt to Bombay is of a very ſhort run, of not above ſix or ſeven degrees, whether the ſea air did not agree with them, or that they could not brook their confinement, or that the captain had not properly conſulted their proviſion, the female ſickening firſt died, and the male giving all the demonſtrations of grief, ſeemed to take it to heart ſo, that he refuſed to eat, and in two days after followed her. The captain, on his return to Bombay, reporting this to the governor, was by him aſked, What he had done with the bodies? He ſaid, he had flung them overboard. Being further aſked, Why he did not keep them in ſpirits? he replied, that he did not think of it. On this the governor wrote afreſh to the merchant, deſiring him to procure another couple at any rate, as he ſhould grudge no expence to be maſter of ſuch a curioſity. The merchant's anſwer was, He would very willingly oblige him, but that he was afraid it would not be in his power: that theſe creatures came from a foreſt about 70 leagues up the country, where the inhabitants would ſometimes catch them on the ſkirts of it; but that they were ſo exquiſitely cunning and ſhy, that this ſcarcely happened once in a century."

This iſland alſo abounds with various kinds of game, particularly deer and hares; alſo a great plenty of birds, as partridges, woodcocks, ſnipes, turtle-doves, and moſt ſorts of water-fowl, all which are little inferior to thoſe in Europe. They have likewiſe moſt ſorts of fiſh in great abundance: among theſe is a little blue fiſh found among the rocks, which is ſo beautiful as to be eſteemed of greater value than the golden fiſh; but they will live only a few days out of their natural element.

The natives of this iſland are ſhort in ſtature, of a reddiſh complexion, and ſome of them greatly deformed. The men wear only a looſe garment, reaching from the waiſt to the knees: it is made of callico, and the colour is either a deep blue, or quite black. The women wear a garment made of the ſame ſtuff, though different in form: it ſomewhat reſembles a waiſtcoat, and reaches from the ſhoulders to the knees: and they are farther diſtinguiſhed from the men by ſtreaks made on their faces with indigo. Both ſexes braid their hair, and ornament their ears with rings; and their hats, which tie under the chin, are made of ſtraw or rattan.

Their chief weapons are bows and arrows, in the uſe of which they are not ſo expert as the inhabitants of Formoſa. They have alſo a kind of hanger faſtened with a girdle to their waiſt, which they generally uſe to clear the way in foreſts, or other woody places.

Theſe natives occupy the center part of the iſland, which is very mountainous; and here they live independent, being ſubject only to their own laws and modes of government. They are ſeldom ſeen by the Chineſe, except when they make an attempt to ſurprize any of the neighbouring villages. This, however, ſeldom happens,

pens, and when it does, they are naturally ſuch cowards, that half a dozen Chineſe will defeat at leaſt an hundred of them.

Many of them are in the ſervice of the Chineſe, who employ them to cultivate their lands, and take care of their cattle. Others of them are allowed to poſſeſs villages on the plain; and the principal part, as in Formoſa, pay an annual tribute to the emperor of China.

Between the iſland of Formoſa and the continent of China, are a number of ſmall iſlands called the Piſcadores, or Fiſher Iſlands, which are ſituated in 23 deg. north latitude. On the weſt ſide of one of theſe iſlands is a large town, with a fort defended by a garriſon conſiſting of 300 Tartars.

There is likewiſe a ſet of iſlands ſituated between Formoſa and Luconia. Theſe are called the Five Iſles, the northermoſt of which lies in 20 deg. 20 min. north latitude. The largeſt of theſe iſlands is uninhabited, on account of its being a barren country; but the others have ſeveral good towns in them, and are very populous.

The hills of theſe iſlands are rocky, but the vallies are very fertile, being well watered with running ſtreams. They produce plenty of pine-apples, plantains, bananas, ſugar-canes, cotton, pompions, and potatoes; and there are alſo great numbers of goats, oxen, and hogs.

The inhabitants of this iſland are of an olive complexion, and are ſhort in ſtature, with round faces, low foreheads, and thick eye-brows. They have black hair, which they cut ſo ſhort that it barely touches their ears. The men wear only a cloth about their middle, and have no covering on their heads. The women wear a ſhort petticoat made of coarſe callico, which reaches from the waiſt to the calves of their legs. Both ſexes wear rings in their ears, made of a metal reſembling gold, which they dig out of the mountains.

Their houſes are very ſmall, and conſiſt only of a few poſts bounded and covered with boughs of trees. The fire-place is at one end, and here they lay boards, on which they ſleep. The houſes are built in rows one above another, on the ſides of the rocks, and they aſcend to them by the help of ladders. There is a kind of ſtreet to each row of houſes, which runs parallel with the tops of the buildings in the row beneath.

Theſe people are naturally ingenious; they underſtand the uſe of iron, which they work into various forms, and build very neat boats, that reſemble thoſe with us called yawls. They have likewiſe ſome large veſſels, which they row with twelve or fourteen oars.

Their food conſiſts chiefly of vegetables; but they ſometimes make a diſh of locuſts, which at particular ſeaſons of the year come to devour their plants. They catch them with nets, and either broil them on the fire, or bake them in an earthern pan. Their chief drink is water; but they have a liquor that in taſte and colour reſembles Engliſh beer. This is called Baſhee, and gives name to one of theſe iſlands. It is made with ſugar canes, boiled and mixed with black-berries; after which, it is put into jars, and when it has worked five or ſix days, it becomes very fine, and is fit for uſe.

Their language bears no affinity either to the Chineſe or Malayan, but is peculiar to themſelves. The only weapons they uſe, are lances headed with iron: when they go on the mountains in purſuit of beaſts, they wear a kind of armour made of a buffalo's ſkin, which has ſleeves, and reaches down to the calves of the legs. It is wide at the bottom, but cloſe about the ſhoulders, and is of ſuch ſolid ſubſtance as hardly to be penetrated.

They are in general a very civil people, and will neither engage in quarrels among themſelves, or with ſtrangers. The men are chiefly employed in fiſhing, and the women in huſbandry. Each man is prohibited from having more than one wife, who treats him with great reſpect. The boys are brought up by their fathers to fiſhing, and the girls work with their mothers in the plantations, which are in vallies, where every perſon plants as much ground as is ſufficient to ſupply the neceſſities of the family. They have not any laws, neither have they occaſion for any; every family has one ſuperior, to whom the reſt are ſubſervient; and children behave with the greateſt reſpect to their parents. In ſhort, theſe people appear to enjoy real felicity, by ſeeking that happineſs in their own minds which is not to be found independent of ourſelves: they have no ambition, and therefore are not deſirous of leaving their own home to ſeek after imaginary baubles; they content themſelves with the ſituation in which Providence has placed them, and each ſucceeding day contributes to encreaſe their happineſs:

> If ſolid happineſs we prize,
> Within our breaſt this jewel lies;
>   And they are fools who roam;
> The world has nothing to beſtow,
> From our own ſelves our joys muſt flow,
>   And that dear hut our home.

CHAP. XXI.

3. The MARIAN, or LADRONE ISLANDS.

THESE iſlands, which are about twenty in number, belong to the Spaniards, and were firſt diſcovered in 1521. They obtained the name of Marian Iſlands, from Mary queen of Spain, who reigned at the time of their being firſt inhabited by her ſubjects. They are alſo known by the name of Thieves Iſlands, which epithet was given to them by Ferdinand Magellan, the firſt perſon who diſcovered them, on account of the continual robberies for ſome time committed by the natives.

The Ladrone iſlands lie about 600 leagues to the eaſt of Canton in China; 700 leagues eaſt from the Philippines, and 7300 weſt from Cape Corientes in America. The principal part of them have been for many years uninhabited, notwithſtanding they are all pleaſantly ſituated, and the ſoil in general is very fertile. The only one that can properly be ſaid to be now inhabited by the Spaniards is Guam, where a governor reſides, and where there is kept a very ſtrong garriſon. It is at this iſland, that the Manilla regiſter ſhip generally takes in freſh proviſions and waters, in her paſſage from Acapulco to the Philippines.

The iſlands of Tinian and Rota were once very populous; but the former is now quite uninhabited, and the latter contains only a few Indians, who are employed in cultivating rice for the inhabitants of Guam.

Guam is about 40 miles in length, and 90 miles in circumference, and the number of inhabitants are eſtimated at 4000; out of which it is ſuppoſed 1000 live in the city of San Ignatio de Agona, where the governor uſually reſides. It is pleaſantly ſituated, and affords a fine landſcape when viewed from the ſea. The ſoil being rather dry, it produces little rice; but they have ſeveral kinds of excellent fruit, particularly pine-apples, melons and oranges. They have likewiſe plenty of cocoas, yams, and a fruit about the ſize of an apple, which, when baked, is exceeding good, and is uſed inſtead of bread.

The natives of this iſland are ſtrong and well-ſhaped, but of an olive complexion; they have thick lips, a long viſage, and a ſtern countenance: they wear long black hair, anoint themſelves with the oil of the cocoa-nut, and paint their teeth with red and black colours. Their houſes are chiefly built of ſtone and timber, and the tops of them are covered with tiles. Their food chiefly conſiſts of cocoa-nuts, bananas, fowls, fiſh, and pork; the latter of which is peculiarly ſweet in its taſte, the hogs being principally fed with cocoa-nuts, which grow here in the greateſt abundance.

The indigo plant grows wild in many parts of theſe iſlands, as do ſeveral other articles, which would be very valuable if properly cultivated; but as the other iſlands are uninhabited, and are too remote, ſo the Spaniards indulge their natural indolence by not taking any notice of them.

The natives of Guam, who are Indians, formerly uſed ſlings and lances as weapons of defence; but they have for ſome years been reſtrained from exerciſing the latter, inſtead of which, they uſe pieces of clay, made of an oval form, and baked ſo hard as to be little inferior in ſubſtance to ſtone. They throw theſe with great dexterity, and ſeldom miſs the object. Some of theſe pieces or balls are ſo large, and thrown with ſuch force, that they will kill a man, though at a conſiderable diſtance.

Notwithſtanding they are an unpoliſhed people, yet they are far from being deficient in capacity; and in ſome things have diſcovered great abilities in mechanical invention, particularly in the conſtruction of their boats, which are ſaid to be capable of running ſeven leagues an hour. Theſe boats, which are the only veſſels that have been here uſed for many years, are thus deſcribed in Commodore Anſon's voyage round the world: "The head and ſtern of the proa are exactly alike, but her two ſides are very different. That intended to be always the lee-ſide being flat, whilſt the windward ſide is built rounding in the manner of other veſſels; but as her ſmall breadth, and the ſtrait run of her leeward ſide would infallibly make her overſet, a frame is laid out from her to windward, to the end of which is faſtened a hollow log, formed like a ſmall boat. The weight of the frame is deſigned to balance the proa, and the ſmall boat, which is always in the water, to prevent her overſetting to windward. In ſhort, the body of the proa is formed of two pieces joined endways, and faſtened together with bark; for no iron is uſed in her conſtruction. She is about two inches thick at the bottom, which at the gunwale is reduced to leſs than one. The proa generally carries ſix or ſeven Indians, two of whom are placed in the head and ſtern, who ſteer the veſſel alternately with a paddle, according to the tack ſhe goes on, he in the ſtern being the ſteerſman. The other Indians are employed in baling out the water, which ſhe accidentally ſhips, or in ſetting and the trimming the ſails. Theſe veſſels ſail moſt excellently on a wind, and with either end foremoſt run from one of theſe iſlands to the other and back again only by ſhifting the ſail, without ever putting about; and by their ſmall breadth and the flatneſs of their lee-ſide, are capable of lying much nearer the wind than any other veſſel hitherto known."

The natives of Guam are not in friendſhip with the Spaniards, for which reaſon the latter always keep here three companies of foot ſoldiers; they have likewiſe two ſmall caſtles, each mounting only five guns; and on an eminence near the ſea is a ſmall battery, conſiſting of five pieces of cannon.

The other iſlands here, though uninhabited, afford a great plenty of proviſions; but neither of them have any commodious harbour.

Tinian, which is a very beautiful iſland, is ſituated in 16 degrees north latitude, and from its delightful appearance, is called by the Spaniards, Buenaviſta. It is about twelve miles in length, and ſix in breadth; and is occaſionally viſited by the natives of Guam, who ſail there in their proas, and bring from thence ſome of its moſt valuable productions.

Though this iſland is uninhabited, yet it is one of the moſt delightful ſpots in the univerſe. It is divided into hills and dales, both of which are beautifully diverſified with woods and lawns. The woods conſiſt of tall trees, whoſe ſpreading branches yield the moſt delicious fruits; and the lawns, which are in general very broad, are covered with a fine trefoil, intermixed with a variety of the moſt fragrant flowers. Among the fruits is one of a peculiar nature, called Rhyma, and uſed by the natives of Guam inſtead of bread. This fruit is particularly deſcribed by the writer of Anſon's voyage. He ſays, "It grows upon a pretty lofty tree, which near the top divides into large and ſpreading branches: the leaves, which are generally from a foot to eighteen inches in length, are of a remarkable deep green, and notched about the edges. The fruit, which is found indifferently on all parts of the branches, is rather of an oval form than round, it is covered with a rough rind, is uſually ſeven or eight inches long, and each of them grows ſingly. It is moſt proper to be uſed when green, but it muſt be full grown; and being roaſted in the embers has ſome diſtant reſemblance in taſte to the bottom of an artichoke, and, like that, is of a ſoft and ſpongy nature. As it ripens, it becomes ſofter, turns yellow, and has a luſcious taſte, with an agreeable ſmell, not unlike a ripe peach: however, it is then eſteemed unwholeſome, and is ſaid to produce fluxes." This excellent and uſeful fruit is in ſeaſon eight months in the year, and grows to a more conſiderable ſize than in any of the neighbouring iſlands.

Here are alſo many other vegetablesof a very uſeful nature, as ſcurvy-graſs, ſorrel, mint, dandelion, creeping purſelain and water-melons; all of which are efficacious for many diſorders, particularly thoſe of a ſcorbutic nature.

This iſland likewiſe abounds with cattle, and in the woods are great plenty of different ſorts of poultry. The cattle are ſo numerous, that it is no uncommon thing to ſee ſome hundreds of them grazing together; which, when the iſland is viewed from the ſea, greatly enhances the beauties of the proſpect. The fleſh of theſe animals is well taſted, and very eaſy of digeſtion. The poultry is alſo exceeding good, and very readily obtained. They are in general large, and can hardly fly an hundred yards at a time, ſo that they are frequently caught by being run down, which is the better effected from the openings of the woods, that in ſome parts are very conſiderable.

Near the center of the iſland are two large pieces of water, which are well ſtocked with plenty of wild fowl, as ducks, teal, curlews, and a bird called the whiſtling plover. The natives of Guam catch theſe with ſnares, which are ingeniouſly projected, and this is the only method whereby they can obtain them, as they are reſtrained from the uſe of fire arms.

The only inconveniences that attend this iſland, ariſe from the great number of muſquetos, and other ſpecies of inſects, which, if they happen to fix on the ſkin, will produce an immediate inflammation, and if proper remedies are not ſoon applied, will be productive of the moſt fatal conſequences. There are likewiſe ſome ſcorpions and centipedes; but theſe are ſo few, that they are ſeldom ſeen.

This iſland, as before obſerved, was once exceeding populous, being ſaid to have contained at leaſt 30,000 inhabitants. It was in this ſituation about the beginning of the preſent century, when a dreadful mortality raging among the inhabitants, prodigious numbers of them died; and the mortality raging with equal violence in the iſlands of Rota and Guam; the Spaniards obliged thoſe that remained at Tinian to remove to Guam, in order to make good the deficiency by the number of ſouls that had periſhed in that iſland; ſince which time Tinian has been totally uninhabited.

That Tinian was one a populace place is evident from the ruins of buildings ſtill to be ſeen, many of which are of a very particular form. They generally conſiſt of two rows of pyramidical pillars at about twelve feet diſtance, each pillar in the rows being about ſix feet aſunder. The pillars are compoſed of ſand and ſtone cemented together: they are about thirteen feet high, and almoſt five feet ſquare at the baſe: the top of each is crowned with a ſemi-globe, which is made of the ſame compoſition as the pillars, and is quite ſolid. The

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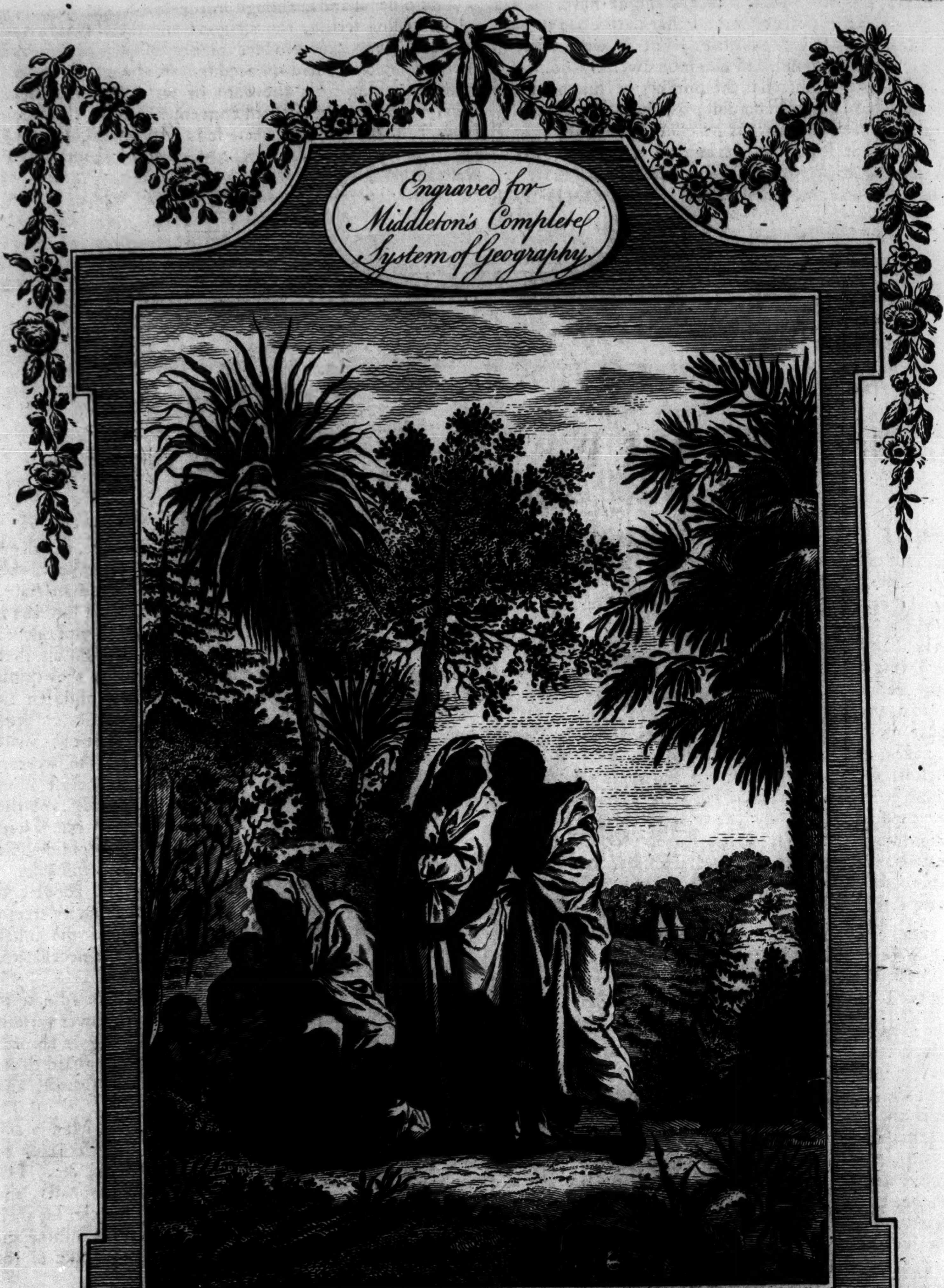
Engraved for Middleton's Complete System of Geography

MEN and WOMEN of St. JOHN *(one of the Phillippine Islands) in their respective Habits.*

natives of Guam ſay, theſe are the remains of buildings once ſet apart for thoſe who had engaged to preſerve ſome religious vow. This, indeed, might have been the caſe, as inſtitutions of a monaſtic nature are to be met with in moſt Pagan countries; but if we ſuppoſe them only to be the remains of common dwelling-houſes, it is a convincing proof that the number of inhabitants here muſt have been conſiderable, as there are many of theſe ruins diſperſed in various parts of the iſland.

The iſland of Rota has not any thing in it that demands particular attention. Its chief produce is rice, which is cultivated by a few Indians, who live there undiſturbed, but are ſubject to the Spaniſh governor that reſides at Guam.

The other iſlands, though uninhabited, are in general exceeding fertile, the air good and the climate temperate. They alſo produce plenty of proviſions; but they are ſeldom viſited on account of the great inconvenience ariſing from the want of water for anchorage. That which has the greateſt convenience in this particular is Tinian; but even there it is very unſafe, particularly from June to October, which is the ſeaſon of the weſtern monſoons.

CHAP. XXII.

4. The PHILIPPINE ISLANDS.

THE Philippine Iſlands, which are about 1100 in number, lie from 5 to 19 deg. north lat. and from the 114th to the 130th deg. of eaſt long. being ſituated in the Pacific Ocean, 300 miles to the ſouth-eaſt of China.

Theſe iſlands, in general, profuſely abound with every delicacy that could glut the moſt luxurious appetite; and the ſoil is inconceivably fertile, but the exceſſive heat from their vicinity to the line, the innumerable noxious inſects, and venemous reptiles; the dreadful earthquakes, the frequent eruptions from many of their mountains, which are volcanoes; the great number of poiſonous herbs and flowers, from which the moſt pernicious vapours exhale, and the terrrible ſtorms of thunder, lightning, and rain, which ſpread ſhocking devaſtations around, combine to render them neither ſafe nor deſirable. In fine, this cluſter of iſlands reſembles a fair perſon with a foul temper.

Beauties can thus enchanting ſmiles impart,
While ſecret malice lurks within the heart;
Till loſt in tears, the hapleſs lover drowns,
Martyr'd by falſehoods, ſacrific'd by frowns.

The principal of theſe iſlands are,

1. **LUCONIA** or **MANILA**. This iſland is the largeſt of the Philippines, being near 400 miles in length and above 180 in breadth; it is ſituated in 15 deg. north lat. is deemed more healthy than any other of the Philippines; has many mountains which contain gold, fertile plains, fine paſtures, and ſprings of the moſt excellent water in the univerſe. It produces buffaloes, cows, ſheep, hogs, goats, horſes, fruit, &c.

The city of Manila lies upon an excellent bay, which is circular, and near 90 miles in circumference; the port is of courſe remarkably good, and well ſituated for the Chineſe and Eaſt-India trade. It contains about 3000 inhabitants; and during the late war, was, in 1762, taken by Admiral Corniſh and Sir William Draper. It was, however, ſtipulated to be ranſomed: but the ranſom money hath never yet been entirely diſcharged. It is a handſome city, containing ſeveral ſpacious ſtreets, good houſes, elegant churches, decent convents, and tolerable colleges: the ſeat of the Spaniſh government is here. The prieſts take infinite pains to make converts to the Romiſh faith, and have been pretty ſucceſsful in their endeavours. The Indians pay a pole-tax; and a conſiderable ſum of money is annually allowed for the ſupport of female orphans, born of Spaniſh and Indian parents.

2. St. John lies between ſeven and eight deg. north lat. is above 110 miles in length, and about 70 miles in breadth where broadeſt. The ſoil is fertile, but with the other iſlands it partakes of the general inconveniences before recited. The inhabitants are good-natured and humane, but exceedingly ignorant; their marriage ceremony is nothing more than putting earth upon the head of the woman, in token of her ſubordinate ſtate, and the neceſſity of implicit obedience to her huſband; they call themſelves Chriſtians, but their notions of Chriſtianity are ſo few, that they fancy baptiſm all that is neceſſary; previous to baptiſm, however, they think it indiſpenſably requiſite to immerſe their children in water. They wear only a looſe robe of cotton or callico, which hangs to their feet; the men throw it over their ſhoulders and wrap it round their waiſts, the women cover their heads with it like a hood, and cloſe it at their breaſts; but the men go bare headed, and the children naked. In this iſland there is only one town, which is erected upon poſts, but it is both inconſiderable and mean, and the furniture of the houſes deſpicable.

3. Mindanao is 180 miles in length, and about 130 in breadth; the hills are ſtony but produce many trees; the vallies are fertile and well watered, and the inhabitants are plentifully ſupplied with all the neceſſaries, and many of the luxuries of life.

This iſland is governed by a ſultan, ſubordinate to whom are ſeveral petty ſovereigns, who rule over various diſtricts. The above monarch, when he goes abroad, is carried in a palanquin, and has a ſtrong guard to attend him, who are armed with lances, ſwords, and bayonets.

The natives of Mindanao trade chiefly to Manila and Borneo; and the Dutch come from the Moluccas to purchaſe of them rice, tobacco, bees-wax, &c. The common people are always boaſting of their honeſty, and practiſing roguery; they ſteal whatever they can lay their hands on; and the magiſtrates inſtead of puniſhing the delinquents will protect them in order to partake of the booty.

The inhabitants of the various diſtricts, or ſubjects of the ſeveral petty kings, ſpeak a different language, but have a general reſemblance in perſons and features; they are ſhort of ſtature, have tawny complexions, ſmall eyes, little noſes, wide mouths, thin lips, black teeth, and lank hair; they are ingenious, yet indolent; active, yet lazy; and good-humoured, though revengeful. They live on the fleſh of buffaloes, moſt kinds of fowls, all ſorts of fiſh that their ſeas and rivers afford, rice and ſago. They are, however, but ſlovenly in their cookery, and eat without either knives, forks, or ſpoons.

The Spaniards had formerly ſome ſettlements in this iſland, but were driven from hence by the natives, who are ever ſince extremely jealous of any foreigners making any ſettlements among them.

The inhabitants in general are Mahometans; thoſe who reſide in the interior parts of the country are called Hilanoons, and poſſeſs ſeveral gold mines. The people of the north-weſt part of the iſland are the moſt ſavage; and in making war neither give or take quarter; they allow of polygamy; and are ſubject to fluxes, agues, cholics, and the ſcurvy.

The city of Mindanao, which is the capital of the whole iſland, is ſituated on the ſouth ſide of the iſland, in 6 deg. 20 min. north lat. and 123 deg. 15 min. eaſt long. It is watered by a ſmall river that will not admit of ſhips of any conſiderable burden, and thoſe that do come up to the city are greatly in danger of having their bottoms deſtroyed by worms, which abound in that river, unleſs they are well ſheathed. The city is ſquare, being about a mile each way, the houſes are built upon poſts, near 20 feet high, with ladders to aſcend to them, according to the uſual faſhion of building in the Philippine Iſlands; they conſiſt of but one floor, but are divided by partitions into many apartments. The ſultan's palace is ſupported by 150 wooden pillars, or rather poſts, and is much higher than any other houſe in the city, having iron cannon in the hall, and a broad fixed ſtair-caſe to aſcend to it. The Malayan, as well as the language proper to the iſland, is ſpoken in this city. All the floors of the houſes are matted, upon which the people ſit croſs-legged; and the principal trades are ſhip-builders, goldſmiths, and blackſmiths.

4. Bohol is ſituated to the north of Mindanao, being about 120 miles in circumference; it produces cattle, fiſh, roots, rice, and gold.

5. Layte is about 270 miles in circumference, and is ſituated about 20 leagues north of Mindanao; a chain of mountains runs through the middle, and occaſions ſuch a ſingular variety in the climate, that while the northern ſide is benumbed with the chilling blaſts of winter, the ſouthern parts are cheared with the genial warmth of ſummer. The ſoil is in general fertile, and the people tolerably civilized.

6. Paragon, by ſome called Little Borneo, lies between 9 and 11 deg. north lat. and 114 and 118 deg. eaſt long. and is the remoteſt of the Philippine iſlands to the ſouth-weſt; it is 240 miles in length, and 60 in breadth; different parts of it have different maſters; the interior diſtricts belong to the native Indians, the north-eaſt parts to the Spaniards, and the ſouth-weſt to the ſovereign of Borneo. The Indian inhabitants are Mahometans, and poſſeſs the moſt military ſpirit of any people who are natives of the Philippines. It produces prodigious large figs, a ſmaller ſort, which is ſuperior, and plenty of rice. Three inconſiderable iſlands, called Calamines, lie to the north and north-eaſt of Paragon, which are remarkable for nothing but producing the edible birds neſt.

7. Mindora is about 60 miles long, and 36 broad, and extends from 12 to 13 deg. north lat. and from 119 to 120 eaſt long. It produces gold and pepper, and is divided from Luconia by the ſtreights of Mindora.

8. Philippina was the firſt that was diſcovered of this cluſter of iſlands, and conſequently gave name to the reſt. It lies between 12 deg. and 14 deg. 30 min. north lat. and is the moſt fertile and pleaſant of all the Philippines, exhibiting a ſcene of perpetual verdure; for here the ſun, which is powerful, without being diſagreeable,

——" Wakes the flowers that ſleep within the earth,
" And calls the fragrant infants out to birth:
" The fragrant infants paint th' enamel'd vales,
" And native incenſe loads the balmy gales;
" The balmy gales, the fragrancy convey
" To heaven, and to their gods an offering pay.

9. Sebu, ſouthweſt of Layte, is 60 miles long, and 38 broad; on the eaſt ſide of it is the town of Nombre de Dios. The Spaniſh ſtandard was firſt ſet up here by Magellan, the primitive circumnavigator of the world, who was afterwards murdered in this iſland by the natives. The town of Nombre de Dios is guarded by a conſiderable garriſon, defended by a ſtrong fort, and has a good haven; the iſland produces cotton, bees-wax, garlick, onions, and the plant abaca, of which cordage and packthread are made.

10. Panay lies between 10 and 11 deg. north lat. and 120 and 121 eaſt long. and is about 300 miles in circumference, and has the name of being the moſt populous of all the Philippines: it is watered by many rivers, and is exceeding fruitful, particularly in rice, of which it produces about 100,000 buſhels annually above what the natives conſume. Almoſt adjoining to this is the little iſland Imavas, which is remarkable for nothing but producing a conſiderable quantity of ſarſaperilla.

11. Negroes Iſland lies between 9 and 11 deg. north lat. and is about 300 miles in circumference. The natives are the blackeſt of any of the inhabitants of the Philippines, from which circumſtance the iſland is called Negroes Iſland. Bees-wax and cocoa-nuts are the only produce of the place: the bees are remarkably fine and large, and the people uncommonly ſkillful in managing them; but, in other reſpects, the natives are rude, brutiſh, and ignorant, which has given riſe to this proverbial expreſſion, *Negroes Iſland is inhabited by blacks and bees, but the winged natives are wiſer and better governed than the walking natives.* Indeed, the prudence, decorum, and various regulations of theſe ſagacious little inſects, are truly aſtoniſhing.

" Of all the race of animals alone,
" The bees have common cities of their own,
" And common ſons; beneath one law they live,
" And with one common ſtock their traffic drive;
" Each has a certain home, a ſev'ral ſtall,
" All is the ſtates, the ſtate provides for all;
" Mindful of coming cold they ſhare the pain,
" And hoard, for winter's uſe, the ſummer's gain.
" Some o'er the public magazines preſide,
" And ſome are ſent new forage to provide;
" All with united force combine to drive
" The lazy drones from the laborious hive;
" Their toil is common, common is their ſleep;
" They ſhake their wings when morn begins to peep,
" Ruſh through the city gates without delay,
" Nor ends their work but with declining day."

12. Xolo is the moſt ſouth-weſterly of all the Philippines; and is governed by a ſovereign prince of its own: it produces great quantities of rice and elephants teeth, and indeed is the only iſland, among the Philippines, in which elephants are bred. The air in this iſland is tolerable, being refreſhed by frequent rains; the ſea yields pearls, and great quantities of ambergris are found upon the ſhores; the ſoil is fertile in fruits, rice, and pepper; and numerous herds of cattle graze in the paſtures.

13. Maſbate lies to the weſtward of Tandaya, is 90 miles in circumference, and abounds in gold, civit, bees-wax and ſalt.

To ſpeak of theſe iſlands in a general ſenſe, it muſt be allowed that they are extremely rich, and might be rendered as ſerviceable to Spain as their American colonies; but either through the ignorance of the Spaniſh miniſtry, or the neglect of the court of Spain, they have hitherto been rather a burthen than a benefit. That they might be a ſource of great wealth to the poſſeſſors will appear evident to thoſe who conſider that they produce great quantities of gold, and other metals, pearls, ambergris, loadſtones, ivory, bees-wax, an excellent fruit called tanter, of which a moſt delicious pickle is made; mangoes, durians, oranges, larger and better than thoſe of Europe; lemons, both ſour and ſweet; palm-trees, of which there are 40 ſpecies, the principal being the ſago; tamarinds, plantains, bananas, caſſia-tree, ebony; moſt of the common timber trees, ſugar canes, tobacco, indigo; odoriferous and medicinal herbs; admirable flowers; moſt culinary vegetables, particularly potatoes, &c.

Providence hath kindly placed a ſingular ſpecies of cane-trees about the mountains of theſe iſlands, which being cut yield water in great plenty. Theſe canes afford great relief and refreſhment to the natives, who would otherwiſe be parched with thirſt, as no running ſtreams or ſprings are found in any of the mountains where they grow. So wiſe and bountiful is Providence in all his diſpenſations.

“ The holy pow'r, that cloths the ſenſeleſs earth
“ With woods, with fruits, with flowers, and verdant plains,
“ Whoſe bounteous hands feed the whole brute creation,
“ Knows all our wants, and has enough to give us.”

They have one plant that has all the properties of, and is uſed as a ſubſtitute for, opium; of this the natives are very fond, and frequently intoxicate themſelves with it.

The camondog-tree is of ſuch a poiſonous nature, that inſtant death ſeizes any living creature who taſtes either its fruit or leaves: it ſuffers no verdure to grow beneath its ſhade, and if tranſplanted, poiſons all vegetables that are near it, except a ſhrub, which is an antidote to it. The natives make an inciſion in this tree, from whence a liquor flows, into which they dip the points of their arrows and darts in order to poiſon them; after which, a wound received from any of thoſe weapons proves mortal. Beſides this tree, there are many poiſonous herbs and flowers, as we have already obſerved, whoſe effluvia has very dreadful effects. But the wiſe Creator has furniſhed all theſe iſlands with ſhrubs and herbs that are antidotes to thoſe of a poiſonous nature, and prevent their baleful effects, if properly uſed; of theſe, the moſt particular is a plant that bears ſome reſemblance to ivy, the fruit of which, when pounded into a powder, and taken in any kind of drink, is a moſt powerful anti-poiſon, and conſequently much valued by all who inhabit theſe iſlands.

The Philippines likewiſe abound in cattle of all kinds, wild beaſts, whoſe fleſh and ſkins are valuable articles; horſes, ſheep, civet cats, game fowls, fiſh, &c.

The alligators are very dangerous; and the ignana, a kind of land alligator, does a great deal of miſchief. Here are abundance of ſnakes, ſcorpions, centipedes, &c. The peacocks, parrots, cocatoes, and turtle doves are very beautiful; the xolo bird eats like a turkey, the camboxa is a well taſted fowl peculiar to theſe iſlands; and they have another kind of fowl, whoſe fleſh and bones are quite black, they are nevertheleſs delicious food. The herrero, or carpenter, is a fine large green bird. It is called carpenter becauſe its beak is ſo hard, that it digs a hole in the trunk, or ſome large branch of a tree, in order to build its neſt.

A ſea-fowl, called the tavan, lays its eggs in the ſand to be hatched by the heat of the ſun; the valuable birds that build the edible neſts are called ſalignaro, and are very numerous in theſe iſlands.

The monkies and baboons found here are very ſagacious; during the ſeaſon, when there is no fruit to be got, they go down to the ſea-ſide to catch oyſters; that the fiſh may not pinch their paws, they put a ſtone between the ſhells to prevent their ſhutting cloſe.

The inhabitants of theſe iſlands in general are compoſed of native blacks, and tawnies; Chineſe, or the poſterity of Chineſe, who have long ſettled among them; Malayans, Portugueſe, Spaniards, other Europeans, and a mongrel breed from the whole; the make, features, complections and manners of the people conſequently vary from each other.

The blacks have long hair, and are as exactly proportioned and well favoured as any of their colour; ſome of them dreſs after the Spaniſh faſhion, but others have only a cloth round their waiſts; they are all fond of any thing that glitters: the women tie up their hair, and decorate it with jewels, if they can get them, but if not, they ſubſtitute glaſs beads in their room, not to loſe the opportunity of being fine: they likewiſe adorn themſelves with bracelets on their arms and legs, pendants in their ears, and rings on their fingers; and ſome of them paint their faces and bodies. The Chineſe, Spaniards, Portugueſe, and Malayans, dreſs accoring to the manner of their reſpective countries.

The food of the natives is rice, fiſh, and fruit, but very little fleſh; they drink water, palm wine, and ſpirits diſtilled from cocoa and palm-trees. The Spaniards, however, live luxuriouſly, eating fleſh at noon, and fiſh at night, and indulging themſelves with all manner of Aſiatic delicacies; Spaniards, as well as natives ſmoke tobacco, but the latter only chew betel and areca.

Their amuſements are ſwimming, bathing, dancing, muſic, and dramatic performances; their weapons are bows, arrows, lances, daggers, and darts; and they defend themſelves with helmets, ſhields, and breaſtplates.

Among ſome of the Indian nations polygamy is permitted, but in others it is not allowed, except in caſes of barrenneſs; they admit of divorces, which frequently happen; the huſband buys the wife from her father, or neareſt relation; a beaſt is ſacrificed, an entertainment made of the fleſh, and the bride and bridegroom having eat together from the ſame trencher, are deemed lawfully married.

Children are either named after herbs or flowers, or from ſome accidental circumſtance that occurs at the time of their birth; but as ſoon as they marry they chuſe new names, and their parents are obliged to make uſe of their old ones.

The dead are waſhed and perfumed, wrapped in ſilk, and put in a cloſe coffin, near which a cheſt is placed that contains the arms of a man, or domeſtic utenſils of a woman; mourners are hired to aſſiſt in making a diſmal noiſe; but as ſoon as the body is buried, an entertainment is made, and all is converted to mirth and feſtivity. In general they mourn in black garments, and ſhave their heads and eyes-brows. They are all exceedingly ſuperſtitious, profeſs the moſt groſs idolatry, and their religious tenets are a jumble of ideas ridiculouſly abſurd.

The Caroline or New Philippine Iſlands, are but very imperfectly known; the only accounts we have of them are thoſe written by two prieſts, viz. Father Clan and Father Gobien, which were compoſed at Manila, and ſaid to be founded on a deſcription of them given by ſome of the natives, who were driven by ſtreſs of weather upon the iſland of Tandaya, in the year 1696; theſe accounts, which place thoſe iſlands between 6 and 12 deg. north lat. and 127 and 138 deg. eaſt long. were publiſhed in the Philoſophical Tranſactions; they are nevertheleſs deemed fabulous by many, and the more ſo, as they contradict each other: one of the miſſionaries making them 32 and the other 87 in number.

Thoſe gentlemen from their hear-ſay intelligence, however, inform us, that they are exceeding populous, and governed by a king, who reſides in one of them, named Lamaree; that the natives reſemble the Malayans, go almoſt naked, paint their bodies, ſpeak a language ſomewhat like the Arabic; are without any form of worſhip, make no ſet meals, live temperately, &c. They have a few fowls, plenty of fiſh, and fertile lands, but they are without quadrupeds of any kind; the women adorn themſelves with necklaces, bracelets, and rings, all made of tortoiſe-ſhell: but, to conclude, theſe writers both agree in the ſame inconſiſtences, viz. after informing us they are of ſo placid a diſpoſition that no quarrel ever happens among them, and war is totally unknown; they proceed to deſcribe their weapons, and to let us know that they take a great deal of pains to make what muſt prove uſeleſs incumbrances, as they have no foes to fight, quarrels to decide, beaſts to hunt, or game to kill.

CHAP. XXIII.

5. The CELEBES, or Iſland of MACASSAR.

THIS is a very extenſive and populous country, containing, beſides the city of Macaſſar, which alſo gives name to the iſland, many good towns well inhabited. It is divided from Borneo by the ſtreights of Macaſſar, as it is by the ocean from the Molucca Iſlands, on the eaſt, and the Philippines on the north. Its extent from north to ſouth is upwards of 300 miles, and in the broadeſt part it is near 240. It is divided into ſix petty kingdoms or provinces, the principal of which are, Celebes on the north-weſt, and Macaſſar, which takes in all the ſouthern part of the iſland. As all the other provinces are ſubject to theſe two, the iſland is ſometimes called by the name of one, and ſometimes by the other.

The climate is both hot and moiſt, and therefore unhealthy, except at the time of the northern monſoons. The weſtern part lies low and flat, but the ſouthern part is very high. In the rivers here is found gold duſt, which is waſhed down in the ſands from the neighbouring hills by the great torrents of water that ſometimes fall after exceſſive rains.

This country produces great plenty of various kinds of vegetables, which are all excellent in their qualities; the rice in particular is ſaid to be much ſuperior to that cultivated in any other part of the Indies. Their fruits and flowers are much the ſame as thoſe in the Philippines. They have pepper, ſugar, betel and arek, with the beſt cotton and opium; and their cattle are much larger and finer than any to be met with in other eaſtern countries. Their oxen and buffaloes are uſed only for draught, and they have very ſmall horſes for riding; but the natives uſe no other ſaddle than a painted cloth, without ſtirrups or bridle, having only a cord faſtened to a bit made of wood. Theſe horſes have a very hardy hoof, and are never ſhod.

In the woods and foreſts are prodigious numbers of monkies and baboons, which are ſo large, and go together in ſuch conſiderable bodies, that they are very dangerous to travellers. They are of different colours, ſome of them being quite black, ſome of a ſtraw colour, and others white; the latter of which are in general as large as a maſtiff, and much more miſchievous than the others. Some of them have long tails, and walk on all fours; and others are without tails, and walk upright, uſing their fore feet as hands, and in their actions greatly reſembling the human ſpecies. Their going in ſuch prodigious numbers together ſecures them from the more powerful beaſts of the foreſt; but they have one enemy by whom they are ſometimes conquered, namely, ſerpents, which are here of a moſt extraordinary ſize, and have ſuch agility and ſtrength, that they will purſue them to the tops of trees, and frequently deſtroy them.

There is but one large river in the iſland, and this is dangerous by reaſon of its being greatly infeſted by crocodiles. It runs from north to ſouth into the bay of Macaſſar, where it is about half a league broad, and waſhes the walls of the city of that name: its channel is deep enough in ſome places to admit the largeſt veſſels; but in others it is very ſhallow.

The natives of this iſland are rather ſhort in ſtature, and of a light olive complexion: they are particularly fond of having flat noſes, inſomuch that they practiſe methods in their infancy to obtain that diſtinguiſhed form with as much labour and attention as the Chineſe ladies do to acquire ſmall feet. Neither men or women wear any covering on their heads; but their hair, which is of a fine ſhining black, is ingeniouſly tied up, and from it hang curls that lay gracefully on the neck and ſhoulders. The men ornament their hair with jewels, but the women do not; the latter only wear a gold chain round their necks. Both ſexes, however, dye their nails red, and their teeth either black or red.

The dreſs of the lower ſort of people conſiſts in a looſe garment made of cotton, which reaches below the knees; but none of them wear either ſhoes or ſtockings. The women have a long garment made of muſlin, with ſtrait ſleeves that button at the wriſts, beſides which they wear a kind of drawers made of cotton, that are faſtened round the waiſt, and reach to the ancles. The garments of the better ſort are made of ſcarlet cloth, or brocaded ſilk, with large buttons of ſolid gold. They have likewiſe a very handſome ſaſh made of ſilk, and embroidered, which contains their dagger and purſe.

The diet of the common people conſiſts principally of rice, herbs, roots, and fiſh; and their uſual drink is water or tea: the better ſort eat fleſh and poultry, the former being generally beef or kid, which are both exceeding fine; and they drink tea, coffee, and chocolate, the latter of which they get from the Spaniards in the Philippine Iſlands: they alſo uſe palm wine, arrack, and other ſpirituous liquors. They have but two meals a day, one in the morning, and the other about ſunſet, the latter of which is the principal; in the intermediate ſpace they refreſh themſelves by chewing betel and areka, or ſmoaking tobacco intermixed with opium. They ſit croſs-legged on the floor at their meals, and have very low tables for their proviſions, which are ſet on them in plates or diſhes made of wood; but they uſe neither knives or ſpoons.

Their houſes are ſmall but very neat, and are chiefly built of ebony, and other wood of variegated colours. They have but little furniture, except the neceſſary utenſils for dreſſing their proviſions; but what they have is always kept exceeding clean; and to prevent the houſe being made filthy, they have veſſels to ſpit in when they chew betel or ſmoak tobacco.

The men are in general very robuſt, and naturally ſo courageous, that they are eſteemed the beſt ſoldiers in India; for which reaſon they are frequently hired into the ſervice of other princes, in the ſame manner as the Swiſs are in Europe. Their arms are ſabres and daggers, the latter of which they often infect with poiſon; and they have trunks, from whence they blow poiſoned darts: theſe darts are pointed with the tooth of a fiſh dipped in the venomous juice of certain drugs that grow in the country, and it is ſaid they will ſtrike a mark with them at near 100 yards diſtance.

The natives of this iſland were the laſt enſlaved by the Dutch, who, however, could not effect a conqueſt till after a very long and expenſive war, in which were employed almoſt all the force they had at that time in India. The Dutch firſt joined the natives to oppoſe the Portugueſe, who made an attempt to ſubdue this iſland; but the latter being ſoon conquered, the Dutch immediately took ſole poſſeſſion of it, and have preſerved an abſolute dominion over it ever ſince.

The reaſon why the Portugueſe, and the Dutch after them, endeavoured to ſubdue this iſland, aroſe from its being ſituated near the Molucca and Banda Iſlands, which produce ſuch great plenty of cloves and nutmegs, the poſſeſſion of which they could not have ſecured without being maſters of this iſland.

Theſe enſlaved natives, if well uſed, are in their diſpoſition loving and faithful; but if ill treated, they will not be ſatisfied till they have had revenge on the party by whom they were injured. They are haſty and paſſionate; but they have ſuch juſt notions of honour, that when they diſcover themſelves to be wrong, they will condemn their own conduct, and be glad to comply with any ſubmiſſion that may be thought neceſſary as a recompenſe for the offence committed.

They are very induſtrious, quick of apprehenſion, and have very retentive memories. Their minds ſeem to be ſtrongly impreſſed with the moſt juſt ideas of friendſhip and all ſocial duties; ſome of them have been known to hazard their lives and properties in defence of an injured ſtranger; while others have ſacrificed their eſtates for the relief of the diſtreſſed.

The women of Celebes are obliged to be very circumſpect in their carriage, and very careful not to be ſeen in company with any other man than their huſband. When this happens to be the caſe, the huſband is indemnified if he kills the man he finds with his wife. The leaſt familiarity a married woman ſhews to a ſtrange man, even though but a glance of the eyes, is conſidered as a ſufficient injury, and the huſband readily obtains a divorce. On the contrary, the huſband is permitted to have as many wives and concubines as he thinks proper; and the more children he has, the greater he is conſidered as being uſeful to ſociety.

The natives here of both ſexes are rendered active by a cuſtom practiſed during their infancy. Every day their nurſes rub them with oil, or water juſt warm; and theſe unctions encourage nature to exert herſelf with the moſt extenſive freedom. Male infants are taken from the breaſt when a year old, their parents having an opinion, that if they ſucked longer, it would greatly prejudice their underſtandings. When they are five or ſix years old, the children of any diſtinction are entruſted to the care of ſome relation or friend, that their courage may not be weakened by the careſſes of their mothers, and a habit of reciprocal tenderneſs. They do not return to their parents till they arrive at the age of 15 or 16, when the law allows them to marry; but this is a liberty they ſeldom uſe till they are thoroughly verſed in the exerciſe of arms. The boys are ſent to ſchool to the prieſts, who teach them reading, writing, arithmetic, and the precepts of the Koran; for though they retain many Chineſe ceremonies, yet they are profeſſed Mahometans. The girls are taught to read and write; to ſpin, cook, and make cloaths; for as there are not any taylors here, the women not only make their own cloaths, but alſo thoſe worn by the men; and ſome of them are ſo induſtrious and expert, that they will obtain very handſome fortunes by that profeſſion.

The inhabitants of this country are ſo little addicted to infamous practices, or litigious diſputes, that they have neither lawyers, attornies, or bailiffs. If any differences ariſe, the parties apply perſonally to the judge, who determines the matter with expedition and equity. In ſome matters of a criminal nature they are permitted to do juſtice to themſelves; and if a man detects another in the commiſſion of adultery, murder, or robbery, he has a right to execute juſtice himſelf, by deſtroying the culprit.

In the celebration of marriage, the huſband receives no other portion with his wife than the preſents ſhe received before marriage. As ſoon as the prieſt has performed the ceremony, the new-married couple are confined in an apartment by themſelves for three ſucceſſive days, having only a ſervant to bring them ſuch neceſſaries as they may have occaſion for, during which time their friends and acquaintances are entertained, and great rejoicings made at the houſe of the bride's father. At the expiration of the three days the parties are ſet at liberty, and receive the congratulations of their friends; after which the bridegroom conducts his wife home, and each apply themſelves to buſineſs, he to his accuſtomed profeſſion, and ſhe to the duties of houſewifry.

When a man has reaſon to ſuſpect his wife of infidelity, he applies to the prieſt for a divorce; and if the complaint appears juſt, there is no difficulty in obtaining it. In this caſe the ſecular judge pronounces the accuſed party guilty, declares her to be divorced, and ſettles the terms; after which both parties have liberty to marry again.

Theſe iſlanders are all Mahometans; but they had originally ſtrange notions of religion: they believed there were no other gods but the ſun and moon; and to them they ſacrificed in the public ſquares, not having materials which they thought ſufficiently valuable to be employed in erecting temples. According to their creed, the ſun and moon were eternal as well as the heavens, whoſe empire they divided between them. Theſe abſurdities, however, had not ſo laſting an influence either over the nobles or people as is found in the religious doctrines of other nations. About two centuries ago, ſome Chriſtians and Mahometans arriving in the country, communicated their religious ſentiments to ſome of the principal people, when the chief king took a diſguſt to the national religion. In conſequence of this he determined to adopt one of the new ſyſtems that were now offered; and for this purpoſe he convened a general aſſembly. On the day appointed, he aſcended an eminence, where, ſpreading out his hands to heaven, and in a ſtanding poſture, he addreſſed himſelf to the Supreme Being, requeſting that he would by ſome means inform him which of the two ſyſtems of religion were the moſt pleaſing to his will: and in the fervency of his prayer thus exclaimed, "Speak, O my God, ſince thou art the author of nature thou canſt diſcern the bottom of our hearts, and knoweſt that it is impoſſible they ſhould entertain any thoughts of diſobedience. But if thou condeſcendeſt not to make thyſelf underſtood by mortals; if it is unworthy of thine eſſence to employ the language of man to dictate the duties required of man; I call my whole nation, the ſun which enlightens me, the earth that ſupports me, the waters that encompaſs my dominions, and thyſelf to witneſs, that in the ſincerity of my heart, I ſeek to know thy will: and I declare to thee this day, that I ſhall acknowledge, as the depoſitaries of the oracles, the miniſters of either religion whom thou ſhalt cauſe to arrive the firſt in our harbours. The winds and the waves are the miniſters of thy power; let them be the ſignals of thy will."

When the prince had finiſhed, the aſſembly broke up, with a determined reſolution to wait the orders of heaven, and to follow the firſt miſſionaries that ſhould arrive in the country. The Turks were the moſt active, and the apoſtles of the Koran ſoon after arrived; in conſequence of which the ſovereign and his people embraced Mahometaniſm, and were circumciſed; and the other parts of the iſland ſoon followed their example.

Theſe people are great pretenders to magic, and carry charms about them on a ſuppoſition of their ſecuring them from every danger. When any one is ſo ill as to be given over by the phyſician, the prieſts are ſent for, who attributing the violence of their diſeaſe to ariſe from ſome evil ſpirit, firſt pray to them, and then write the names of God and Mahomet on ſmall pieces of paper, which are carefully hung about their necks; and if the patient does not ſoon recover, his death is conſidered as inevitable, and every preparation is made for the expected period.

Their funeral ceremonies are performed with great decency; to ſecure which the meaneſt perſon makes proviſion while in health, by aſſigning a certain ſum to defray the incidental expences. As ſoon as a perſon is dead the body is waſhed, and being cloathed in a white robe, is placed in a room hung with white, which is ſcented with the ſtrongeſt perfumes. Here it continues for three days, and on the fourth it is carried on a palanquin to the grave, preceded by the friends and relations, and followed by the prieſts, who have attendants that carry incenſe and perfumes, which are burnt all the way from the houſe to the grave. The body is interred without a coffin, there being only a plank at the bottom of the grave for it to lie on, and another to cover it; and when this laſt is placed, the earth is thrown in, and the grave filled up. If the perſon is of any diſtinguiſhed quality, a handſome tomb is immediately placed over the grave, adorned with flowers; and the relations burn incenſe and other perfumes for 40 ſucceſſive days.

The government of this iſland was formerly monarchical; and in order to prevent the crown falling on an infant, the eldeſt brother ſucceeded after the death of the king. All places of truſt in the civil government were diſpoſed of by the prime miniſters; but the officers of the revenue and of the houſehold were appointed by the ſovereign. The king's forces, when out of actual ſervice, were not allowed any pay, but only their cloaths, arms and ammunition. It is ſaid that in ſome former wars, he has brought into the field 12,000 horſe and 80,000 foot.

The laſt war with the Dutch produced the total deſtruction of both king and country; ſince which this iſland has been under the government of three different princes, who are conſtantly at variance with each other; which is a very favourable circumſtance for the Dutch, who might otherwiſe meet with a powerful oppoſition, and be deprived of thoſe advantages they have ſo long poſſeſſed on this ſide the globe.

Theſe princes hold aſſemblies at particular times on affairs that concern the general intereſt; and the reſult of their determinations becomes a law to each ſtate. When any conteſt ariſes, it is decided by the governor of the Dutch colony, who preſides at this diet. He holds a watchful eye over theſe different ſovereigns, and keeps them in perfect equality with each other, to prevent any of them from aggrandizing himſelf to the prejudice of the company. The Dutch have diſarmed them all, under pretence of hindering them from injuring each other; but in reality with a view only to keep them in a ſtate of ſubjection.

The Chineſe, who are the only foreigners permitted to come to this iſland, bring hither tobacco, gold wire, china, and unwrought ſilks: in return for which they take opium, ſpirituous liquors, gum lac, and linens. They get but little gold from hence, but great quantities of rice, wax, ſlaves and tripam, a ſpecies of muſhroom, which, the rounder and blacker the more excellent it is eſteemed. The cuſtoms bring in 80,000 livres to the company; but they obtain a much larger profit from their trade, and the tenth part of the territory, which they hold in full right of ſovereignty.

Macaſſar, the chief city here, is ſituated on the banks of the river of the ſame name, near the ſouth-weſt corner of the iſland. Here the Dutch have a very ſtrong fort mounted with a great number of cannon; and the garriſon conſiſts of 800 men.

The ſtreets of the city are in general very long and ſpacious, and are planted on each ſide with trees, but there are not any of them paved. The moſques and houſes of the quality are built of ſtone; but thoſe of the common people are built of wood, and elevated from the ground by pillars. They are made of wood of various colours, and the tops of them are covered with palm or cocoa leaves. Here are large markets for the ſale of proviſions and other commodities. The markets are opened twice a day, viz. in the morning and evening, before the riſing and ſetting of the ſun. The proviſions are brought to market and ſold by women only; for if a man was to be ſeen in that character, he would be treated with the moſt diſtinguiſhed contempt. The number of inhabitants in this city were formerly eſtimated at 160,000 men able to bear arms; but ſince the Dutch deprived them of their trade, great numbers have forſaken it; and the other towns and villages, which were proportionably populous, have been greatly deſerted for the ſame reaſon.

The only principal place on this iſland, excluſive of the city of Macaſſar, is the town of Jampandam, which is ſituated about 15 miles to the ſouth of Macaſſar river. This was the firſt place of any importance taken by the Dutch, who have a good fort here; and there is as commodious a harbour as any to be met with in the Indian ſea.

There are ſeveral iſlands about the Celebes that go by the ſame name, the principal of which is ſituated about five leagues from the ſouth-eaſt corner. This iſland is about 80 miles long, and 30 broad: on the eaſt ſide of it is a large town and harbour called Callacaſſong, the ſtreets of which are ſpacious, and encloſed on each ſide with cocoa trees. The inhabitants are Mahometans, ſpeak the Malayan tongue, and are governed by an abſolute prince.

On the north-eaſt of this iſland are the ſtreights of Patience; ſo called from the great difficulty in paſſing them, which ariſes from the violence of the currents, and the contrariety of winds.

CHAP. XXIV.

6. The Iſland of BORNEO.

THIS is one of the Sunda iſlands, and is reckoned to be the largeſt in all Aſia, if not in the world, it being at leaſt 2000 miles in circumference. It is ſituated between ſeven deg. 30 min. north latitude, and four deg. 10 min. ſouth, under the equinoctial line, which divides it into two unequal parts, ſeven deg. 30 min. lying northward of it, and four deg. 10 min. ſouthward; ſo that it is 700 miles in length, and 480 in breadth. It is bounded on the eaſt by the Celebes; on the weſt by Sumatra; on the north by the Philippines; and on the ſouth by the iſland of Java.

The air, conſidering the ſituation of the country, is tolerable, particularly on thoſe parts next the coaſt, which are refreſhed every morning by cooling breezes from the ſea, otherwiſe the heat would be abſolutely inſupportable. Theſe parts, however, are very unwholeſome, as they lay on a flat for many hundred miles, and are annually overflowed. When the waters retire, a muddy ſlime is left on the ſurface of the earth, which the ſun ſhining upon with perpendicular rays, occaſions thick fogs, that afterwards turn to rain, with cold chilling winds; ſo that the air at this time is very unwholeſome. Another circumſtance that contributes to this is, the great number of frogs and other vermin left on the mud, which being deſtroyed by the heat of the ſun, produce an intolerable ſtench.

The dry ſeaſon begins in April, and continues till September, during which time the wind is eaſterly between the ſouth coaſts of Borneo and the iſland of Java; but from September to April the winds are weſterly, attended by violent ſtorms of rain, thunder, and lightening. Theſe ſtorms are ſo continual, eſpecially on the ſouth coaſt, that it is thought very extraordinary to have two hours fair weather in the courſe of 24.

The produce of this country, excluſive of rice, which is very plentiful, conſiſts of frankincenſe, muſk, aloes, pepper, cinnamon, and other ſpices; alſo various kinds of fruits, with excellent maſtic, and other gums, wax, caſſia, honey, cotton, and the beſt camphire. Though this laſt article is principally obtained from the root of the cinnamon tree, which grows in the other ſpice iſlands, yet the beſt in quality is gathered from another tree that is peculiar to this iſland; for which reaſon it may not be improper here to deſcribe its nature and qualities.

The camphire is a ſubſtance of a very ſingular nature, diſtilling from the tree in the manner of gum, and thickening into ſmall grains of different figures and ſizes,

ſizes. It is white in colour, of a bitter taſte, and in its ſmell ſo penetrating as to be very offenſive. If thrown into the fire it will immediately flame, and continue burning till it is totally conſumed. It will alſo burn in water, and the ſmoke which ariſes from it will produce a blackiſh ſoot. As it conſiſts of high volatile parts, it is very penetrating, diſcutient, corroborating, and proper to reſiſt putrefaction. It is the moſt efficacious diaphoretic known, its great ſubtilty diffuſing it through the ſubſtance of the parts almoſt as ſoon as the warmth of the ſtomach has ſet it in motion. In the courts of eaſtern princes it is burned with wax to ſtrengthen the light; and the Indians frequently mix it with acrid and aromatic ſubſtances, of which they form troches to be chewed, in order to promote diſcharge of ſalivation. It is of ſingular efficacy in inflammations, whether internal or external, and has been found of uſe againſt fevers when worn as an amulet. Some put a grain or two of it into a rotten tooth, and even uſe it as a gargariſm in the tooth-ach. If a ſmall quantity of it be boiled in aqua-vitæ in a cloſe place till the whole is evaporated, and then a lighted torch or candle be introduced, the air will immediately catch fire, and appear all in a flame, though no damage will ariſe either to the room or the ſpectators. It is ſaid the camphire, when firſt taken from the tree is red, but that it is afterwards made white either by the ſun or by fire. Little of the natural camphire, however, is ſeen in Europe, the Dutch taking care it ſhall come refined by ſublimation, and ready prepared for our uſe.

This iſland likewiſe produces great quantities of excellent timber, with the cotton ſhrub, canes, and rattans. In the rivers, particularly that of Succadanea, are found excellent diamonds, and great quantities of gold duſt are gathered from the ſands.

The load-ſtone is alſo found here, and the wild ape produces the richeſt bezoar ſtones that are any where to be met with. Here are alſo mines of iron and tin, which are ſaid to be excellent in their qualities.

The animals of this country are, oxen, buffaloes, horſes, deer, and goats; beſides which there are ſeveral ſorts of wild beaſts, as elephants, bears, tygers, monkies, baboons, &c. Theſe laſt are very numerous, and of different ſorts and ſhapes: but the moſt diſtinguiſhed is that ſpecies called by the natives Ouran-outang, or man of the woods, which Captain Beeckman has thus particularly deſcribed in his voyage to this iſland: "They grow, ſays he, to be ſix feet high; they walk upright, have longer arms than men, tolerable good faces, (handſomer, I am ſure, than ſome Hottentots that I have ſeen) large teeth, no tails nor hair, but on thoſe parts where it grows on human bodies: they are very nimble-footed, and mighty ſtrong; they throw great ſtones, ſticks and billets at thoſe perſons that offend them. The natives really believe that theſe were formerly men, but metamorphoſed into beaſts for their blaſphemy. They told me ſtrange ſtories of them, which I could hardly credit. I bought one out of curioſity for ſix Spaniſh dollars; it lived with me ſeven months, and then died of a flux: he was too young to ſhew me any pranks, therefore I ſhall only tell you that he was a great thief, and loved ſtrong liquors; for if our backs were turned, he would be at the punch-bowl, and would very often open the brandy caſe, take out a bottle, drink plentifully, and put it very carefully into its place again. He ſlept lying along in a human poſture with one hand under his head. He could not ſwim, but I know not whether he might not be capable of being taught. If at any time I was angry with him he would ſigh, ſob and cry till he found that I was reconciled to him; and though he was but about twelve months old when he died, yet he was ſtronger than any man in the ſhip."

Here are parrots and parokets of various ſorts, one of which is called by the Banjareens *luree*, and is greatly admired for its beauty. They have alſo ſeveral other kinds of birds; but not any like thoſe in Europe, except the ſparrow. During the time of the weſtern monſoon the ſky is frequently darkened with bats, which fly in prodigious numbers: they are called by ſome Flying Cats, and in colour, ſhape, and ſmell much reſemble a fox, though not ſo large; but their wings, when extended, are not leſs than ſix feet from the tip of the one to that of the other.

The rivers and ſea-coaſts produce great plenty of fiſh, excluſive of mullets, breams, &c. known in Europe. Among others unknown here is one called the Cockup, which is moſt delicious in its taſte. There is another called the Cat-Fiſh, which the natives are exceeding fond of: they have large round heads, with barbs on the ſides like the whiſkers of a cat: ſome of them are ſix feet long, and are well ſhaped in the body, but they have not any ſcales.

The natives of this iſland are of two ſorts, who differ as well in their perſons and dreſs, as in their cuſtoms and religion. Thoſe who inhabit the ſea-coaſt are Mahometans, and are called Banjareens, from the town of Banjar, to which moſt nations reſort to purchaſe the various commodities of the country. The Banjareens are rather low in ſtature, and of a ſwarthy complexion, but on the whole very proportionably made. The common people have no other covering to their bodies than a ſmall piece of linen faſtened round the waiſt; but the better ſort wear a kind of waiſtcoat made of ſilk, or European cloth, over which they throw a looſe garment of ſilk or betella, that reaches to the knees. They alſo wear a pair of drawers, but have not either ſhirt, ſhoes, or ſtockings. Their hair is tied up in a roll, and covered with a piece of muſlin or callico; and when they go abroad, they always carry a dagger with them.

The women are ſmaller than the men, and their features much more delicate: they are alſo much fairer in complexion; and, contrary to the mode of moſt Indian women, walk very upright, and ſtep with a graceful air. They are very conſtant after marriage, but are apt to beſtow favours with great freedom when ſingle; and however indiſcreet they may have been in this point, they are not conſidered the worſe for it by their huſbands, nor dare any one reproach them for the faults they have committed previous to their marriage.

With reſpect to the diſpoſition of theſe people, they are naturally quick of apprehenſion, and very quiet and peaceable till thoroughly provoked; in which caſe, no other compenſation can be admitted than the life of the aggreſſor, which they obtain with the greateſt privacy.

The chief part of their food here, as in other hot countries, is rice; but with it they eat veniſon, fiſh, and fowl. The better ſort are ſerved in veſſels made of gold or ſilver; but the poorer ſort uſe diſhes made of earth or braſs. They all ſit croſs-legged at their meals upon mats or carpets: both ſexes chew betel and arek, and are very fond of ſmoaking tobacco, with which they often mix opium made into pills, after being boiled in water till it comes to a conſiſtency. The whole company uſually ſmoke out of the ſame pipe: the maſter begins, and after having ſmoaked two or three whiffs, he gives it to the perſon neareſt him, from whom it paſſes round till it comes to the maſter again. The Chineſe have taught them to game, but this they ſeldom practiſe. Their principal diverſions are dancing and comedies, which are performed after the manner of the eaſt. Their rural ſports are ſhooting at a mark and hunting. They travel chiefly in the night, on account of the coolneſs of the air at that time: the common people uſually go in covered boats, but the better ſort travel by land on elephants and horſes.

Their uſual ſalute is the ſalam, lifting the hands to the head, and bending the body: when they appear before their ſuperiors, they raiſe their hands above the forehead; and if before a prince, they proſtrate themſelves on the ground, and retire backwards on their knees.

The inhabitants of the inland parts of this iſland are taller, and much more robuſt than the Banjareens. They are called Byajos, and are Pagans in their religion: their complexion is much more ſwarthy than the inhabitants of the coaſt; and their time is chiefly employed in hunting and attending their cattle. They go almoſt naked, having only a ſmall piece of linen faſtened round the waiſt: they paint their bodies of a blueiſh colour, and beſmear them with ſtinking oil. Some of them are very fond of having large ears; to obtain which they make holes in the ſoft parts of them when young; to theſe holes are faſtened weights about the breadth of a crown piece, which continually preſſing on the ears, expand them to ſuch a length, as to reſt upon the ſhoulders. The better ſort pull out their fore teeth, and place artificial ones in their ſtead made of gold; but their greateſt ornament conſiſts of a number of tygers teeth, which are ſtrung together, and worn about the neck.

The Banjareens, in burying their dead, always place the head to the north, and they throw into the grave ſeveral kinds of proviſions, from a ſuperſtitious notion that theſe may be uſeful to them in the other world. They fix the place of interment out of the reach of the floods; and the mourners, as in Japan and China, are dreſſed in white, and carry lighted torches in their hands.

Both Pagans and Mahometans allow a plurality of wives and concubines; and the marriage ceremonies of both are the ſame as in other Mahometan countries. The girls are generally married at the age of ten, and leave child-bearing before they are 25. They in general live to an advanced age, which is attributed to their frequent uſe of the water, for both men and women bathe in the rivers once in the day; and from this practice they are prodigious expert in ſwimming.

The language of thoſe on the coaſt is the Malayan; but the iſlanders have a language peculiar to themſelves; and both retain moſt of the ſuperſtitious cuſtoms of the Chineſe.

They know little of phyſic; and the letting of blood, however deſperate the caſe of the patient, is to them a circumſtance of the moſt alarming nature. An inſtance of their great timidity on this occaſion is thus given by Capt. Beeckman, who was under the neceſſity of ſubmitting to that operation. "One day, ſays he, being indiſpoſed, I ordered the ſurgeon to bleed me: Cay Deponattee, and ſeveral others of the natives being in the room, and ſtrangers to the operation, were in great amazement to know what we were about, till at length the vein being opened, they ſaw the blood guſh out: on this they were ſo frightened, that they immediately ran out of the room, crying out, *oran gela attee*, that is, the man's heart or mind is fooliſh; after which they told us we let out our very ſouls and lives willingly, which they ſaid was very ill done. To this I anſwered, that their diet being mean, and their drink only water, they had no occaſion for bleeding; but that we who drank ſo much wine and punch, and fed upon ſo much fleſh, which rendered the blood hot and rich, had an abſolute neceſſity of doing it, otherwiſe we ſhould be ſick. "Aye, ſays Cay Deponattee, I think that ſhews you to be ſtill greater fools, in putting yourſelves to ſuch expenſive charges on purpoſe to receive pain for it." This was certainly a very trite obſervation, and fully evinced that, if they wanted faith in the utility of this expedient, they were not defective in natural underſtanding.

They ſuppoſe moſt of their diſtempers to ariſe from the malice of ſome evil demon; and when a perſon is ſick, inſtead of applying to medicine, they make an entertainment of various kinds of proviſions, which they hold under ſome conſpicuous tree in a field; theſe proviſions, which conſiſt of rice, fowls, fiſh, &c. they offer for the relief of the perſon afflicted; and if he recovers, they repeat the offering, by way of returning thanks for the bleſſing received; but if the patient dies, they expreſs their reſentment againſt the ſpirit by whom he is ſuppoſed to have been affected.

They have not the leaſt knowledge of aſtronomy, and when an eclipſe happens, they think the world is going to be deſtroyed. They likewiſe know little of arithmetic, and their only method of calculating is by parallel lines and moveable buttons on a board.

Among theſe people are ſome of the Chineſe, who are the only perſons that keep open ſhops. The commodities they ſell conſiſt of chints, callicos, tea, drugs, china ware, and other articles.

Their current money is dollars, half and quarter dollars; and for ſmall change they have a ſort of money made of lead in the form of rings, which are ſtrung on a kind of dry leaf.

The towns and factories to which the Europeans trade, are built on floats of timber on the rivers: each town conſiſts of one long ſtreet; and, to ſecure them from being carried away by the ſtream, poſts are driven into the ground near the ſhore, to which they are faſtened with cables made of rattans. Each houſe conſiſts only of one floor divided into different apartments, according to the number in family: the ſides of the building are made with ſplit bamboo, and the roof is covered with leaves of trees; the walls are made high for the benefit of the air, and from their tops hang coverings that reach within five feet of the logs, and are made in a ſloping form, to keep off the ſcorching heat of the ſun. The floats are made of large logs of wood, and the houſes are ſo light in their conſtruction, that a great part of the float is ſeen above the ſurface of the water. The houſes of the poorer ſort are built on piles of bamboos, in the mud on each ſide, and are ranged in an uniform manner behind thoſe on the floats. At high water they get to their houſes with boats; and when the water is low, they go from one to the other on logs of timber. It ſometimes happens, at ebb tides, when the current is exceſſive ſtrong, that theſe houſes will be removed a conſiderable diſtance, and with great difficulty brought back to their original ſtations. Inſtances have been known of their being driven to ſea, and totally loſt.

The principal parts for trade on this iſland are four, viz. the city of Borneo on the north, Paſſeer on the eaſt, Succadanea on the weſt, and Banjar Maſſeen on the ſouth. The laſt of theſe is the moſt conſiderable on account of the river Banjar, which is ſo commodious as to admit ſhips of the greateſt burthen. This river runs from north to ſouth above half through the iſland, and towards its mouth is near two miles broad. Its banks are planted with thick groves of evergreens; and one branch of it is called the China river, from the Chineſe junks conſtantly paſſing it.

About 12 miles up the Banjar river from the ſea, formerly ſtood a conſiderable town, which was principally frequented for the clove trade. It was near this town that the Engliſh eſtabliſhed a factory about the year 1700, when the natives, who had their floating houſes on the river, retired to Tates, leaving behind them ſeveral families of the Chineſe and Macaſſars; and ſoon after the preſident of the Engliſh factory was deputed governor of the town. This factory, however, continued but a ſhort time; for the Banjareens having received a conſiderable ſum of money from the company for pepper contracted for, refuſed to deliver the goods; and the Engliſh, not being able to obtain redreſs, abandoned the place. About four years after, the Eaſt-India company attempted a ſecond ſettlement, and the Banjareens ſeemed deſirous of renewing the trade, eſpecially as the Engliſh gave them ſilver for their goods, and made no demand of the money of which they had before been cheated.

The Engliſh, in order to ſecure themſelves from future depredations, and to protect the Chineſe and other nations that came to trade with them, determined to erect a ſtrong fort: in conſequence of which a great number of piles were driven to raiſe the foundation, and ſecure it from being damaged by the water. The bricks for this building were made by the Chineſe at a place called Tomberneo, about 80 miles to the eaſt of Banjar river, where the Engliſh had a houſe; and the timber was ſupplied by a Dutchman from the coaſt of Java. A ſad diſaſter, however, ſoon befel the proſecution of this work: one of the veſſels laden with timber being drove on the coaſt of Mandava, and the governor underſtanding for what purpoſe it was deſigned, he detained the ſhip, and cauſed all the crew, except one man who eſcaped to Banjar, to be murdered in his preſence. When the Banjareens were informed of this circumſtance, they immediately deſtroyed the foundation of the intended fort, attacked the factory, which they burnt entirely to the ground, and obliged the Engliſh finally to abandon the country.

There are not any remains of Banjar town now to be ſeen; for the natives, as before obſerved, leaving it when the Engliſh firſt ſettled here, it fell to decay; and the laſt overthrow of the Engliſh produced its total deſtruction.

ſtruction. Its original inhabitants have ever ſince reſided at Tatas, about ſix miles higher, to which the Chineſe river is navigable, and beyond it the water is deep enough for ſhips of the greateſt burden. The ſhips that now go from Europe uſually lie oppoſite the place where the Engliſh factory ſtood, which was at the mouth of a ſmaller channel, called Little Tatas River. The Engliſh had likewiſe a factory at Succadanea, one of the moſt wholeſome parts of the country, and the people the moſt civilized: this they alſo quitted, but for what reaſon is not known.

The inland part of this country is divided into ſeveral petty kingdoms, each of which is governed by a rajah, or king. Formerly all the rajahs were ſubject to the rajah of Borneo, who was eſteemed the ſupreme king over the whole iſland; but his authority has been of late years greatly diminiſhed; and there are other kings equal, if not more powerful than himſelf, particularly the king of Caytonge. The town where this prince reſides is ſituated about 80 miles up the Banjar river. His palace is a very elegant building erected on pillars, and is open on all ſides. Before the palace is a large building, conſiſting only of one room, which is ſet apart for holding councils, and entertaining foreigners. In the centre of the room is the throne, covered with a rich canopy of gold and ſilver brocade. About the palace are planted ſeveral cannon, which are ſo old, and mounted on ſuch wretched carriages, that they are neither ornamental or uſeful.

This prince is eſteemed the greateſt, on account of the cuſtoms he receives at the port of Banjar Maſſeen, which are eſtimated at 8000 pieces of eight per annum.

The moſt conſiderable prince next to the above, is the king or ſultan of Negaree, whoſe palace is ſituated at a place called Metapoora, about 10 miles from Caytonge. Before the gates of his palace is an handſome armoury, which contains a great number of fire-arms, and ſeveral cannon. He is always on good terms with his neighbour the prince of Caytonge, and to theſe two princes the reſt are ſubordinate.

Great homage is paid to theſe princes by the natives, and it is difficult for a ſtranger to get acceſs to them: the only means to effect this is by complimenting them with ſome valuable preſent, for avarice is their darling paſſion; and the ſtranger will be treated with reſpect in proportion to the preſent he makes.

"See what money can do: that can change
"Mens manners; alter their conditions!
"O thou powerful metal! what authority
"Is in thee! thou art the key of all mens
"Mouths."

The inhabitants of the mountains live independent of any of theſe kings: they are divided into different clans under their reſpective chiefs, and are ſubject to a government peculiar to themſelves. They are ſeldom ſeen, as they live in the woods and foreſts, where they are ſo ſecure, that it would be a difficult matter to attack them; and they are ſo ſavage, that an attempt would in all probability be attended with the moſt fatal conſequences. Their arms are a dagger, and a trunk about ſeven feet long, through which they ſhoot poiſoned darts made of braſs, and barbed on each ſide. Their dreſs conſiſts only of a piece of cloth wrapped round the waiſt, and a rag about their heads. They often come down to Tatas to get commodities from the Banjareens, in exchange for which they give gold, bezoar, rice, wax, &c.

The Dutch poſſeſs the principal parts on the coaſt of this iſland, and are maſters of the beſt ports, and moſt valuable articles in traffic; but there are many creeks about the iſland, where others have free commerce without moleſtation. And as this country produces a great variety of articles, whoſe value are more eſtimable to other nations than to the Dutch, ſo numbers of foreigners reſort here for thoſe commodities that are beſt adapted to the trade of their own nation. The Chineſe and Japaneſe come here for ſpices; the Malayans for gold; and thoſe from the Mogul country, in ſearch of diamonds. As the Dutch reckon the pepper, cloves, and cinnamon inferior to thoſe of other ſpice iſlands, ſo they ſuffer them to be ſold without interruption. The natives are ſupplied by the Dutch with the manufactures of India; in exchange for which they receive gold, diamonds, and other valuable commodities.

The principal articles purchaſed here by the Engliſh merchants are, pepper, gold, precious ſtones, and a gum called dragon's blood, which is ſaid to be finer here than in any other part of the world. They buy it in drops about an inch long, and the price is about 40 dollars for a pecul, which in weight is 132lb. They likewiſe buy Jambee canes for about four dollars per hundred; and the fine monkey bezoar for about five times its weight in ſilver.

The goods the Europeans carry there conſiſt of guns, piſtols, gunpowder, ſheet lead, iron, and ſteel bars, nails of different ſizes, hangers, knives, and other cutlery wares, boots made of red leather, ſpectacles, looking-glaſſes, clock-work, callimancos, and various ſorts of linens.

Borneo, the capital city, is ſituated at the north-weſt corner of the iſland; and lies in 112 deg. two min. eaſt longitude, and in 4 deg. 55 min. north latitude. On the eaſt ſide of it is an excellent harbour, adjoining to which is a large river, capable of accommodating ſhips of the greateſt burthen. The town is very large, the ſtreets ſpacious, and the houſes well built: they are in general three ſtories high, covered with flat roofs, and the ſultan's palace is a very elegant and extenſive building.

This city is the chief ſeat of commerce in the iſland, and the port belonging to it is continually crouded with ſhips from various nations, particularly from China, Cambodia, Siam, and Malacca; and there are prodigious numbers of boats that come from the Philippine and other iſlands. The Dutch import here glaſs, cinnabar, cloths, woolens, and iron; in exchange for which they take camphire, gold, and precious ſtones. The Portugueſe and Engliſh have ſome trade here, though no ſettled factory; but there are merchants of both nations who correſpond with the company's factors on the coaſt of Coromandel.

Before we quit this chapter, it may not be improper to obſerve, that thoſe who barter with the natives of Borneo, muſt carefully examine the goods they purchaſe, and ſee that the weight or meaſure is juſt; for they are errant cheats; and ſuch ſtrangers are they to any remorſe of conſcience, that he thinks himſelf the moſt ingenious, who commits the moſt diſtinguiſhed fraud. They make compoſitions to imitate ſome of the moſt valuable articles, particularly bezoar and bars of gold, the latter of which is ſo artfully executed, that unleſs a penetration is made entirely through them, the deception cannot be diſcovered.

CHAP. XXV.

7. The SPICE ISLANDS, or MOLUCCAS.

THE Moluccas lie between five deg. north, and ſeven deg. ſouth latitude; and from 121 to 130 deg. eaſt long. The principal of them are,

The Banda iſlands	Banda Pulloway Pulorin Nera Gumanapi Guiliaien	All theſe produce nutmegs, &c.
	Ternate Tidore, or Tidor Motir Machian Bachian Amboyna Bouro Ceram Gilolo Bouton	Moſt of theſe produce cloves, &c.

The ſpices of theſe iſlands were known to the Europeans long before the paſſage to the Eaſt Indies by the way of the Cape of Good Hope had been found out, being brought to the Mediterranean by the way of the Red Sea, or ſometimes through Perſia and Turkey. But the Portugueſe diſcovering the beforementioned paſſage, and penetrating to theſe iſlands in 1511, the emperor Charles V. claimed them as his own; but the Portugueſe would not give them up: they were, however, driven out by the Dutch, who are at preſent in poſſeſſion of them. Cloves and nutmegs are not produced in any other part of the univerſe, and the politic Dutch deſtroy great quantities annually, in order to keep up the price, and not glut the markets.

The nutmeg reſembles a peach, and the clove a laurel tree, only the leaves are ſmaller than either: the fruit of the former is both nutmeg and mace, the nutmeg being the kernel, and the mace a kind of leaf that incloſes the nutmeg-ſhell, and the whole is contained in a large coat like that of a walnut: but the cloves appear in cluſters; the bloſſom changes gradually from white to green, red and brown, which latter is the characteriſtic of its ripeneſs; but when it is dried in the ſun, it receives a blackiſh hue. The clove is gathered from September to February, and the nutmeg in April, Auguſt, and December. The April crop is, however, deemed the beſt; and the nutmegs, when gathered, are boiled in lime to prevent their being worm-eaten.

1. The Banda Iſlands, or thoſe which produce the nutmegs, lie near each other. Banda, the principal of them, is about 20 miles long, and 10 broad. Beſides the large foreſts of nutmeg and clove trees which grow ſpontaneouſly, and require not the leaſt trouble, the ſoil is fertile in a variety of delicious fruits. The iſland is in the ſhape of a creſcent, and the concavity of it forms an excellent bay, near which the principal town ſtands. Several brooks flow from a ſmall mountain, water the whole country, and render it exceedingly pleaſant.

> “ In wanton tides the wreathing volumes flow,
> “ Still forming reedy iſlands as they go;
> “ In ſmooth meanders to the neighbouring main,
> “ Each liquid ſerpent draws its ſilver train.”

The natives are ſtrong in their perſons, diſagreeable in their features, malicious in their tempers, and melancholy in their diſpoſitions: the Dutch ſay,

> They are ugly and ſtrong,
> And bear malice long.

The iſland is divided into three diſtricts; the religions are Mahometaniſm and Paganiſm. The natives have ſhips of ſome force, containing a few cannon in each, and uſe bucklers, back and breaſt plates as defenſive, and carbines, darts, lances, ſcymetars, &c. as offenſive weapons. The men are very idle, and oblige the women not only to do all the domeſtic drudgery, but to cultivate the land. They have three harveſts in the year, but make fruit a principal part of their diet.

At the weſtern part of the iſland the Dutch have a fort, which is erected upon the top of a mountain, and aſcended to by 324 ſtone ſteps. At the foot of the mountain ſtands a negroe town, the principal factory of the Dutch being at Nera, which is well fortified, as are all the landing places in the iſland; and the whole under the direction and ſuperintendance of a governor and council.

The following articles are imported into this and the other Banda iſlands; gold chains, gold coins, enamelled and damaſked ſword blades, ſilver cups gilt, guns, china ware; broad cloth, velvets, damaſks, flannels, rice, &c. The exports are ſpices and fruit.

Nothing can be ſaid of the other Little Banda iſlands, but what is included in the above general deſcription of Banda.

2. Ternate is not above 24 miles in circumference; but though inferior in ſize to ſome of the other Moluccas, it is deemed the principal both by the Dutch and natives, as the Dutch make it the head ſeat of their government, and the chief prince of theſe iſlands the place of his reſidence.

This iſland produces cloves in great abundance, admirable almonds, delicious fruits, a few goats, and ſome poultry, but not rice or any other grain; for the exceſſive heat which is requiſite to ripen ſpices, and meliorate fruit, parches the earth ſo as to render it incapable of bearing wheat, barley, or rice: for here the ſun is ſeen in all his ſplendor and power, and his influence is ſo greatly felt, that his rays penetrate through the pores of the earth, and warm the ſoil to a conſiderable depth beneath the ſurface:

> “ For like a giant ſtrong, or bridegroom gay,
> “ The ſun ſprings dancing through the gates of day;
> “ He ſhakes his dewy locks, and hurls his beams
> “ O'er the proud hills, and warms the eaſtern ſtreams:
> “ His fiery courſers bound above the main,
> “ And whirl the car along th' etherial plain;
> “ The fiery courſers, and the car diſplay
> “ A ſtream of glory, and a flood of day.”

The want of the various kinds of grain commonly uſed in bread, is not, however, felt by the natives; for they have a ſubſtitute, which makes the moſt wholeſome and exquiſite cakes in the univerſe, that is, the pith of a tree called Sago, whoſe ſalubrious qualities are well-known in Europe. This excellent tree is not only of utility with reſpect to its medicinal virtues, and for yielding them bread; but it affords them likewiſe drink, cloathing, and ſhelter; for by inciſion a liquor is drawn from it that exceeds moſt wines; the leaves being a kind of cotton, the ſmaller are converted into garments, and the larger uſed to thatch their houſes. This bread contributes to the longevity of the natives, moſt of whom live to an 100 years of age.

The king is the chief of all the Moluccas, receiving tribute from every one of the iſlands. The natives ſtruggled againſt the encroachments of foreigners many years, but were totally ſubdued by the Dutch in 1680; and the latter have at preſent ſo many forts, and ſuch ſtrong garriſons, that the former do not entertain the leaſt idea of driving them from their country.

The generality of the natives houſes are built of cane; ſome few of the better ſort, indeed, have wooden houſes. With reſpect to their furniture, a mat ſerves them inſtead of bed, chair, and table; for they lie on it, eat and drink on it, and ſit on it. This, and a pot to dreſs their victuals, a hatchet to cut their wood, and a calibaſh to hold their water, make the whole catalogue of their houſhold utenſils: their windows are not glazed, nor are their doors ſecured by locks. They wear ſilk or callico, and all perſons make their own garments, the king and grandees excepted. Their fuel is odoriferous woods, and even their ſmiths uſe nothing in their forges but almond ſhells. The king reſides at Malaya, a little town fortified with a mud wall; but the ſuburbs, in which the Dutch factory have a fine garden, is pretty large, and well inhabited by blacks. The palace is but a trivial building, but the gardens belonging to it are very pleaſant, and contain an aviary filled with a great variety of beautiful birds, whoſe harmonious notes are delightful to the ear.

This prince has a cabinet of Indian rarities, and European curioſities; he is attended by a conſiderable retinue, and wears a ſumptuous garment of Dutch manufacture.

The waters in this iſland are remarkably clear, and the fiſh extremely delicious:

"No ſwelling inundations hide the grounds,
"But chryſtal currents glide within their bounds:
"The finny brood their wonted haunts forſake,
"Float in the ſun, and ſkim along the lake;
"With frequent leaps they range the ſhallow ſtreams,
"Their ſilver coats reflect the dazzling beams;
"The plenteous ſtreams a various race ſupply,
"The bright-ey'd perch with fins of Tyrian dye;
"The ſilver eel in ſhining volumes roll'd,
"The yellow carp with ſcales bedropp'd with gold;
"Swift trouts diverſify'd with crimſon ſtains,
"And pikes, the tyrants of the wat'ry plains."

Ternate produces parrots, which are handſomer and ſpeak more diſtinctly than thoſe of the Weſt-Indies; but the moſt remarkable of the feathered race in this iſland is the bird of paradiſe, which is juſtly deemed the moſt beautiful bird in the univerſe. The head is like that of a ſwallow, but the bill conſiderably longer; the body is ſmall, but the plumage diſplays ſuch admirable colours, as are inconceivably pleaſing to behold.

There is a volcano in this iſland, which caſts out a ſulphureous fire three months in the year, and ſometimes does great miſchief, which was the caſe in the year 1648, when it deſtroyed many houſes, and did other conſiderable damage; and we have this recent account of its dreadful devaſtations in a letter from a merchant at Batavia, dated Oct. 18, 1776.

"We have the following account of the deplorable ſituation of the iſland of Ternate."

"On the 4th of July 1775, there were more than 100 ſhocks of earthquakes felt here, ſome of which were ſo violent that they ſeemed to threaten the deſtruction of the whole iſland; about the 20th of Auguſt they were felt again, and the burning mountain after a dreadful exploſion, threw out hot ſtones, cinders, and lava in abundance; and on the 5th of November the earth was never ſtill for three hours, the mountain ſeemed all on fire, and the moſt dreadful ſtorm of thunder and lightning fell in every part of the iſland, which threw the inhabitants into ſuch a conſternation, that they run from one part to another for ſhelter; but none was to be found, the ſea was ſo extremely boiſterous that the deſtruction was inevitable there, and on the land the earth opened and trembled under them, as if the whole iſland was going to be annihilated; but by the providence of the Almighty, a calm was reſtored, and the inhabitants had time to ſee what damage had been done, when it appeared that the Dutch ſettlement had ſuffered but little; but it will be ſome years before the Iſlanders recover their loſs. The king has made a report, that a large track of land on the north ſide of the iſland, in the diſtrict of Xulla Tacory, has been ſwallowed up, by which 16 plantations have been totally deſtroyed, and 141 perſons have been either burnt, or drowned in the ſea, where many of them took refuge in their boats. This report has been confirmed by about 30 of the unfortunate inhabitants, who are rendered dreadful objects by wounds and burns in this ſhocking event. On the 5th and 6th of November, the earthquakes, and effuſions of fire, ſtone, and ſulphureous ſmoke from the mountains began as bad as ever, but no lives were loſt. The horrors of this night are not to be deſcribed, for the thunder, lightning, and moſt ſhocking earthquakes continued without interruption for 12 hours, with the moſt terrible violence; from this ever dreadfully to be remembered night, there were no more earthquakes till July 1, 1776, when they were again felt for two hours, but not violent."

3. Tidor lies to the ſouth-eaſt; the capital, which is of the ſame name, has been ſtrongly fortified by the Dutch; ſo that on account of its natural ſtrength, and the important works they have added to it, the place is deemed impregnable; the harbour is however, but indifferent, being dry at low water, which ſometimes proves very inconvenient to the merchants.

4. Motir, a very ſmall iſland, about 30 miles north of the line, is ſecured by a ſtrong Dutch fortreſs.

5. Machian ſtands to the ſouth of Motir, and is nearly under the line; it riſes in a conical form to a conſiderable height, and ſeems at a diſtance like a ſingle mountain. The cloves of this iſland and Tidor are ſuperior to thoſe of any other of the Moluccas. In this iſland, which is only 20 miles in circuit, the Dutch have ſeveral forts.

6. Bachian, Great and Little, are to the ſouthward of the Line, the firſt is fertile in fruit, ſago, fiſh, &c. It formerly produced cloves, but the Dutch ordered them to be grubbed up to prevent their becoming too plentiful. It has a good harbour, defended by a ſtrong fort; but there is nothing reſpecting Little Bachian which is worthy of mention.

The above are the Molucca iſlands, properly ſo called; but as thoſe which follow produce the ſame kinds of ſpices they are included under the ſame general appellation.

7. Amboyna, which is better than 70 miles to the northward of Banda, is about 72 miles in circumference, and lies in 3 deg. 8 min. ſouth lat. and 127 deg. 10 min. eaſt long. It contains at preſent above 50 proteſtant churches, and many of the natives, who have been ſent over to Holland for education, officiate as clergymen and miſſionaries, by which means proſelytes are exceeding numerous. The ſoil is very fertile, producing in abundance nutmegs, cloves, oranges, lemons, citrons, potatoes, millet, tobacco, ſugar, bamboos, &c. but the air is unwholeſome; there is a good bay, which penetrates very far into the land, and by that means forms a commodious harbour. The people extract a ſpirituous liquor, and a kind of oil from green cloves, which are both good in paralytic caſes. The men wear only a piece of cloth about their waiſts, and are mighty proud of having large whiſkers; they purchaſe their wives, but in caſe of barrenneſs divorce them. The women are both of a looſe, and of a malicious diſpoſition; on account of the earthquakes the houſes are all built very low. The ſtrong and important fortreſs called Fort Victory, is the ſtaple of the Dutch Eaſt-India company in theſe parts. It is defended by four bulwarks, a broad ditch, and a garriſon of 800 men. The Engliſh had formerly factories here as well as the Dutch; but in 1623 the latter maſſacred the former, and uſurped the dominion of the Spice Iſlands, which had been ceded to the Engliſh by the natives themſelves. In putting the Engliſh and ſome Japaneſe to death they uſed the moſt horrid cruelties, in order to extort confeſſions concerning a pretended plot, which they accuſed them of having formed; and to the ſhame of king James I. and king Charles I. no ſatisfaction was obtained for the villainous barbarity; Oliver Cromwell, was not, however, ſo eaſy about the matter, for he

frightened the Dutch into the payment of 300,000 l. as ſome kind of retribution. There are ſeveral populous villages in the iſland, in the churches and chapels of which religious ſervice is performed both in the Dutch and Malayan tongues; it contains likewiſe many mountains with ſprings of water on their ſummits.

8. Bouro, in 2 deg. 30 min. ſouth lat. and 125 deg. 30 min. eaſt long. is about 75 miles in length, and 30 in breadth. The Dutch have here a ſtrong fort, though the iſland is perfectly ſecure from the ſingularity of its coaſt, which riſes in a high ridge, and encompaſſes the whole as with a wall. It contains ſome prodigious high mountains, but is nevertheleſs very fertile, producing cloves, nutmegs, cocoa-trees, bananas, piany, green-ebony, beans, peas, potatoes, tobacco, Indian wheat, lime-trees, herbs, flowers, &c. Among the beaſts are the civet-cat and a ſingular kind of roe-buck, whoſe fleſh is very delicate. The natives are black, and go entirely naked till they are 12 years of age; at which period they tie a piece of cloth round their waiſts, and never wear any other garment. They are Mahometans and Pagans, but upon the whole have very little ſenſe of religion. When a relation dies, they appear very ſad till the corpſe is in the ground, and then they ſeem merry to an exceſs; but do not forget to make a kind of ſepulchre of ſtone and clay to cover the grave of the defunct. The next day after the women are delivered of children in this iſland, they go about their ordinary work, while the men indulge themſelves in bed, and pretend to be vaſtly ill. Inſtead of a cradle they put their infants in a kind of net-work hammock, which they hang upon a peg whenever they are too buſy to dandle it in their arms.

9. Ceram is in 2 deg. 30 min. ſouth lat. and in 127 eaſt long. and produces cloves and nutmegs, but is woody and mountainous. The Dutch factory, called Ambay, is defended by a ſtrong fort and good garriſon; the inhabitants, who are Pagans and Mahometans, own the king of Ternate as their ſovereign, though they have a prince of their own who dwells at Cambello.

10 Gilolo extends from one deg. ſouth to two deg. north lat. and from 125 to 128 eaſt long. and is 190 miles long, and 110 broad; the air is unhealthy, and the ſoil produces rice and ſago, but no ſpices. The inhabitants are ſtrong and tall, but barbarous and cruel, and have an independent ſovereign of their own.

11. Bouton lies between 4 and 5 deg. ſouth lat. and in 121 deg. 30 min. eaſt long. It is 75 miles in length, 30 in breadth, has a good harbour, and contains a large town with tolerable houſes, built in the manner of thoſe of Mindanao: this town is incloſed by a ſtone wall, and ſurrounded by groves of cocoa-trees. The natives are governed by a prince of their own, ſpeak the Malayan language, and profeſs the Mahometan religion.

Many writers have included New Guinea among the Moluccas, which is ſo glaring an abſurdity that we hope all future geographers will avoid it.

CHAP. XXVI.

8. The ISLAND of JAVA.

THIS iſland is ſituated between 102 and 113 deg. eaſt longitude, and between 5 and 8 deg. of ſouth lat. being about 700 miles in length, 200 in breadth, and upwards of 900 in circumference. It is bounded on the eaſt by the iſland and ſtreights of Bally, on the weſt by the ſtreights of Sunda (from whence it is called one of the Sunda Iſlands;) on the north by the iſland of Borneo; and on the ſouth, by the Indian ocean.

The air of this iſland is in general very wholeſome, and the country exceeding fertile, and beautifully diverſified. A chain of mountains runs through the center of it that are ſeen at a conſiderable diſtance from ſea. The moſt diſtinguiſhed among thoſe is one called the Blue Mountain, which is covered with woods and groves of the cocoa-nut. It is ſaid theſe mountains produce great quantities of gold, but that the natives take particular care to conceal it from the Europeans.

The moſt diſtinguiſhed production for which this iſland is famous, is the cocoa-nut, which grows here in great abundance, and is ſaid to be ſuperior to any in the Indies. This fruit the natives eat at their meals in the ſame manner as we do bread; and they extract a liquor from it which they uſe in ſauces, and which is alſo efficacious in medicinal caſes. Beſides this the cocoa-nut produces another liquor that is very cool and pleaſant, and in taſte is ſomewhat like water ſweetened with ſugar. The trunk alſo produces a third kind of liquor, which the natives call *ſura*, and the Europeans palm wine, from the cocoa being a ſpecies of that plant. This liquor is very ſtrong, ſo that when the natives uſe it they mix it with ſome of the water that runs from the nut. The tree on which this fruit grows is large and ſtrait, thick at the bottom, and taper at top. The nuts hang in cluſters on the branches, joined by a tendril ſomething like that of the vine. The branches, which grow near the top of the tree, ſhoot out at different periods, ſo that the fruit is in three ſtages at the ſame time, ſome of it being only in bloſſom, ſome green, and others quite ripe. The nut is covered with two rinds, the outermoſt of which conſiſts of long tough threads, and is of a reddiſh colour: the inner rind is of a brown colour, and very hard. The nut within is about an inch thick, very ſolid, and in taſte reſembles an almond. Travellers ſay that the age of this tree may be always known, from a circle that annually grows round its trunk. Likewiſe, that when a child is born the parents plant a cocoa-tree, and if any perſon aſks their age, the father refers them to his cocoa-trees, which on this occaſion are numbered according to the birth of the children.

Beſides the advantages already mentioned, the cocoa-tree produces good timber for building, and the branches are uſed for covering the houſes. The bark is alſo of great ſervice, for the natives reduce it into threads, and make good cordage of it for the uſe of their ſhipping. The other fruits produced on this iſland are, plantains, bananas, ananas, mangos, durians, oranges of ſeveral ſorts, limes, lemons, betel and areka nuts.

Rice is the only grain that grows here, but they have great plenty of vegetables, as cabbages, lettice, parſley, fennel, melons, pompions, potatoes, cucumbers and radiſhes. They have likewiſe conſiderable plantations of ſugar, tobacco and coffee.

The animals of this country are, oxen, horſes, ſheep, hogs, and deer. The fleſh of the hogs is ſweet, and the veniſon excellent; but the mutton is ſmall and very dry. They have likewiſe plenty of fowls that are exceeding good, particularly peacocks, partridges, pheaſants and wood-pidgeons: and the rivers produce various ſorts of fiſh. In the woods and foreſts are great numbers of wild beaſts, as buffaloes, tygers, rhinoceroſes, monkies of various kinds, and wild horſes: and there are alſo prodigious numbers of ſerpents, ſome of which are of a very extraordinary ſize. There are likewiſe many flying ſquirrels, and a remarkable animal called

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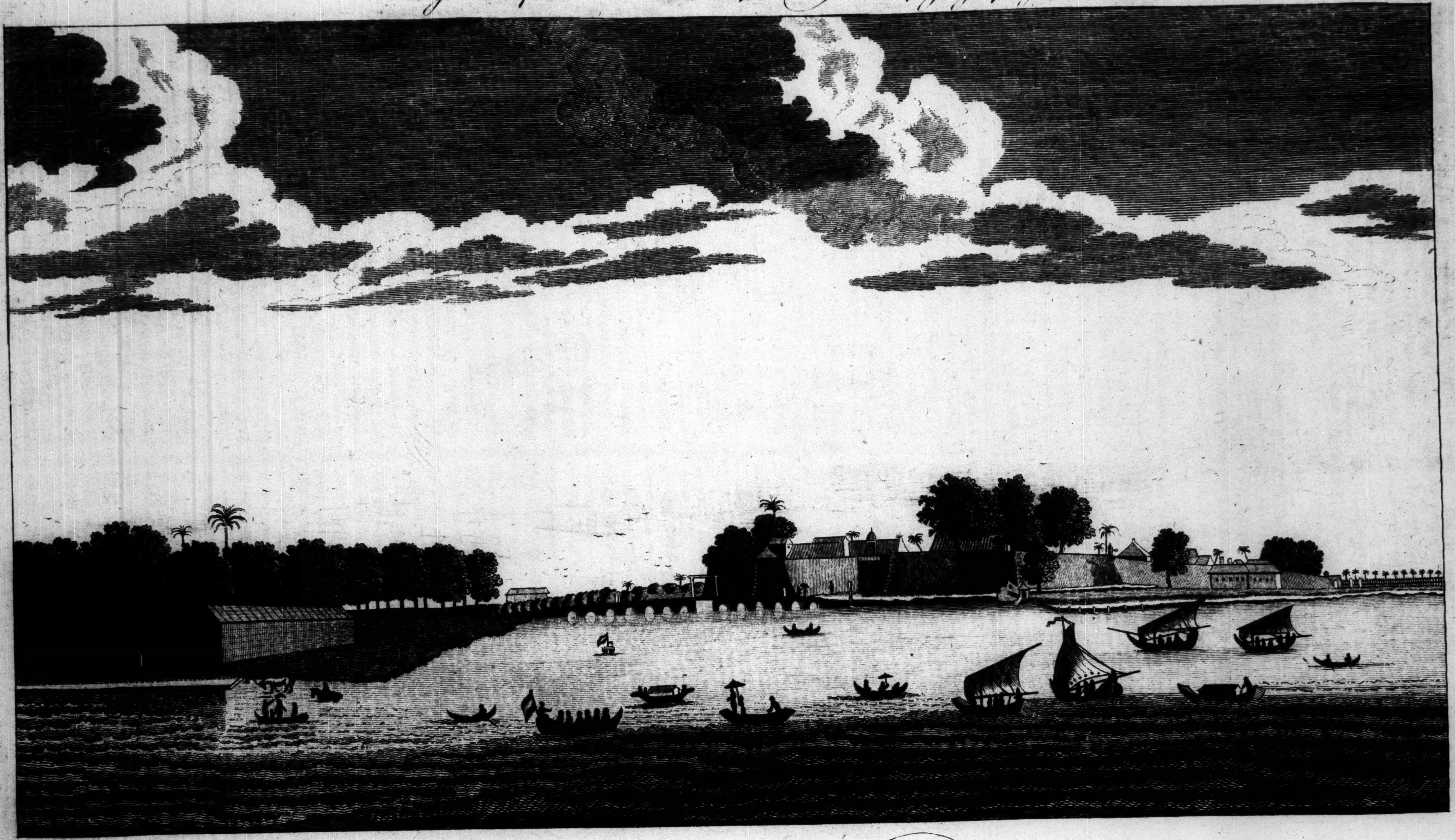
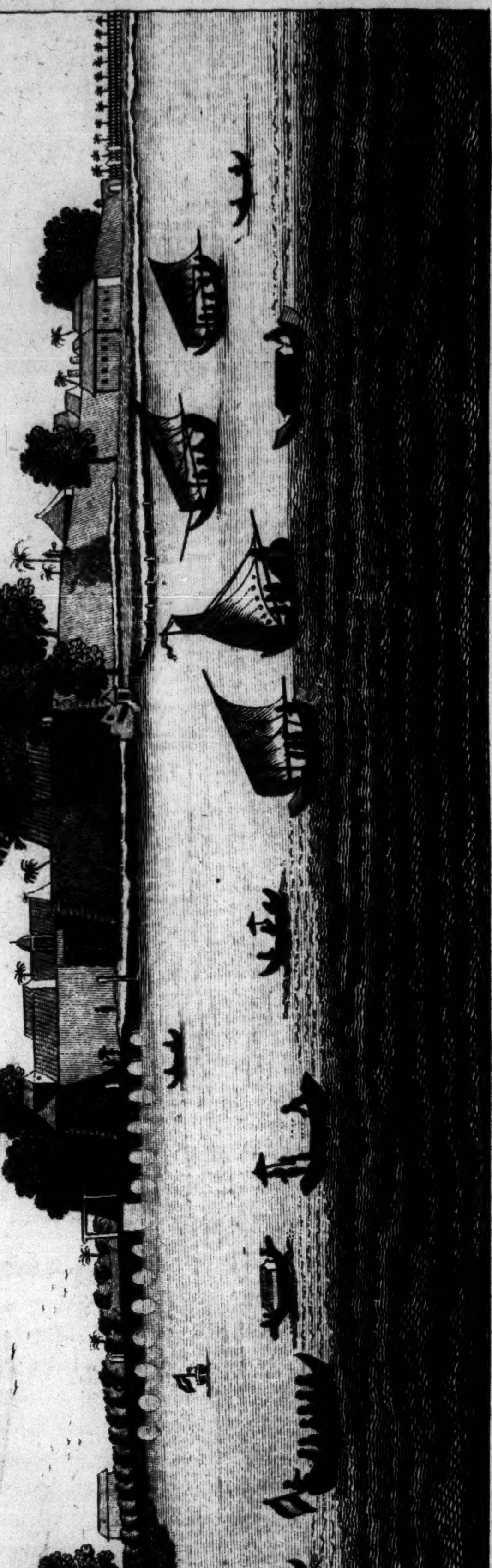
Engraved for Middleton's Complete System of Geography.



A View of the **DUTCH-FORTIFICATIONS** *and* **PORT** *of* **BATAVIA.**



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called Jackoa; it is almoſt like a lizard, is very malicious, and diſcharges its urine at every thing that offends it: the urine is of ſuch a quality, that it will canker the fleſh, and if the part is not immediately cut out, the object on which it falls muſt infallibly periſh. Few accidents, however, happen from this creature, as it always gives notice of its ſituation from the ſingularity of its voice, ſo that animals as well as the natives have an opportunity of eſcaping it.

The iſland of Java is divided into ſeveral kingdoms and principalities, all of which were formerly under the government of their reſpective princes. At this time, however, it may be conſidered as conſiſting only of two parts, viz. The north coaſt, which is under the dominion of the Dutch; and the ſouth coaſt, which is ſubject to the kings of Palamboan and Mataram. The Engliſh had formerly poſſeſſions here, but they were ouſted by the Dutch in the reign of James II. and the latter may now be ſaid to be chief maſters of this extenſive country.

The natives of this iſland are deſcendants of the antient Chineſe. They are in general very robuſt, of a brown complexion, have large eye-brows, flat faces, broad cheeks, and wear their own hair, which is ſhort and black. The women wear as much hair as can grow upon the head, and to increaſe the quantity they uſe oils, and other preparations. It is formed into a kind of circular wreath upon the top of the head, ſurrounded with another of flowers, and the whole is faſtened in very elegant taſte by a bodkin. The men wear a piece of cloth wound ſeveral times round the waiſt; and the women have a garment much of the ſame nature, which reaches from the ſhoulders to the knees. Thoſe on the coaſt are Mahometans, but the reſt are Pagans. The women are very conſtant, and pay a particular reſpect to their huſbands; but they are naturally indolent, proud and revengeful. Polygamy is here allowed, but if the huſband is found guilty of infidelity, the wives can very eaſily obtain a divorce.

The moſt diſtinguiſhed ſolemnity amongſt them is a wedding, on which occaſion both the families borrow as many ornaments of gold and ſilver as they can, to adorn the bride and bridegroom, ſo that their dreſſes are very ſhowy and magnificent. Among the better ſort the feaſts given on theſe occaſions laſt ſometimes a fortnight, and ſometimes longer, during which time the man, although married the firſt day, is kept by the women from his wife; nor will they even ſuffer them to ſpeak to each other till the ceremony of feaſting is over.

They carry on a conſiderable trade from one port to another, particularly to the iſland of Borneo, where they get diamonds, which they diſpoſe of to the Dutch in exchange for other commodities.

The general trade, however, of this iſland is principally in the hands of the Dutch, as are alſo the chief productions of the country; and the natives cannot be conſidered in any other light than as their ſubjects; for they not only condeſcend to trade with them, but bring their commodities, eſpecially pepper, to Batavia, where the Dutch buy it ready cured, ſo that they have not any trouble in preparing it for ſale.

The Dutch have prodigious numbers of ſugar canes in this country, eſpecially about Batavia; ſo that they not only ſupply the colony, and the factories in the Spice Iſlands with this article, but they alſo ſend great quantities of it annually to Holland. They have likewiſe large plantations of coffee, which, though not equal in quality to that of Mocha, is yet exceeding good, and they ſend conſiderable quantities of it every year to Europe.

Bantam, which was once the metropolis of a great kingdom, is the principal place of commerce at the weſtern part of this iſland. It ſtands in a plain at the foot of a mountain, from whence iſſues a river that divides itſelf into three ſtreams, one of which runs through the town, and the others ſurround it. It is 12 miles in circumference, and before it was reduced by the treachery of the Dutch, (who firſt joined the natives againſt their king, and then ſtripped the latter of all regal power) was very populous, well fortified, and adorned with ſeveral elegant buildings and palaces. At this time, however, it is a very ruinous place, inhabited only by the pooreſt people. The houſes ſtand on piles, and are built with reeds and canes; and there are only three principal ſtreets in the city, through which run channels of the moſt filthy water. It has, however, a very pleaſant bay, and round it are ſeveral ſmall iſlands that retain the names given to them by the Engliſh when they traded in this country.

The moſt diſtinguiſhed city now in this iſland, and indeed the moſt important of all the European ſettlements in the Indies, is BATAVIA, which is built on the ruins of the antient capital of Jacatra.

This opulent city is ſituated about 40 miles eaſt of Bantam, on a fine bay of the ſea, in 106 deg. eaſt long. and 6 deg. of ſouth lat. The bay in which it lies extends eaſt as far as the cape of Karovant, and weſt as far as Rough Point towards Bantam. It is called by the Indians Jacatra, and by the natives and Chineſe, Calacka or Calappa, the name they give to the cocoa, the principal and eſteemed fruit of the country.

At the time the Dutch firſt came to this place, which was in the year 1619, it was in a very inſignificant ſtate, being ſurrounded with watery and fenny grounds, and ſubject to great inundations from a river that ran through it: but the Dutch thinking this ſpot the moſt advantageous for their trade on the iſland, demoliſhed the old town, and after cutting canals and drains to carry off the water, they erected the preſent city, which they called Batavia, and which has ever ſince been their capital ſeat of commerce in the Indies.

The port belonging to it is exceeding ſafe and commodious, there being ſeveral ſmall iſlands round it, which ſo break off the violence of the winds and waves, that 1000 ſail of ſhips may ride in it with the greateſt ſecurity. At the mouth of the river that joins the bay from the town is a boom that runs acroſs it, which is every night guarded by a detachment of ſoldiers, and at this place all veſſels pay toll. A very conſiderable advantage peculiar to this harbour ariſes from the north and ſouth winds, the former of which blow in the morning to bring in veſſels, and the latter in the evening to carry them out.

The city of Batavia is divided into two parts by a river: it is of a ſquare form, and is ſuppoſed to be larger than any city in England, London excepted. It is very uniformly built, and the houſes in general are of ſtone. The ſtreets are ſpacious, and in the moſt diſtinguiſhed of them are canals, faced with ſtone, and planted on each ſide with evergreens: there are upwards of 50 ſtone bridges over theſe canals, beſides draw-bridges and others made of wood. The ſtreets in general are about 30 feet broad, and paved on each ſide with brick, which is raiſed above the highway for the convenience and ſafety of foot paſſengers.

The houſes are plain but very neat, and behind them are large gardens well ſtocked with garden ſtuff, and moſt kinds of fruit. The public edifices in general are very magnificent, particularly the governor's houſe, which, though only two ſtories high, is yet very lofty, and may be ſeen a great diſtance at ſea. Other diſtinguiſhed buildings here are, the great church, the ſtadt-houſe, the orphan's hoſpital, the houſe of artiſans, the ſpin-houſe, or houſe of correction, the peſt-houſe, and the Chineſe hoſpital for ſick and aged people. Here are alſo two churches, one for the uſe of the reformed Portugueſe, and the other for the Malayans; but Papiſts and Lutherans are prohibited from exerciſing their modes of worſhip.

In the center of the city is a large ſquare, uſed as a parade for the garriſon. On the weſt ſide of this ſquare ſtands the great church, on the ſouth ſide is the ſtadt-houſe, on the north is a range of very elegant buildings, and on the eaſt is a large canal ſhaded on each ſide with lofty trees.

This city has four handſome gates, two on each ſide the river; and it is encompaſſed with a ſtrong rampart faced with ſtone, and fortified with 22 baſtions furniſhed with cannon, ſo planted as to be of equal ſervice either againſt an inſurrection or an invaſion. On the weſt ſide of the city is a large caſtle made in the form of a quadrangle, which commands both the city and road. It has four handſome baſtions faced with ſtone, and four gates, one of which is called the land-gate, where there is a ſtone bridge with 14 arches, the center one of which is of a different form, and much larger than the others. Within the boundaries of the caſtle are ſeveral elegant buildings, particularly the houſe of the governor-general; and here are likewiſe apartments for moſt of the principal officers belonging to the company. In the caſtle are likewiſe arſenals and magazines well ſupplied with all kinds of ammunition; and here all the affairs of the company are tranſacted.

Beſides the fortifications already mentioned, there are five very ſtrong forts ſituated at ſome diſtance from the city, as a defence againſt any attempt that might be made by the natives, and to ſecure their reſpective manufactures, particularly their powder-mills, ſugar-mills, corn-mills, &c. In ſhort, the Dutch have erected ſo many fortifications and other works for the uſe of the factory, that they could ſubſiſt here without having any intercourſe with Europe; and if occaſion ſhould require it, would be able to defend themſelves againſt a very powerful enemy; for in the iſlands of Ormus and Onroſt, two leagues from the city, they have yards and docks for ſhips, with plenty of timber and all other materials; a large rope-walk, forges for anchors, &c. and founderies for iron and braſs cannon, mortars, bombs, ſhells, bullets, &c.

The number of regular troops with which the city and forts are garriſoned amount to between 10 and 12000, 1000 of which are conſtantly kept on guard.

The ſuburbs of the city of Batavia are very extenſive, and their ſituation delightful. The whole country is interſperſed with beautiful villas, plantations that yield an agreeable ſhade, and gardens well laid out and finely ornamented. The better ſort of people reſide moſt part of the year in the ſuburbs, and thoſe in office only go occaſionally to Batavia as buſineſs requires their attendance.

The inhabitants of the city and ſuburbs of Batavia are formed of various nations, who all preſerve the dreſſes, modes and cuſtoms of their reſpective countries. This motley group has a very ſtrange appearance, the idea of which will be beſt conveyed to the reader, by giving ſome particulars relative to each.

The *Javaneſe*, or natives of the country, who reſide in a particular quarter of the ſuburbs, are chiefly employed in huſbandry, building of boats, or fiſhing. The men are of a tawny complexion, and wear only a garment made of callico, which reaches from the waiſt to the ancles. The women are much fairer than the men, and have good features: they cover their bodies with a piece of ſilk or callico, under which is another piece tied round the waiſt, and formed like a petticoat. The women dreſs their hair, and the men wear a kind of ſkull-cap; but both ſexes go without ſhoes or ſtockings. Their houſes are built of ſplit bamboo, with a ſpreading roof that extends on each ſide to keep off the violent heat of the ſun; and are much ſuperior in neatneſs to thoſe of other Indians. They live very abſtemiouſly, their food conſiſting of rice, fruits, and dried fiſh; and their general drink is either pure water or very weak tea.

The *Chineſe*, who are very numerous here, are not only the greateſt retailers of moſt commodities, but many of them are excellent mechanics. They chiefly employ their time in huſbandry and gardening, and farm the fiſhery, exciſe and cuſtoms. They pay a tax to the Dutch for permiſſion to wear their hair, which is generally done up in a roll, and faſtened to the hinder part of the head with bodkins of gold or ſilver. The diſtillers of arrack are chiefly Chineſe, who pay 50 reals exciſe for ever cauldron they make. However, they receive ſome privileges from the company; for they have not only a Chineſe governor who manages their affairs, but they are alſo allowed a repreſentative in the council. They bring tea and porcelain hither from China; but thoſe who are employed for this purpoſe muſt not continue on the iſland longer than ſix months. The dreſs and cuſtoms of the Chineſe here are the ſame as in China, which have already been deſcribed in our account of that country: but they have ſingular maxims in the interment of their dead; for they will never open the ſame grave where any one has been buried: their burial-grounds, therefore, in the neighbourhood of Batavia, cover a prodigious ſpace of ground, and the Dutch take the advantage of them by making them pay large ſums for ground for this purpoſe. In order to preſerve the body, they make the coffin of very thick wood, not with planks faſtened together, but cut out of a ſolid piece like a canoe; the coffin being covered and put into the grave is ſurrounded with a kind of mortar about eight inches thick, which in time becomes as hard as ſtone. The relations of the deceaſed not only attend the funeral, but alſo a great number of weeping women, who are hired on theſe occaſions. In Batavia the law requires that every man ſhould be buried according to his rank; ſo that if the deceaſed has not left money ſufficient to pay his funeral expences, an officer takes an inventory of his goods, which are ſold, and out of the produce he buries him in the manner preſcribed.

The *Dutch* are the greateſt merchants here, and are alſo very good mechanics: they keep the chief inns and places of public entertainment; but they are far from being obliging to their gueſts, and particularly to foreigners. They pay two reals a month for their licence, and 70 for every pipe they ſell of Spaniſh wine.

The *Portugueſe* here are very numerous, and in order to diſtinguiſh them from other Europeans, they are called by the natives Oranſerante, or Nazareen men. They in general ſpeak the Malayan language, but ſome of them a corrupt dialect of the Portugueſe; and they have all renounced their religion, by profeſſing the principles of Luther. They are chiefly employed in the moſt ſervile offices: ſome of them are handicraftſmen, others get their living by hunting, and the greater number by waſhing linen. They have ſo cloſely followed the cuſtoms and manners of the Indians, that they are only diſtinguiſhed from them by their features and complexion, their ſkin being conſiderably lighter, and their noſes not ſo flat; and the only difference in their dreſs conſiſts in the manner of adjuſting their hair.

The *Malayans*, who reſide here, are of a very tawny complexion: they wear a ſhort coat with ſtrait ſleeves, and a cloth faſtened round the middle. The women wear a waiſtcoat, over which is a cloth that reaches from the waiſt to the ancles; but neither ſex have any other covering to their head than their hair; nor do they wear either ſhoes or ſtockings. The men are chiefly employed in fiſhing, but ſome of them are retail traders, though greatly inferior to the Chineſe. They profeſs the Mahometan religion; but they are naturally very profligate, and will not heſitate to commit the moſt infamous crimes.

The *Amboyneſe* are a very bold and deſperate people, and for that reaſon are not permitted to reſide in the city, but live together in one quarter of the ſuburbs. They are under ſubjection to a chief, who always reſides with them, and has a magnificent houſe furniſhed after the manner of their country. The men go almoſt naked, having only a piece of cloth faſtened round the waiſt, and a kind of turban on their heads made of cotton. The women wear a habit that fits very cloſe to the body, and they have a mantle hanging looſe over their ſhoulders. Their houſes are made of wood, and covered with branches of trees; they are pretty lofty, and the floors are divided into ſeparate apartments; ſo that one houſe will contain ſeveral families. The men are chiefly carpenters; but ſome of them belong to the Dutch troops, and are much valued for their natural courage and intrepidity.

The *Topaſſes*, or *Mandikers*, are a mixture of Indian and other nations, and have much greater privileges here than the reſt. Many of them are conſiderable merchants, and have handſome houſes; ſome of them are tolerable good mechanics; and the lower ſort are chiefly employed in huſbandry and gardening. They differ very little from the Dutch in their dreſs or method of living, only the men wear large breeches or trowſers that reach down to their ancles. The women wear a waiſtcoat and a piece of callico round the waiſt, but they have not any covering on their heads except the hair, which is tied up in a roll. Theſe people reſide both in the city and ſuburbs: their houſes are ſeveral ſtories high, built of brick or ſtone, and the inſides very neatly furniſhed.

The *Boguis* are ſome of the deſcendants of the antient inhabitants of Macaſſar and the neighbouring iſlands. Theſe have their quarters in the ſuburbs, and being, like the Amboyneſe, very hardy and bold, many of them are employed in the ſervice of the army. Their uſual weapons are bows and arrows; and ſome of them have ſabres and bucklers. In their own country they generally go naked, but here they wear a very decent dreſs, and are particularly fond of ornamenting their hair.

The *Timoreans* were formerly inhabitants of an iſland to the eaſt of China, but were brought to this place by the Dutch. Theſe people were originally Pagans, but many of them have turned Chriſtians or Mahometans. The habits and cuſtoms of theſe people are much the ſame as thoſe of the Macaſſars; and their chief employment conſiſts in huſbandry and gardening.

The *Negroes* here are chiefly Mahometans. Some of them are pedlars, and hawk about the ſtreets glaſs beads and coral; others follow mechanical trades; but the moſt conſiderable of them deal in free-ſtone, which they bring from the neighbouring iſlands.

Such is the mixture of people that conſtitute the inhabitants of this city and its ſuburbs; and notwithſtanding the great difference of their cuſtoms, manners, dreſs and religion, yet they preſerve an unanimity that can only be attributed to their anxious purſuit after commerce, which ſeems to inſpire their ſouls with one univerſal ſenſation.

"Thus, while around the wave-ſubjected ſoil
"Impels the native to repeated toil,
"Induſtrious habits in each boſom reign,
"And induſtry begets a love of gain.
"Hence all the good from opulence that ſprings,
"With all thoſe ills ſuperfluous treaſure brings
"Are here diſplay'd. Their much-lov'd wealth imparts
"Convenience, plenty, elegance and arts;
"But view them cloſer, craft and fraud appear,
"E'en liberty itſelf is barter'd here.
"At gold's ſuperior charms all freedom flies,
"The needy ſell it, and the rich man buys.
"A land of tyrants, and a den of ſlaves,
"Here wretches ſeek diſhonourable graves;
"And calmly bent, to ſervitude conform,
"Dull as their lakes that ſlumber in the ſtorm."

As the principal part of theſe people are compoſed of different Indian nations, ſo the chief Indian languages are here ſpoken; but the moſt univerſal are the Malayan and the Portugueſe.

All the inhabitants enjoy liberty of conſcience; but they are not allowed to exerciſe their reſpective modes of worſhip. Prieſts and monks are permitted to live here, but they are prohibited from being publicly ſeen in the reſpective habits of their prieſtly orders.

The Dutch have founded ſeveral ſchools in Batavia for teaching the learned languages; and moſt mechanic arts are brought to great perfection. They have a printing-houſe, paper-mills, and powder-mills; and among the handicrafts are, ſugar-bakers, cotton-weavers, carpenters, rope-makers, bricklayers, ſhipwrights, ſmiths, braziers, cutlers, &c.

Batavia being the great emporium of the Dutch Eaſt-India company, they import here not only the productions of Europe, but alſo the merchandize of Japan, the Spice Iſlands, Perſia, Surat, Bengal, the coaſts of Malabar and Coromandel, &c. Though they will not permit any Europeans to trade here, yet a number of Chineſe junks, from 300 to 500 tons burthen, arrive once a year, by means of which they are furniſhed with the commodities of China without being at the expence and inconvenience of ſending their own ſhips for thoſe neceſſary and profitable articles.

In the city of Batavia are held the two grand councils, that govern all the dominions belonging to the Dutch in the Eaſt-Indies. Theſe are diſtinguiſhed by different appellations: the firſt is called the Council of the Indies, who direct all public matters relative to government: the other is called the Council of Juſtice, in whom are inveſted the adminiſtration of juſtice to all parties. The higheſt of theſe two aſſemblies is compoſed of 18 or 20 perſons, called counſellors, and the governor-general is always preſident. They uſually aſſemble twice a week, or oftener if called upon by their preſident; and their general buſineſs is to deliberate on ſuch meaſures as may be moſt conducive to the intereſt of the company.

The governor-general has the power of, and lives with a dignity equal to, a ſovereign prince. He receives all the Indian kings and their ambaſſadors, many of whom come annually to Batavia. When he goes abroad, his coach is preceded by a troop of horſe-guards; on each ſide walk a body of halberdiers, and the rear is cloſed by a company of foot ſoldiers. The dreſs of his guards is exceeding handſome, and the whole forms a very brilliant and grand proceſſion. His lady has likewiſe her proper attendants, and when in public, appears with a dignity not inferior to that of a queen.

The moſt conſiderable officer here, next to the governor, is the director-general, whoſe buſineſs is to purchaſe ſuch commodities as are brought to the port, and to diſpoſe of ſuch as are taken from it. He is ſole maſter of all the magazines, and has the ſupreme direction of every thing that relates to the commercial intereſt of the company.

As Batavia is a place of the greateſt trade in India, the cuſtoms muſt be very conſiderable; more eſpecially as the inhabitants are in general wealthy, and almoſt every article is ſubject to a duty.

The taxes are paid monthly; and to ſave the charge and trouble of gathering them, on the day they become due a flag is diſplayed on the top of a houſe in the center of the town, and all parties are obliged immediately to pay their money to the proper officers appointed to receive the ſame.

The money current here conſiſts of ſeveral ſorts; as ducats, which are valued at 132 ſtivers; ducatoons, at 80 ſtivers; imperial rix-dollars, at 60; rupees of Batavia, at 30; ſchellings, at ſix; double cheys at two ſtivers and an half; and doits, at one-fourth of a ſtiver. Some of theſe coins are of two ſorts, though of the ſame denomination, namely, milled and unmilled, the former of which is of moſt value: a milled ducatoon is worth 80 ſtivers, but an unmilled one is not worth more than 72. All accounts are kept in rix-dollars and ſtivers, which are here mere nominal coins, like our pounds ſterling.

Beſides their land forces, the Dutch have a number of men of war ſufficient to engage any fleets they are likely to meet with on the Indian ſeas. And from their great importance in this part of the globe they aſſume the title of "Sovereigns of all the ſeas, from the Cape of Good Hope eaſtward, to Cape Horn in America."

Having thus noticed every neceſſary particular relative to the city of Batavia, we ſhall now deſcribe ſuch other remarkable places in this iſland as merit attention.

About 80 miles eaſt of Batavia is Cherebon, a place of conſiderable extent, and where the Dutch have a factory. The country is very fertile, and produces moſt kinds of proviſions, particularly rice. The inhabitants are under the dominion of four great lords, called ſultans, one of whom is particularly attached to the Dutch, and for that reaſon is diſtinguiſhed from the reſt by the name of the company's ſultan. The reſt, indeed may not be undeſerving of the like epithet, as they are in alliance with the Dutch, whoſe friendſhip they endeavour to preſerve, and whom they conſider as their ſole protectors; for had it not been for them theſe petty princes would have been reduced to the ſubjection of the king of Bantam, who made depredations on their diſtrict, but was ſubverted by the interpoſition of the Dutch. Since this circumſtance, the ſultans have teſtified their gratitude by granting many diſtinguiſhed privileges to their protectors in theſe dominions. The chief perſon belonging to the Dutch factory here is called the reſident, who correſponds with the governor-general of Batavia, but is ſolely independent of any other officer. Here is a good fort, where the Dutch have a garriſon conſiſting of 80 men; about a mile and a half from which is a large temple containing the tombs of ſeveral of the princes of Cherebon. It is a lofty building made of variegated ſtones, and very elegantly ornamented within. The generality of their prieſts reſide near this temple, the whole order of whom are treated with the moſt diſtinguiſhed reſpect by the inhabitants. It is ſaid the Engliſh had once a factory here, but that having made too free with the wives of the natives, they murdered them all, and levelled their buildings to the ground.

Palamboan, the capital of a kingdom or principality of the ſame name, is ſituated in 114 deg. eaſt long. and in 7 deg. 30 min. ſouth lat. on the ſtreights of Bally, through which the Eaſt-India ſhips ſometimes paſs when they are homeward bound from Borneo: in which caſe they generally touch at this place to take in water and freſh proviſions. This kingdom, which is independent of the Dutch, lies at the ſouth-eaſt end of Java, in a pleaſant country watered with ſeveral rivulets, which fall on each ſide of the town into the neighbouring ſtreights. The rajah, or king of this country, generally reſides either at Palamboan, or at a fort 15 miles from the ſea. His dominion reaches from the eaſt end of Java 80 miles along the ſouth-coaſt, and about 60 miles from north to ſouth; but its extent up the country is not known. This kingdom is ſaid to produce gold, pepper and cotton; alſo rice, Indian corn, roots and garden ſtuff. Their animals are, horſes, buffaloes, oxen, deer, and goats; and they have great plenty of ducks, geeſe, and other ſorts of poultry. The ſovereign and his ſubjects are Pagans, but there are ſome Mahometans among them, and a few Chineſe.

Mataram, at the time it was an empire, extended over the whole iſland, and even now takes up a conſiderable part of it, is under the government of the Dutch, and was the laſt reduced to ſubjection by them on this iſland. Mataram continued its ſtruggles for independency till the year 1704, when the Dutch took the advantage of an opportunity that offered in a diſpute relative to the ſucceſſion of the crown, between the ſon and brother of the deceaſed ſovereign. Theſe two rivals produced an univerſal diviſion in the nation. He who was entitled to the crown by order of ſucceſſion had ſo much the advantage over his antagoniſt, that had it not been for the Dutch, who declared in favour of his rival, he would certainly have got the ſupreme power into his own hands. After a ſeries of conteſts, the party eſpouſed by the Dutch at length prevailed: the young prince was deprived of his ſucceſſion, and his uncle, who was unworthy of the character, uſurped the throne.

After the death of this ſovereign, the company placed the legal heir on the throne, and dictated ſuch laws to him as they thought beſt calculated to anſwer their ſiniſter purpoſes. They choſe the place where his court was to be fixed, and ſecured his attachment by erecting a caſtle, in which a guard was kept with no other apparent view than to protect the prince. They employed every artifice to lull his attention by pleaſures, made him valuable preſents, and flattered him by pompous embaſſies. From this time the prince and his ſucceſſors have become mere tools of the company. The neceſſary protection allowed them by the Dutch conſiſts of 300 horſe and 400 foot: but the expences the company are at on this account are amply repaid by the advantages ariſing from the country. The harbours afford docks for building all the ſmall veſſels employed in the ſervice; and they are ſupplied from hence with the chief part of the timber that is uſed in their reſpective ſettlements. Beſides theſe advantages, they are furniſhed with various productions of the country at certain ſtipulated prices, which are ſo low as to produce very pecuniary emoluments.

The kingdom of Mataram is in general very fertile, and produces great quantities of rice; as alſo plenty of fruit. There are likewiſe various ſorts of animals, particularly horſes, ſheep, goats, and remarkable large oxen. The rivers abound with fiſh, and the woods produce great plenty of game. But the moſt valuable articles of this country are, rice, pepper, cadjang, cotton, yarn, cardamon and indigo; the latter of which is eſteemed to be as good in quality as any found in the Indies.

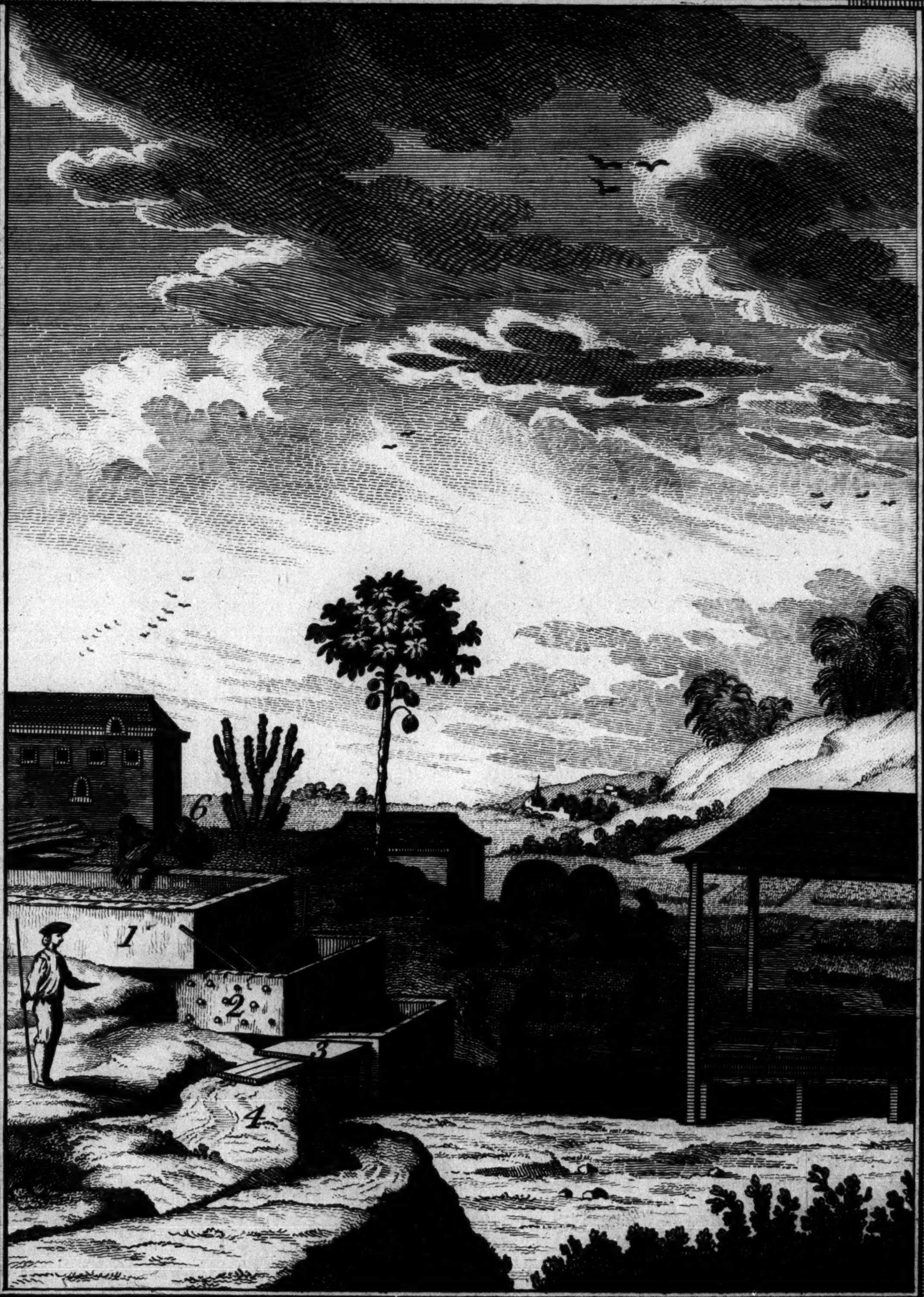
The king uſually reſides at Mataram, the capital of the kingdom. His palace is a very handſome ſpacious building, adjoining to which are many good houſes belonging to his nobles, who every day wait on him; and his ſubjects in general pay him the greateſt homage.—It is here to be obſerved, that though theſe princes are vaſſals, yet they are permitted to live in as great ſtate as when they were really monarchs; and the orders of the Dutch are always executed in their names. They therefore aſſume a dignity not inferior to the moſt deſpotic prince, and when they go abroad, are attended with every diſtinguiſhed mark of royalty.

The laſt place of importance we have to mention in this iſland is Japara, ſituated at the bottom of an eminence called the Invincible Mountain, on the top of which is a fort built of wood. It is a very conſiderable town, and has a good road ſecured by two ſmall iſlands. The Engliſh had once a factory here, but they were driven from it by the Portugueſe, who at that time were maſters of the place. This country produces almoſt every neceſſary of life, eſpecially cattle, hogs and poultry: they have alſo great plenty of rice, with various ſorts of the moſt delicious fruits; and their waters abound with the beſt of fiſh. But the moſt valuable commodities here are pepper, ginger, cinnamon and indigo. In the woods and mountains are ſeveral kinds of wild beaſts, as buffaloes, ſtags, tygers and rhinoceroſſes; the latter of theſe the natives hunt for the ſake of their horns, which they convert into utenſils that are much admired, by reaſon that they will not contain poiſon; for if any compoſition of that quality is put into them, they will immediately break to pieces.

The natives of this country are much like thoſe in other Indian nations; and they have the ſame kind of cuſtoms and ceremonies. They are very fond of public diverſions, particularly the repreſentation of comedies, which principally conſiſts in ſinging and dancing; and they are ſuch ſlaves to cock-fighting, that by the large ſums they lay, they are often reduced to the moſt abject diſtreſs.

The inhabitants of Japara are chiefly Mahometans, as is alſo the king, who generally reſides at a place called Kattaſura, where the Dutch have a fort and garriſon. This prince reigns abſolute among his ſubjects, who are very faithful, and pay him the greateſt homage. Like moſt eaſtern monarchs, he is conſtantly attended by women, and takes as many wives and concubines as he thinks proper. When his courtiers obtain an audience, they approach him with the greateſt humility; and even his prieſts ſo revere him, that ſome of them go in pilgrimage to Mecca, to make vows for the proſperity of him and his family.

Engraved
for Middleton's
Complete System
of Geography.



THE INDIGO MANUFACTORY

1 Vat. 2 Pounding Tub. 3 Receiver. 4 The Water filtrating from the Indigo. 5 Indigo Plants. 6 Indians carrying Dº. in Sacks. 7 Drying Cases. 8 Indians carrying Indigo to the drying Cases

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C H A P. XXVII.

9. Of the Iſlands adjoining to Java, particularly the Iſland of TIMOR.

THERE are ſeveral iſlands bordering on the coaſt of Java, which are conveniently ſituated for accommodating ſuch European veſſels as paſs them in their way to Borneo. The Dutch have forts in moſt of theſe iſlands, and the inhabitants are ſubject to their government.

Oppoſite the eaſternmoſt point of Java is the iſland of Madura, the moſt valuable produce of which, for foreign markets, are deer ſkins. Its principal town is Arabia, ſituated near a deep bay about eight leagues from the weſternmoſt land of Java. The ſoil of this iſland is very fertile, and produces ſeveral ſorts of grain, particularly rice; alſo various kinds of the moſt delicious fruits. The chief animals are, buffaloes, horſes, ſheep and oxen, the latter of which are remarkably large, and the fleſh little inferior to thoſe of Europe. The buildings of the inhabitants, and their maxims and cuſtoms, are much the ſame as in other Indian nations; but they are divided in their religion, ſome of them being Mahometans, and others Pagans. The men are in general very robuſt and courageous, for which reaſon they are called upon by the Dutch, when occaſion requires, to recruit their forces at Batavia, or ſuch others of their ſettlements, where there is any deficiency in the fixed number of their troops.

The iſland of Bally, by ſome called Leſſer Java, is ſituated to the eaſt of Java, from which it is divided on the weſt by the ſtreights of Bally. It is a ſmall iſland, but produces a great plenty of all kinds of proviſions; and the natives, like thoſe of Madura, are very ſtrong and bold. The ſtreights are narrow and dangerous, and it is with great difficulty a paſſage can be made from Madura to this iſland, owing to the violence of the winds that blow from the ſouth once in 24 hours.

To the eaſt of Bally is the iſland of Lambock, which is alſo very ſmall, but produces every neceſſary article for the enjoyment of the inhabitants, though not any particular one for foreign markets.

Near Lambock are the ſtreights of Allaſs, ſo called from a town of that name on the ſhore, oppoſite to which lies the iſland of Combava. This is a much larger iſland than either of the former two, notwithſtanding which, it does not produce any particular article for exportation.

To the eaſt of Combava are two ſmall iſlands called Sappi; but they are not of any account in commerce. Adjoining to theſe is the iſland of Flores, which is tolerably large, being 150 miles in length, and upwards of 50 in breadth. At the weſt end of this iſland is a town called Larrentoucka, the inhabitants of which are diſtinguiſhed for the infamous practice of poiſoning ſtrangers.

At a ſmall diſtance from Flores, is the iſland of Solor, where the Dutch have a factory; and to the eaſt of this lie the iſlands of Leolana, Panterra, and Miſomby, all of which are only remarkable for producing a ſmall quantity of ſandal wood, and ſome caſſia-lignea.

Amidſt this cluſter of iſlands, the moſt conſiderable is Timor, which lies about 50 miles from the three laſt-mentioned. It extends almoſt north-eaſt and ſouth-weſt, and is ſituated betwixt 124 and 128 degrees of eaſt longitude from London; and the middle of it is in nine degrees of ſouth latitude. It is upwards of 200 miles in length, and more than 50 in breadth; and is divided into ſeveral principalities or kingdoms. It has not any navigable rivers or harbours, but there are ſeveral bays where ſhips may ride at ſome ſeaſons of the year with the greateſt ſafety, as the ſhore is good, and free either from rocks or ſhoals. The Dutch and Portugueſe have both factories on this iſland; but the latter is the moſt conſiderable.

The principal kingdoms in this iſland are Namquimal, Lortriby, Pobumby, and Amaby; each of which has a ſovereign who governs his own territories independent of the reſt. Theſe kings are abſolute monarchs, and preſerve a dignity not inferior to other princes of the eaſt. They have ſeveral rajahs, and other diſtinguiſhed officers under them; all of whom, with their ſubjects in general, pay them the greateſt homage. Each kingdom has a language peculiar to itſelf; but the manners and cuſtoms of the inhabitants are much the ſame.

The iſland of Timor is very fertile, and produces a variety of valuable articles, particularly cocoa-nuts, which grow here in great abundance. There are alſo ſeveral ſorts of trees that make excellent timber for ſhip-building; and in ſome parts of the iſland are ſandal wood and cotton trees. They have likewiſe many kinds of fruit, as pine-apples, mangos, jakas, plantains, pomegranates, oranges, lemons, limes, and wild tamarinds.

The tame animals here are oxen, horſes, goats and ſheep; and the wild ones, buffaloes, wild boars, and different kinds of monkies. There are alſo great numbers of lizards, ſcorpions, and ſerpents of various ſorts, ſome of which are exceeding large, and much dreaded by the natives.

They have different ſorts of poultry, among which are ducks and geeſe; but theſe were firſt brought thither by the Europeans, and the climate being too hot, they do not thrive; and are therefore very indifferent food. In the woods are great numbers of wild fowl and other birds, ſome of which are greatly admired for the beauties of their plumage. One of theſe is called the ringing-bird, from its muſical notes, which imitate the ringing of bells: it is a ſmall bird, and is beautifully variegated, the wings being blue, the head of a reddiſh caſt, and the breaſt a ſhining crimſon.

The ſeas and rivers produce great plenty of fiſh, particularly the former; among which are mackarel, turtle, prawns, craw-fiſh, ſeveral ſorts of oyſters, and cockles of a moſt extraordinary ſize.

The natives of this iſland are of a low ſtature, and very ſwarthy in complexion; but they are ſtrait, and their limbs rather delicately conſtructed. Their dreſs conſiſts only of a ſmall piece of cloth tied round the waiſt, and on their heads they wear a cap or bonnet made of palmetto leaves: the better ſort decorate their heads with a kind of coronet made of thin plates of ſilver or gold, ſcolloped or indented on the edges; and the inſide of it is curiouſly ornamented with feathers of various colours.

Their uſual employment is hunting and fiſhing, in the former of which they are very expert. Their weapons are ſwords, darts and lances, and with theſe they go into the woods in purſuit of buffaloes, which they run down, and then kill them with their darts.

Land here is of little value, for the natives in general are too indolent to be at the trouble of cultivating it; but thoſe who do are rewarded by the land becoming their own property.

They know little of arts or ſciences, and are very poor mechanics, their principal ingenuity conſiſting only in building, the implements and materials for which they receive from the Chineſe, who alſo bring them rice, tea, iron, porcelain, and raw and wrought ſilk; in exchange for which they take bees-wax and ſandal wood.

The moſt general languages uſed by the inhabitants of this iſland are the Malayan, and a corruption of the Portugueſe: but the natives have a language of their own. It is ſaid, thoſe who are independent of the Dutch and Portugueſe, have a peculiar enmity to European ſtrangers; and that when any land on the coaſt, if they have an opportunity, they will not heſitate to murder them.

The fort belonging to the Dutch here is called Concordia, ſituated on a rock near the ſea, between two and three miles from the ſouth-eaſt point of the iſland. It is a plain building, and poorly fortified; but the natives are ſo well affected to them, that they are not under any apprehenſion of danger. There are fine gardens belonging to the fort, which are incloſed by a ſtone wall; theſe gardens produce plenty of ſeveral kinds of vegetables, as alſo a great variety of the moſt delicious fruits: and oppoſite to the entrance of the fort is a freſh water river that abounds with variety of fiſh.

The Portugueſe ſettlement on this iſland is called Laphao, and is ſituated by the ſea ſide about three leagues to the eaſt of the Dutch fort. It is a very ſmall place, containing only a few mean houſes, and a church made of boards, covered with palmetto leaves. There is, indeed, a kind of platform here, on which are ſix iron guns; but the whole are ſo much decayed as to be rendered almoſt uſeleſs. The people in general ſpeak the Portugueſe language, and the natives have been ſo intermixed with the Portugueſe by marriages, that it is difficult to know one from the other. They are very fond of being called Portugueſe, and moſt of them profeſs the Roman Catholic religion; but in the other parts of the iſland they are either Mahometans or Pagans. Some trade is carried on at this place by the Chineſe, who come here annually with their junks, and take the commodities of this country in exchange for thoſe of their own. But the place where the greateſt trade is carried on is Porto Nova, ſituated at the eaſt end of the iſland, and where the Portugueſe governor uſually reſides. This town, with that of Concordia belonging to the Dutch, were ſome years ago attacked by a pirate, who plundered, and then deſtroyed ſeveral of the buildings.

C H A P. XXVIII.

10. The Iſland of SUMATRA.

SUMATRA, the moſt conſiderable of the Sunda iſlands, is ſituated in the Indian ocean, between 93 and 104 degrees eaſt longitude, and five deg. 30 min. north latitude. It is bounded on the eaſt by Borneo, on the north by Malacca, on the ſouth-eaſt by Java, and on the weſt by the Indian ocean. It is long and narrow, reaching in a direct line from the north-weſt to the ſouth-eaſt, and is about 800 miles in length, and 100 in breadth. It is the firſt of the remarkable iſlands that form the great Archipelago of the eaſt, the entrance of which is, as it were, blocked up by this iſland and Java, which form a barrier ſeparating the Indian from the Chineſe ocean; with this exception, that in the center between the two iſlands there is an opening, which appears as if purpoſely deſigned to admit a free paſſage for the advantages of commerce. This opening is called the ſtreight of Sunda, the ſouth part of which is the north of Java, and called Java Head; and the north point is the ſouth of Sumatra, called Flat Point. Theſe two are about ſix leagues aſunder, between which ſhips paſs from Europe directly to Batavia or China, without touching in the Indies: they ſtretch away eaſt from the Cape of Good Hope, and make no land till, having traverſed the whole Indian Sea, they arrive at Java Head.

The air of this iſland is in general very unwholeſome, ariſing chiefly from the two extremes of heat and cold, and the intermixture of wet from very heavy rains. The day and night are equal, and the inconveniences that occur from the exceſſive heat of the former, are greatly increaſed by the cold chilling winds of the latter.

A chain of mountains runs through the whole iſland from the ſouth-eaſt to the north-weſt, and here the air is more wholeſome than on the coaſt. There are alſo conſiderable mountains on the weſt coaſt, in one of which is a volcano that frequently throws out flames of fire.

The monſoons, or periodical winds, ſhift here at the equinoxes as they do in other parts of the Indian ſeas, blowing ſix months in one direction, and ſix months in the oppoſite direction; and near the coaſt there are other periodical winds, which blow the greateſt part of the day from the ſea, and in the night and part of the morning from the land; but theſe ſcarce extend ſeven miles from the coaſt.

There are many ſmall rivers on this iſland, but not any of them navigable, and their waters are very unwholeſome. The river Indapura, which falls into the ſea on the weſt coaſt, has a water tinged with red, occaſioned, as it is ſaid, by the great quantity of oaker that grows on its banks, which are always covered at the time of the floods. The waters of all the rivers that overflow the low countries, are very foul, and not fit for uſe till they have been boiled, and infuſed with tea, or ſome other wholeſome herbs.

The moſt valuable produce of this iſland is pepper, rice, ſugar, camphire, gold-duſt, bezoar, canes and cotton. The ſoil is in ſome parts very fertile, and well watered with rivulets; but in the low-lands next the ſea are abundance of bogs and marſhes, which produce only reeds and canes of bamboo.

Here are plenty of moſt kinds of fruits, which arrive to the greateſt perfection, and are equal to any found in the Indies; as cocoa-nuts, limes, oranges, mangos, plantains, guavas, jakas, durians, pine-apples, mangoſteens, and other tropical fruits: they have alſo melons, peas, beans, potatoes, yams, radiſhes, pot-herbs, ſallads, and plenty of all kinds of garden-ſtuff. There is likewiſe a plant grows here called bang, which is ſomewhat like hemp, and when infuſed in liquor, operates much like opium; this is ſometimes uſed by the natives, particularly when they are engaged in war, as it animates them to perſevere in the moſt dangerous undertakings.

The animals here are, horſes, buffaloes, deer, goats, hogs, oxen, and hog-deer, from the latter of which is obtained a ſpecies or kind of the bezoar ſtone. This ſtone is of a dark brown colour, and has two coats, the innermoſt of which is covered with ſmall ſtrings, but the outer coat is quite ſmooth. When the ſtone is diſſolved in any liquor, its taſte is exceeding bitter; but if a ſmall quantity of it is taken by thoſe who have an oppreſſion of the ſtomach, a foul blood, or a want of appetite, it will remove the complaints; and is alſo very efficacious in other diſorders incident to human nature.

In the woods and mountains are ſeveral ſorts of wild animals, as tygers, elephants, rhinoceroſes, monkies, and wild boars: there are alſo ſquirrels, guanos, porcupines, alligators, ſerpents, ſcorpions, muſquetos, and other venomous inſects; and this is ſaid to be the only iſland in the Eaſt-Indies where there are bears.

They have ſeveral ſorts of poultry, particularly fowls and ducks; alſo pigeons, doves, parrots, parokets, mackaws, and a great variety of ſmall birds.

The rivers abound with fiſh, among which are, mullets, craw-fiſh, ſhrimps, eels, oyſters, &c. and they have plenty of turtles: but ſome of the rivers are greatly peſtered with crocodiles.

The north part of the iſland produces great quantities of gold, which are got out of the rivers and mountains; and the trade of Achen principally depends on this valuable commodity. There are alſo mines of tin, iron, braſs, copper, &c. It has not any wheat or rye, but great quantities of barley, honey, wax, ſugar, ginger, and pepper, with which they load their veſſels every year, and they ſend their pepper and gold in exchange for rice and opium, which our merchants ſend them from Bengal and other parts.

The inhabitants of this iſland are of two ſorts: thoſe that inhabit the coaſt are Mahometans; and the mountaineers, or natives, are Pagans. They are in general of a moderate ſtature, and a very ſwarthy complexion: they have black eyes, flat faces, and high cheek bones; their hair is long and black, and they take great pains to dye their teeth of the ſame colour: they likewiſe beſmear themſelves with oil, as in other hot countries, to prevent being ſtung by the inſects, and let their nails grow exceeding long, ſcraping them till they are tranſparent, and dying them with vermilion.

The poorer ſort go almoſt naked, having only a ſmall piece of cloth faſtened round the waiſt; and about their heads they wear a piece of linen, or a cap made of leaves, reſembling the crown of a hat; but they have neither ſhoes or ſtockings. The better ſort wear drawers or breeches, and a piece of callico or ſilk wrapped about their loins, and thrown over the left ſhoulder; and when in towns they wear ſandals on their feet.

In their diſpoſitions they are very proud and revengeful; and ſo indolent, that they will neither endeavour to improve themſelves in arts and ſciences, or in huſbandry; but ſuffer their manufactures to be neglected, and their lands to lie without cultivation. If foreigners, therefore, were not to ſupply their defects, they would moſt likely ſuffer themſelves to be reduced to a ſavage ſtate, and only preſerve their exiſtence, like the beaſts of the country, by ſuch articles as is furniſhed without the aſſiſtance of induſtry. Their chief food is rice, with which they ſometimes uſe a ſtrong ſoup made of fleſh or fiſh, or a ſmall quantity of meat highly ſeaſoned with ſpices. The Mahometans, as in other countries where the ſame religion is profeſſed, are very abſtemious in the uſe of meats, particularly ſwine's fleſh; neither will they touch ſtrong liquors: but the natives eat all kinds of fleſh, except beef, the ox being the principal object of their worſhip. Their common drink is tea, or plain water; but they ſometimes uſe the liquor of young cocoa-nuts, which is very cooling and pleaſant. Their ſalutations are much the ſame as in other Aſiatic countries, and they always ſit croſs-legged on the floor at their meals.

The Mahometans ſpeak and write the Malayan language; but the natives have a language peculiar to themſelves. Theſe laſt write as we do, from the left hand to the right; and, inſtead of pen, ink and paper, they write, or rather engrave, with an inſtrument made of iron on the outſide of a bamboo cane. The Malayans write from the right hand to the left; but they uſe ink, and write with pens on a ſort of browniſh paper. They are very indifferent accomptants, but in this defect they are aſſiſted by the banians, who reſide amongſt them, and are chiefly employed as clerks to ſettle their accounts, being conſidered in this particular to have abilities little inferior to thoſe of Europe.

Their only veſſels here are flying proas, which are greatly admired for the neat and convenient manner in which they are conſtructed. They are very expert in building their houſes, but in all other mechanical arts they are very deficient. The Chineſe are the chief mechanics on the iſland, and great numbers of them have ſettled here, particularly at Achen. Several ſail of Chineſe junks arrive here annually, bringing with them rice and other produce of the country; as alſo artificers of various trades, who, during their ſtay, employ themſelves in making cabinet goods, houſhold furniture, and toys, which they expoſe to ſale in a ſtreet called the Chineſe Camp, ſituated on an eminence near the ſea. When they have ſold their goods, they return home; but as they are naturally addicted to gaming, they ſeldom leave the country till they have loſt all their property; and ſome will carry it to ſuch lengths, as even to diſpoſe of their own veſſel, loſe the money, and then work their paſſage home in another.

The iſland of Sumatra is divided into ſeveral kingdoms and principalities; but the moſt conſiderable is Achen, which comprehends the whole northern part of the iſland.

Excluſive of the king of Achen, who is the greateſt monarch in the iſland, there are ſeveral orancayas, or great lords, in this kingdom, who exerciſe ſovereign authority in their reſpective territories; but they all acknowledge the king of Achen their ſuperior, and accept of the great offices in his court. In former times the kings have exerciſed ſuch deſpotic power as to diſplace ſome of theſe, and depoſe others; and, on the contrary, inſtances have been known where theſe princes have depoſed the king, and placed another on the throne. There have been repeated ſtruggles between the king of Achen and theſe princes for ſovereign power; and if the former has in ſome reigns been abſolute, he has in others had a very limited authority. The king has the power of diſpoſing of the crown during his life to ſuch of his children as he thinks proper, whether born of a wife or a concubine: but if the king does not diſpoſe of it in his life-time, there are ſometimes ſeveral competitors for it; and he who is moſt favoured by the orancayas, or vaſſal princes, uſually carries his point; and in theſe caſes the crown is elective.

Achen, the capital city of this kingdom, is ſituated in 93 deg. 30 min. eaſt longitude, and five deg. 30 min. north latitude. It ſtands in a plain about five miles from the ſea, 1000 miles ſouth-eaſt of Fort St. George in India, and 450 miles north-weſt of the city of Malacca. The harbour, which is ſo large as to be capable of containing any number of the largeſt ſhips, is commanded by a ſpacious fortreſs encompaſſed with a ditch well fortified according to the Indian manner, and mounted with cannon. There are ſeven gates belonging to the city, beſides which there are other redoubts and fortifications in the adjacent marſhes.

The city contains about 8000 houſes, which are built on poſts two feet above the ground, on account of the great rains that ſometimes ſo overflow the city, that the inhabitants go from one houſe to another in boats. The floors and ſides are made of ſplit bamboos, and they are covered with reeds, cocoa or palmetto leaves. They are chiefly divided by palliſadoes, except in two or three particular ſtreets ſet apart for trade, and one that is particularly inhabited by the Chineſe. The Europeans live as near each other as they can, in a long ſtreet near the river. They conſiſt of Engliſh, Dutch, Danes, and Portugueſe, who, with the Gazurats and Chineſe, are the chief traders in the city.

The king's palace is ſituated in the center of the city, and is an ordinary building of an oval form; but it is very ſpacious, being at leaſt a mile and an half in circumference. There are ſeveral courts that lead to the royal apartments, each of which is defended by a ſtrong gate guarded by ſoldiers. The palace is encompaſſed by a large moat, on the ſides of which grow reeds and canes of ſuch immenſe height as to conceal the whole building. The gates are ſurrounded by a ſtrong wall, on the top of which, in different parts, are planted ſmall guns; and through the palace runs a rivulet for the convenience of bathing, the bottom of which is paved with marble.

The king's elephants and magazines are kept in the outer courts of the palace; and at proper diſtances are ſeveral ſmall forts well guarded and ſtored with artillery

and

tea, iron, porcelain, and raw and wrought ſilk; in exchange for which they take bees-wax and ſandal wood.

The moſt general languages uſed by the inhabitants of this iſland are the Malayan, and a corruption of the Portugueſe: but the natives have a language of their own. It is ſaid, thoſe who are independent of the Dutch and Portugueſe, have a peculiar enmity to European ſtrangers; and that when any land on the coaſt, if they have an opportunity, they will not heſitate to murder them.

The fort belonging to the Dutch here is called Concordia, ſituated on a rock near the ſea, between two and three miles from the ſouth-eaſt point of the iſland. It is a plain building, and poorly fortified; but the natives are ſo well affected to them, that they are not under any apprehenſion of danger. There are fine gardens belonging to the fort, which are incloſed by a ſtone wall; theſe gardens produce plenty of ſeveral kinds of vegetables, as alſo a great variety of the moſt delicious fruits: and oppoſite to the entrance of the fort is a freſh water river that abounds with variety of fiſh.

The Portugueſe ſettlement on this iſland is called Laphao, and is ſituated by the ſea ſide about three leagues to the eaſt of the Dutch fort. It is a very ſmall place, containing only a few mean houſes, and a church made of boards, covered with palmetto leaves. There is, indeed, a kind of platform here, on which are ſix iron guns; but the whole are ſo much decayed as to be rendered almoſt uſeleſs. The people in general ſpeak the Portugueſe language, and the natives have been ſo intermixed with the Portugueſe by marriages, that it is difficult to know one from the other. They are very fond of being called Portugueſe, and moſt of them profeſs the Roman Catholic religion; but in the other parts of the iſland they are either Mahometans or Pagans. Some trade is carried on at this place by the Chineſe, who come here annually with their junks, and take the commodities of this country in exchange for thoſe of their own. But the place where the greateſt trade is carried on is Porto Nova, ſituated at the eaſt end of the iſland, and where the Portugueſe governor uſually reſides. This town, with that of Concordia belonging to the Dutch, were ſome years ago attacked by a pirate, who plundered, and then deſtroyed ſeveral of the buildings.

CHAP. XXVIII.

10. The Iſland of SUMATRA.

SUMATRA, the moſt conſiderable of the Sunda iſlands, is ſituated in the Indian ocean, between 93 and 104 degrees eaſt longitude, and five deg. 30 min. north latitude. It is bounded on the eaſt by Borneo, on the north by Malacca, on the ſouth-eaſt by Java, and on the weſt by the Indian ocean. It is long and narrow, reaching in a direct line from the north-weſt to the ſouth-eaſt, and is about 800 miles in length, and 100 in breadth. It is the firſt of the remarkable iſlands that form the great Archipelago of the eaſt, the entrance of which is, as it were, blocked up by this iſland and Java, which form a barrier ſeparating the Indian from the Chineſe ocean; with this exception, that in the center between the two iſlands there is an opening, which appears as if purpoſely deſigned to admit a free paſſage for the advantages of commerce. This opening is called the ſtreight of Sunda, the ſouth part of which is the north of Java, and called Java Head; and the north point is the ſouth of Sumatra, called Flat Point. Theſe two are about ſix leagues aſunder, between which ſhips paſs from Europe directly to Batavia or China, without touching in the Indies: they ſtretch away eaſt from the Cape of Good Hope, and make no land till, having traverſed the whole Indian Sea, they arrive at Java Head.

The air of this iſland is in general very unwholeſome, ariſing chiefly from the two extremes of heat and cold, and the intermixture of wet from very heavy rains. The day and night are equal, and the inconveniences that occur from the exceſſive heat of the former, are greatly increaſed by the cold chilling winds of the latter.

A chain of mountains runs through the whole iſland from the ſouth-eaſt to the north-weſt, and here the air is more wholeſome than on the coaſt. There are alſo conſiderable mountains on the weſt coaſt, in one of which is a volcano that frequently throws out flames of fire.

The monſoons, or periodical winds, ſhift here at the equinoxes as they do in other parts of the Indian ſeas, blowing ſix months in one direction, and ſix months in the oppoſite direction; and near the coaſt there are other periodical winds, which blow the greateſt part of the day from the ſea, and in the night and part of the morning from the land; but theſe ſcarce extend ſeven miles from the coaſt.

There are many ſmall rivers on this iſland, but not any of them navigable, and their waters are very unwholeſome. The river Indapura, which falls into the ſea on the weſt coaſt, has a water tinged with red, occaſioned, as it is ſaid, by the great quantity of oaker that grows on its banks, which are always covered at the time of the floods. The waters of all the rivers that overflow the low countries, are very foul, and not fit for uſe till they have been boiled, and infuſed with tea, or ſome other wholeſome herbs.

The moſt valuable produce of this iſland is pepper, rice, ſugar, camphire, gold-duſt, bezoar, canes and cotton. The ſoil is in ſome parts very fertile, and well watered with rivulets; but in the low-lands next the ſea are abundance of bogs and marſhes, which produce only reeds and canes of bamboo.

Here are plenty of moſt kinds of fruits, which arrive to the greateſt perfection, and are equal to any found in the Indies; as cocoa-nuts, limes, oranges, mangos, plantains, guavas, jakas, durians, pine-apples, mangoſteens, and other tropical fruits: they have alſo melons, peas, beans, potatoes, yams, radiſhes, pot-herbs, ſallads, and plenty of all kinds of garden-ſtuff. There is likewiſe a plant grows here called bang, which is ſomewhat like hemp, and when infuſed in liquor, operates much like opium; this is ſometimes uſed by the natives, particularly when they are engaged in war, as it animates them to perſevere in the moſt dangerous undertakings.

The animals here are, horſes, buffaloes, deer, goats, hogs, oxen, and hog-deer, from the latter of which is obtained a ſpecies or kind of the bezoar ſtone. This ſtone is of a dark brown colour, and has two coats, the innermoſt of which is covered with ſmall ſtrings, but the outer coat is quite ſmooth. When the ſtone is diſſolved in any liquor, its taſte is exceeding bitter; but if a ſmall quantity of it is taken by thoſe who have an oppreſſion of the ſtomach, a foul blood, or a want of appetite, it will remove the complaints; and is alſo very efficacious in other diſorders incident to human nature.

In the woods and mountains are ſeveral ſorts of wild animals, as tygers, elephants, rhinoceroſes, monkies, and wild boars: there are alſo ſquirrels, guanos, porcupines, alligators, ſerpents, ſcorpions, muſquetos, and other venomous inſects; and this is ſaid to be the only iſland in the Eaſt-Indies where there are bears.

They have ſeveral ſorts of poultry, particularly fowls and ducks; alſo pigeons, doves, parrots, parokets, mackaws, and a great variety of ſmall birds.

The rivers abound with fiſh, among which are, mullets, craw-fiſh, ſhrimps, eels, oyſters, &c. and they have plenty of turtles: but ſome of the rivers are greatly peſtered with crocodiles.

The north part of the iſland produces great quantities of gold, which are got out of the rivers and mountains; and the trade of Achen principally depends on this valuable commodity. There are alſo mines of tin, iron, braſs, copper, &c. It has not any wheat or rye, but great quantities of barley, honey, wax, ſugar, ginger, and pepper, with which they load their veſſels every year, and they ſend their pepper and gold in exchange for rice and opium, which our merchants ſend them from Bengal and other parts.

The inhabitants of this iſland are of two ſorts: thoſe that inhabit the coaſt are Mahometans; and the mountaineers, or natives, are Pagans. They are in general of a moderate ſtature, and a very ſwarthy complexion: they have black eyes, flat faces, and high cheek bones; their hair is long and black, and they take great pains to dye their teeth of the ſame colour: they likewiſe beſmear themſelves with oil, as in other hot countries, to prevent being ſtung by the inſects, and let their nails grow exceeding long, ſcraping them till they are tranſparent, and dying them with vermilion.

The poorer ſort go almoſt naked, having only a ſmall piece of cloth faſtened round the waiſt; and about their heads they wear a piece of linen, or a cap made of leaves, reſembling the crown of a hat; but they have neither ſhoes or ſtockings. The better ſort wear drawers or breeches, and a piece of callico or ſilk wrapped about their loins, and thrown over the left ſhoulder; and when in towns they wear ſandals on their feet.

In their diſpoſitions they are very proud and revengeful; and ſo indolent, that they will neither endeavour to improve themſelves in arts and ſciences, or in huſbandry; but ſuffer their manufactures to be neglected, and their lands to lie without cultivation. If foreigners, therefore, were not to ſupply their defects, they would moſt likely ſuffer themſelves to be reduced to a ſavage ſtate, and only preſerve their exiſtence, like the beaſts of the country, by ſuch articles as is furniſhed without the aſſiſtance of induſtry. Their chief food is rice, with which they ſometimes uſe a ſtrong ſoup made of fleſh or fiſh, or a ſmall quantity of meat highly ſeaſoned with ſpices. The Mahometans, as in other countries where the ſame religion is profeſſed, are very abſtemious in the uſe of meats, particularly ſwine's fleſh; neither will they touch ſtrong liquors: but the natives eat all kinds of fleſh, except beef, the ox being the principal object of their worſhip. Their common drink is tea, or plain water; but they ſometimes uſe the liquor of young cocoa-nuts, which is very cooling and pleaſant. Their ſalutations are much the ſame as in other Aſiatic countries, and they always ſit croſs-legged on the floor at their meals.

The Mahometans ſpeak and write the Malayan language; but the natives have a language peculiar to themſelves. Theſe laſt write as we do, from the left hand to the right; and, inſtead of pen, ink and paper, they write, or rather engrave, with an inſtrument made of iron on the outſide of a bamboo cane. The Malayans write from the right hand to the left; but they uſe ink, and write with pens on a ſort of browniſh paper. They are very indifferent accomptants, but in this defect they are aſſiſted by the banians, who reſide amongſt them, and are chiefly employed as clerks to ſettle their accounts, being conſidered in this particular to have abilities little inferior to thoſe of Europe.

Their only veſſels here are flying proas, which are greatly admired for the neat and convenient manner in which they are conſtructed. They are very expert in building their houſes, but in all other mechanical arts they are very deficient. The Chineſe are the chief mechanics on the iſland, and great numbers of them have ſettled here, particularly at Achen. Several ſail of Chineſe junks arrive here annually, bringing with them rice and other produce of the country; as alſo artificers of various trades, who, during their ſtay, employ themſelves in making cabinet goods, houſhold furniture, and toys, which they expoſe to ſale in a ſtreet called the Chineſe Camp, ſituated on an eminence near the ſea. When they have ſold their goods, they return home; but as they are naturally addicted to gaming, they ſeldom leave the country till they have loſt all their property; and ſome will carry it to ſuch lengths, as even to diſpoſe of their own veſſel, loſe the money, and then work their paſſage home in another.

The iſland of Sumatra is divided into ſeveral kingdoms and principalities; but the moſt conſiderable is Achen, which comprehends the whole northern part of the iſland.

Excluſive of the king of Achen, who is the greateſt monarch in the iſland, there are ſeveral orancayas, or great lords, in this kingdom, who exerciſe ſovereign authority in their reſpective territories; but they all acknowledge the king of Achen their ſuperior, and accept of the great offices in his court. In former times the kings have exerciſed ſuch deſpotic power as to diſplace ſome of theſe, and depoſe others; and, on the contrary, inſtances have been known where theſe princes have depoſed the king, and placed another on the throne. There have been repeated ſtruggles between the king of Achen and theſe princes for ſovereign power; and if the former has in ſome reigns been abſolute, he has in others had a very limited authority. The king has the power of diſpoſing of the crown during his life to ſuch of his children as he thinks proper, whether born of a wife or a concubine: but if the king does not diſpoſe of it in his life-time, there are ſometimes ſeveral competitors for it; and he who is moſt favoured by the orancayas, or vaſſal princes, uſually carries his point; and in theſe caſes the crown is elective.

Achen, the capital city of this kingdom, is ſituated in 93 deg. 30 min. eaſt longitude, and five deg. 30 min. north latitude. It ſtands in a plain about five miles from the ſea, 1000 miles ſouth-eaſt of Fort St. George in India, and 450 miles north-weſt of the city of Malacca. The harbour, which is ſo large as to be capable of containing any number of the largeſt ſhips, is commanded by a ſpacious fortreſs encompaſſed with a ditch well fortified according to the Indian manner, and mounted with cannon. There are ſeven gates belonging to the city, beſides which there are other redoubts and fortifications in the adjacent marſhes.

The city contains about 8000 houſes, which are built on poſts two feet above the ground, on account of the great rains that ſometimes ſo overflow the city, that the inhabitants go from one houſe to another in boats. The floors and ſides are made of ſplit bamboos, and they are covered with reeds, cocoa or palmetto leaves. They are chiefly divided by palliſadoes, except in two or three particular ſtreets ſet apart for trade, and one that is particularly inhabited by the Chineſe. The Europeans live as near each other as they can, in a long ſtreet near the river. They conſiſt of Engliſh, Dutch, Danes, and Portugueſe, who, with the Gazurats and Chineſe, are the chief traders in the city.

The king's palace is ſituated in the center of the city, and is an ordinary building of an oval form; but it is very ſpacious, being at leaſt a mile and an half in circumference. There are ſeveral courts that lead to the royal apartments, each of which is defended by a ſtrong gate guarded by ſoldiers. The palace is encompaſſed by a large moat, on the ſides of which grow reeds and canes of ſuch immenſe height as to conceal the whole building. The gates are ſurrounded by a ſtrong wall, on the top of which, in different parts, are planted ſmall guns; and through the palace runs a rivulet for the convenience of bathing, the bottom of which is paved with marble.

The king's elephants and magazines are kept in the outer courts of the palace; and at proper diſtances are ſeveral ſmall forts well guarded and ſtored with artillery and fire-arms. But the king's greateſt ſtrength conſiſts in his elephants, which are very numerous, and ſo trained, that they will ſtand unmoved at the firing of artillery: it is ſaid, that when they paſs the king's apartments, they will ſalute him by bending their necks, and raiſing their trunks.

The king has alſo a great number of horſes, all of which, as well as the elephants, have rich and magnificent trappings.

He is not at any expence in times of war, for at his command all his ſubjects are obliged to march at their own expence, and carry with them proviſions for three months: if they are in the field longer than that time, he ſupplies them with rice for their ſupport. On their going out he furniſhes them with arms, a regiſter of which is kept, and they are obliged to reſtore them at their return.

The king of Achen muſt certainly be very rich, for he is at much leſs expence than any other prince in the Indies. In war he is only at the expence of arms, powder, lead, and rice, which is very trifling; and in peace it does not coſt him any thing, even for the maintainance of his family. He has more fleſh, fowl, and all kinds of proviſions paid him by his ſubjects, than are conſumed in the palace, and the ſurplus is ſold at the market for his benefit. He divides hereditary eſtates among his ſubjects, whom he obliges to furniſh him with a certain quantity of rice every year. This he puts into his magazines, and exports to ſuch places where there is a ſcarcity of that article.

He is not at any expence either for his own cloaths, or thoſe of his concubines; for on a certain day in the year, all who have any office or place in the city, are obliged to make him a preſent of one or more garments, according to the income of their places. If the king diſapproves of what is preſented, he returns it back, and the officer that gave it is ſure to be turned out of his place, unleſs he adjuſts the matter by complimenting him with a ſum of money.

He is heir to all his ſubjects who die without male iſſue; and if they have any daughters unmarried, he ſends them to the palace. He is alſo heir to all foreigners that die within his territories; for when ſuch a perſon is known to be ill, the king's officers take poſſeſſion of his houſe, and on his death remove his effects to the caſtle. He has the eſtates of all thoſe put to death; and almoſt every day produces an inſtance of ſome innocent man's ſuffering purely to gratify his unbounded avarice. If it is a wealthy perſon in office that is pitched on, he is accuſed of mal-adminiſtration; and, to prevent their alienating their eſtates or goods, he takes them by ſurprize, and has their wives, children, ſlaves, cattle, and all their moveables lodged in the caſtle, before they know their ſentence. Such is the tyranny of this deſpotic prince!

The inhabitants of Achen are more vicious than in other places on the coaſt: they are proud, envious, and treacherous; deſpiſe their neighbours, and yet pretend to have more humanity than the inhabitants of any other nation. Some of them are good mechanics, eſpecially in the building of gallies; and they are very dextrous in doing all kinds of ſmith's work: they alſo work well in wood and copper, and ſome of them are ſkilled in making artillery. They live very abſtemiouſly, their chief food being rice, to which ſome of the better ſort add a ſmall quantity of fiſh; and their uſual drink is water. They are very fond of tobacco, though they have but little of their own raiſing; and, for want of pipes, they ſmoke in a buneo, in the ſame manner as the inhabitants on the coaſt of Coromandel. The buneo is the leaf of a tree rolled up with a little tobacco in it, which they light at one end, and draw the ſmoak through the other till it is nearly burnt to the lips. Theſe rolls are very curiouſly formed, and great quantities of them are ſold in the public markets.

They are all Mahometans, and, agreeable to the laws of the Koran, are permitted to marry as many women as they pleaſe; but the firſt is entitled to the preference, and the children by her are eſteemed the lawful heirs. If any diſputes ariſe between the huſband and his wives, they may ſeparate, provided they mutually requeſt it; but the ſolicitation of one only will not be ſufficient.

A court of juſtice is held five times a week for determining all matters of controverſy, in which one of the chief orankayas preſides as judge. There is alſo a criminal court, where cognizance is taken of all quarrels, robberies, murders, &c. committed in the city: and there is a third court, in which the cadi, or chief prieſt, preſides, who takes cognizance of all infringements of an eccleſiaſtical nature. Beſides theſe, there is a court for determining diſputes between merchants, whether foreigners or natives. Here an exact account is kept of all the cuſtoms, gifts, fines, and commodities belonging to the king, with a liſt of all the perſons who buy of his majeſty, pay the duty, or make him preſents.

Robberies and murders are more frequent here than in any other part of the Indies, notwithſtanding the laws are of the moſt ſevere nature. All offenders are brought to a ſpeedy trial, and the puniſhment is inflicted immediately after their conviction. If the offence be of a trifling nature, the puniſhment for the firſt time is the loſs only of a hand or foot, and the ſame for the ſecond; but for the third, or if they rob to a conſiderable amount, they are impaled alive. When the hand or foot is to be cut off, the limb is laid on the edge of a broad hatchet, and the executioner ſtrikes it with a large mallet till the amputation is perfected; and then they put the ſtump into a hollow bamboo ſtuffed with rags or moſs, to prevent the criminal from dying by the loſs of blood. After he has thus ſuffered, whether by the king's command, or the ſentence of the judge, all the ignominy of his crime is wiped off; and if any one upbraids him with it, he may kill him with impunity. Murder and adultery are puniſhed with death; and, in this caſe, the criminal has many executioners, he being placed amidſt a number of people, who ſtab him with their daggers; but female offenders are put to death by ſtrangling. The king is frequently a ſpectator of theſe puniſhments, and ſometimes acts himſelf as executioner: and though ſuch a ſpectacle muſt, to a feeling mind, appear of the moſt horrid nature, yet ſo little does he ſeem to be affected by it, that inſtances have been known of his executing a criminal, and immediately going to entertain himſelf with cock-fighting, a diverſion more univerſally eſteemed than any other in the country.

Having thus noticed every material particular relative to the kingdom and city of Achen, we ſhall now point out the other places that are diſtinguiſhed in this iſland, beginning with thoſe on the weſtern coaſt. The firſt of theſe is Bencoolen, a ſettlement belonging to the Engliſh, but chiefly inhabited by people of other nations. This town is ſituated in 103 deg. eaſt longitude, and three deg. 10 min. ſouth latitude. The adjacent country is mountainous and woody, and in ſome parts are volcanos that frequently iſſue out fire. The air is very unwholeſome, and the mountains are generally covered with thick clouds that burſt in ſtorms of thunder, rain, &c. The ſoil is a fertile clay, and the chief produce is graſs; but near the ſea it is all a moraſs. The natives build their houſes on bamboo pillars as at Achen, but the Engliſh build theirs with timber, not only from their being in want of ſtone, but on account of earthquakes, which very frequently happen in this part of the iſland.

On the north-weſt ſide of the town is a ſmall river, by which the pepper is brought here from the inland part of the country; but there is a great inconvenience in ſhipping it, on account of a dangerous bar at the mouth of the river. The road is alſo dangerous for ſhips, as it has no other defence from the violence of the ſea during the ſouth-weſt monſoons, than a ſmall place called Rat Iſland, which, with the land point of Sillabar, makes the haven. The town is about two miles in circumference, and is known at ſea by a very high ſlender mountain, called the Sugar-Loaf, which riſes in the country 29 miles beyond the town.

The pepper brought here comes from the territories of two neighbouring rajahs, one of whom reſides at Singledemond, at the bottom of a bay 10 or 12 miles to the north; and the other at Buſar, 10 miles to the eaſt.

Theſe two rajahs have houſes in the town, whither they come when they have any buſineſs to tranſact with the Engliſh, who pay them half a dollar duty for every 560lb. weight of pepper; and they alſo pay to the owner for every ſuch quantity 10 Spaniſh dollars, weighing each 17 pennyweights and 12 grains.

The Engliſh firſt ſettled on this iſland about the year 1685; a few years after which the Eaſt-India company built a fort, and called it Fort York. In 1693, a contagious diſtemper raged with ſuch violence, that the governor and council all died in a very ſhort ſpace of time, which was attributed to the town being ſituated on ſo unwholeſome a ſpot as not to be borne by an European conſtitution. In conſequence of this calamity, the Engliſh, in 1719, began to build a new fort in a more healthy part, and better adapted for regular fortifications; but they had no ſooner raiſed the walls of it, than the natives, who had a long time been at enmity with them, attacked the place, and ſet fire to the principal part of their buildings; on which the governor, with his ſmall garriſon, precipitately embarked for Batavia, leaving behind them ſeveral cheſts of money, and all the artillery, arms, ammunition, &c. The natives, however, finding themſelves greatly injured by the abſence of the Engliſh, and not having any method of diſpoſing of their pepper, in a ſhort time after invited them to return, and again take poſſeſſion of their new ſettlement. This invitation being accepted, the fort they had begun was ſoon compleated, under the name of Marlborough Fort; and they have been in quiet poſſeſſion of the place from that time to the preſent.

The Engliſh have another ſettlement at Sillebar, which is ſituated about 15 miles from Bencoolen; and here they conſtantly keep a detachment from Marlborough Fort. The town is tolerably large, and before it is a convenient harbour; but it hath not any building or other matter that demands particular attention.

They have alſo other ſettlements to the north-weſt of the above; particularly at Cattoun, ſituated about 40 miles from Bencoolen; Ippo, about 30 miles farther to the north; Bantall, which is upwards of 100 miles north of Bencoolen; and Mocho, ſituated a little to the ſouth of Indrapour.

The Dutch have likewiſe ſeveral good ſettlements on this iſland, the moſt conſiderable of which is Palimbang, or Pullambam, ſituated about 120 miles north-eaſt of Bencoolen. The chief article of trade here is pepper, of which the Dutch have prodigious quantities, being under contract with the king of Pullambam, and other inland princes, to take it at a certain price, which they pay one half in money, and the other in cloth. All other nations are prohibited from trading here, except the Chineſe, by means of whom the Engliſh get a ſhare of their pepper, as our ſhips paſs through the ſtreights of Banca. The Dutch formerly carried on a great trade here in opium, but as that was found to impoveriſh the country, by drawing away its ready caſh, the king, in 1708, ordered only three cheſts, of about 160lb. each, to be imported; and that if any ſhould be detected in acting contrary to this order, they ſhould not only forfeit their goods, but alſo their lives.

The town of Pullambam is very large, and pleaſantly ſituated on the banks of a fine river, which divides itſelf into ſeveral branches that run by four channels into the ſea. It was formerly a conſiderable city, in which ſtate it continued till 1659, when it was deſtroyed by the Dutch, in revenge for ſome injuries they pretended to have received from the natives. It was about this time that the Dutch reduced the chief of the kingdoms in the ſouth part of this iſland; but ſeveral of them were afterwards recovered by the natives, who have ever ſince continued to enjoy their original liberty.

The other Dutch factories here are,

Bancalis, ſituated nearly oppoſite to Malacca, on the banks of a ſpacious river of its own name. The chief articles ſold by the company here are cloth and opium; in return for which they receive gold duſt. The country is very fertile, and in the woods and mountains are prodigious numbers of wild hogs, whoſe fleſh is exceeding ſweet and fat. They have likewiſe ſome good poultry, and the river abounds with various kinds of fiſh.

Siack is ſituated on the river Andraghina, but is a very inconſiderable place, on account of the unwholeſomneſs of the air, which is attributed to the great number of ſhads caught in the river at a particular ſeaſon of the year, for the ſake of the roes; and the reſt of the fiſh being thrown in heaps, corrupt and exhale peſtilential vapours. Theſe roes the natives pickle, and then dry in ſmoak; after which they put them in large leaves of trees, and ſend them to different countries between Achem and Siam. It is called Turbow, and is reckoned ſo great a delicacy, that few of the better ſort are without it.

Padang is ſituated about 60 miles ſouth of the equator, and has a fine river, where large ſhips may come up, and ride in ſafety; but it is the moſt inſignificant ſettlement the Dutch have on this iſland: it produces but a ſmall quantity of pepper, and the trade in gold is ſo trifling, as hardly to defray the natural expences attending it. There are many other places on this iſland independent of the Engliſh and Dutch; the principal of which are,

Priaman, ſituated nearly oppoſite to Padang, about 100 miles north-weſt of Indrapour. It is very populous, and plentifully ſupplied with moſt kinds of proviſions. The natives carry on a conſiderable trade in gold with the inhabitants of Manimcabo. The Dutch had a factory here for ſome years, but were at length driven from it by the king of Achen.

Ticow is a very conſiderable place, ſituated about ſeven leagues from Daſſaman, in 20 deg. ſouth latitude. The inland part of the country is very high; but that next the ſea is low, covered with woods, and watered with ſeveral ſmall rivers, which render it marſhy. There are, however, many pleaſant meadows well ſtocked with buffalos and oxen, which are purchaſed at a very eaſy price. It likewiſe affords plenty of rice, poultry, and ſeveral ſorts of fruits, as durians, ananas, oranges, citrons, pomegranates, melons, mangos, cucumbers and potatoes. But its moſt valuable produce is pepper, with which it abounds, and is in quality eſteemed ſuperior to that of any other place on the iſland. The pepper chiefly grows at the bottom of the mountains; for which reaſon thoſe parts are exceeding populous. The city is ſituated about two miles from the ſea, oppoſite to a ſmall iſland. It is but a little mean place, for the city and ſuburbs do not contain 800 houſes, which are chiefly built with reeds, and are neither ſtrong or convenient. The king is ſubject to the king of Achen, who appoints a new governor every three years, and without him the king of Ticow cannot execute any buſineſs of importance. The governor, therefore, is the perſon applied to by foreigners in the tranſacting of buſineſs, and even the natives pay him the moſt diſtinguiſhed reſpect. The inhabitants of the city are Malayans, but the inland parts are poſſeſſed by the natives, who diſown the king of Achen's authority, and have a peculiar language and king of their own. This part of the country produces great quantities of gold, which the natives exchange with the Dutch, or the inhabitants near the coaſt, for pepper, ſalt, iron, cotton, red cloth, and Surat pearls. The air here is very unhealthy, particularly from July to October, and the people are very ſubject to fevers, which are ſo violent in their nature, as ſeldom to admit of being removed; ſo that was it not for the pepper, no ſtranger would venture to go near them. Every perſon who trades at this place muſt have a licence for that purpoſe from the king of Achen; and when that is obtained, they cannot be interrupted either by the king or governor of Ticow. They ſell their pepper by bahars, a weight containing 116lb. averdupois, and the king of Achen has 15 per cent. out of all that is ſold, that is, 7½ for the export of the pepper, and 7½ for the import of the commodities given in exchange for it.

Barros, one of the moſt conſiderable places on the weſt coaſt belonging to the king of Achen, is ſituated on a fine river near about the center between Ticow and Achen; and, like the former, no perſon muſt trade here without permiſſion from the king. This place produces great plenty of gold, camphire, and benjamin, the latter of which ſerves the natives inſtead of money.

The country is very pleaſant, and abounds with rice, and ſeveral ſorts of the moſt delicious fruits. The Dutch and Engliſh, as alſo the inhabitants of the coaſt, buy up the camphire here, in order to carry it to Surat, and the ſtreights of Sunda.

Andrigri is a ſmall province, but remarkable for producing great quantities of pepper; and gold is cheaper here than in any other part of the iſland.

Jamby alſo produces great quantities of pepper, which is ſaid to be much ſuperior in quality to that of Andrigri. The Dutch had once a factory here, the moſt conſiderable of all their ſettlements on the coaſt, but they withdrew from it in the year 1710. The Engliſh had likewiſe a factory near it, but they alſo withdrew on account of the obſtructions they met with in trade from the Dutch.

Pedir is a large territory ſituated about 30 miles from Achen, and has the advantage of an excellent river. The ſoil is very fertile, and the country produces ſuch quantities of rice, that it is called the granary of Achen. It alſo produces a large quantity of ſilk, part of which is wove by the natives into ſtuffs, that are valued in moſt parts throughout the iſland, and the reſt is ſold to the inhabitants of the coaſt of Coromandel.

Paſſaman is a large place ſituated at the foot of a very high mountain, but is remarkable only for producing pepper, which is not only very large, but excellent in its quality.

Daya abounds in rice and cattle; and Cinquele produces annually a large quantity of camphire, which the inhabitants of Surat, on the coaſt of Coromandel, purchaſe for 15 or 16 rials the cotti, or 28 ounces.

There are ſeveral iſlands belonging to that of Sumatra, among which is one called by the inhabitants Pulo Lanchakay, and by the natives of Achen, Pulo Lada, or the iſland of Pepper. This is a large iſland, ſituated in 6 deg. 15 min. north latitude. In the center of it are two high mountains ſeparated from each other by a very narrow valley; and at the foot of theſe mountains is a plain that extends at leaſt 12 miles in length. In this plain the pepper is produced; but the iſland is very thinly inhabited. The ſoil of the plain is well calculated for all kinds of drugs, fruit, rice, and cattle; and, as it has ſeveral good ſprings and rivers, it might produce excellent paſturage; but the inhabitants only attend to the cultivation of pepper, as that is the article which turns out moſt to their advantage. The other parts of the iſland are covered with thick woods, in which are ſome trees that are remarkably ſtrait and lofty. The winds are weſterly from the beginning of July to the end of October, during which time they have very heavy rains; and the climate, as in other parts of the ſame latitude, is very unwholeſome. The iſland at preſent produces 500,000lb. weight of pepper annually, which is ſaid to be preferable to that of any other place in the Indies. The inhabitants are Malayans; but are naturally better diſpoſed than thoſe of Achen; their habits are much the ſame in make, but not ſo elegant: they are very zealous Mahometans, and in their cuſtoms and ways of living differ little from the inhabitants of Achen.

Lingen Iſland is ſituated about 60 miles north-eaſt of Jamby, and about the ſame diſtance to the ſouth-eaſt of Johore. It is 50 miles in length, and 10 in breadth: the interior part of it is very mountainous, but that next the ſea lies low, and is very fertile. It produces pepper and canes, and in ſome parts of it are great numbers of porcupines.

Banca iſland is very large, being at leaſt 150 miles in length, and about 20 in breadth. The natives, like moſt of the Malayans, are treacherous, and very inhoſpitable to ſuch ſtrangers as unfortunately happen to be ſhipwrecked on the coaſt. At the mouth of the ſtreights of Banca is Lucipara, a ſmall iſland, but ſo barren that it has but few inhabitants, and only produces a ſmall quantity of pepper.

There are ſeveral other ſmall iſlands belonging to Sumatra, ſome of which are uninhabited, and the reſt ſo inſignificant as not to merit the leaſt attention.

CHAP. XXIX.

11. The Iſland of CEYLON.

CEYLON lies between five deg. 30 min. and 10 deg. 16 min. north lat. and between 79 deg. 40 min. and 82 deg. 45 min. eaſt, at the diſtance of about 190 miles from Cape Comorin, on the Continent of India. This iſland was well known to the antients, and deſcribed by Ptolemy under the name of Taprobane. It is about 900 miles in circumference, being above 300 in length, and about 140 in breadth. The Dutch call their Fort at Jaffnapatan, Ham's-Heel, from fancying that the whole iſland in form reſembles a Weſtphalia ham.

This is certainly one of the moſt pleaſant and fruitful iſlands in all the Indies, and the air is much more temperate than could be expected from its vicinity to the Line. The mountainous parts are woody, but the plains exceedingly fertile; ſprings, meandring ſtreams, and rivers water the whole, but the latter in general are ſo rocky, as not to be navigable. The principal river riſes in Adam's Peak, is called Mavillagonga, waſhes the city of Candy, and diſembogues itſelf into the ocean at Trinquemale. The variation of the ſeaſons, and the winds which occaſion the monſoons, are much the ſame on this coaſt as on the coaſt of India. The northern corner of this iſland is the moſt unfertile, on account of its deficiency with reſpect to rivers, rivulets, ſprings, &c. and not enjoying any refreſhing ſhowers for many years: but the other parts are amazingly fertile, being plentifully ſupplied with water, and enjoying periodical rains, which always proceed from the ſouthward, but are prevented from reaching the northern diſtrict by a chain of very high mountains.

Here are plenty of oxen, which in general are uſed inſtead of horſes; but they are of a peculiar nature, having bunches on their backs like camels. The iſland, however, abounds in horſes and elephants, but they are only uſed by the king and his favourites.

Ceylon produces all the fruits that are known in India, either on the continent or in the iſlands; hence it is called *The Garden of the Eaſt*, and *Paradiſe of the Indies*; grapes in particular are found in perfection during nine months of the year. It produces beſides, plenty of ginger, pepper, ſugar, mulberries, palms, cardanum, calabaſs, cotton, and areka trees; figs, originally planted by the Portugueſe, long pepper, melons, various ſorts of mangos, onions, garlick, and other European roots; but above all, cinnamon.

There are various ſorts of cinnamon trees, but thoſe peculiar to Ceylon are the beſt. In a very dry ſoil they are fit to be ſtripped of their bark in two or three years; if the ſoil is a moiſt white ſand, five years are required; but in a ſlimy wet earth they are eight or nine years before they become ripe. Thoſe that happen to grow in the ſhade do not yield ſo fine a flavour as thoſe that are entirely expoſed to the ſun. We are told in the Philoſophical Tranſactions, that the cinnamon is "rather of a bitteriſh taſte, ſomewhat aſtringent, and ſmells like camphire; for by the heat of the ſun the camphire is rendered ſo thin and volatile, that it riſes up,

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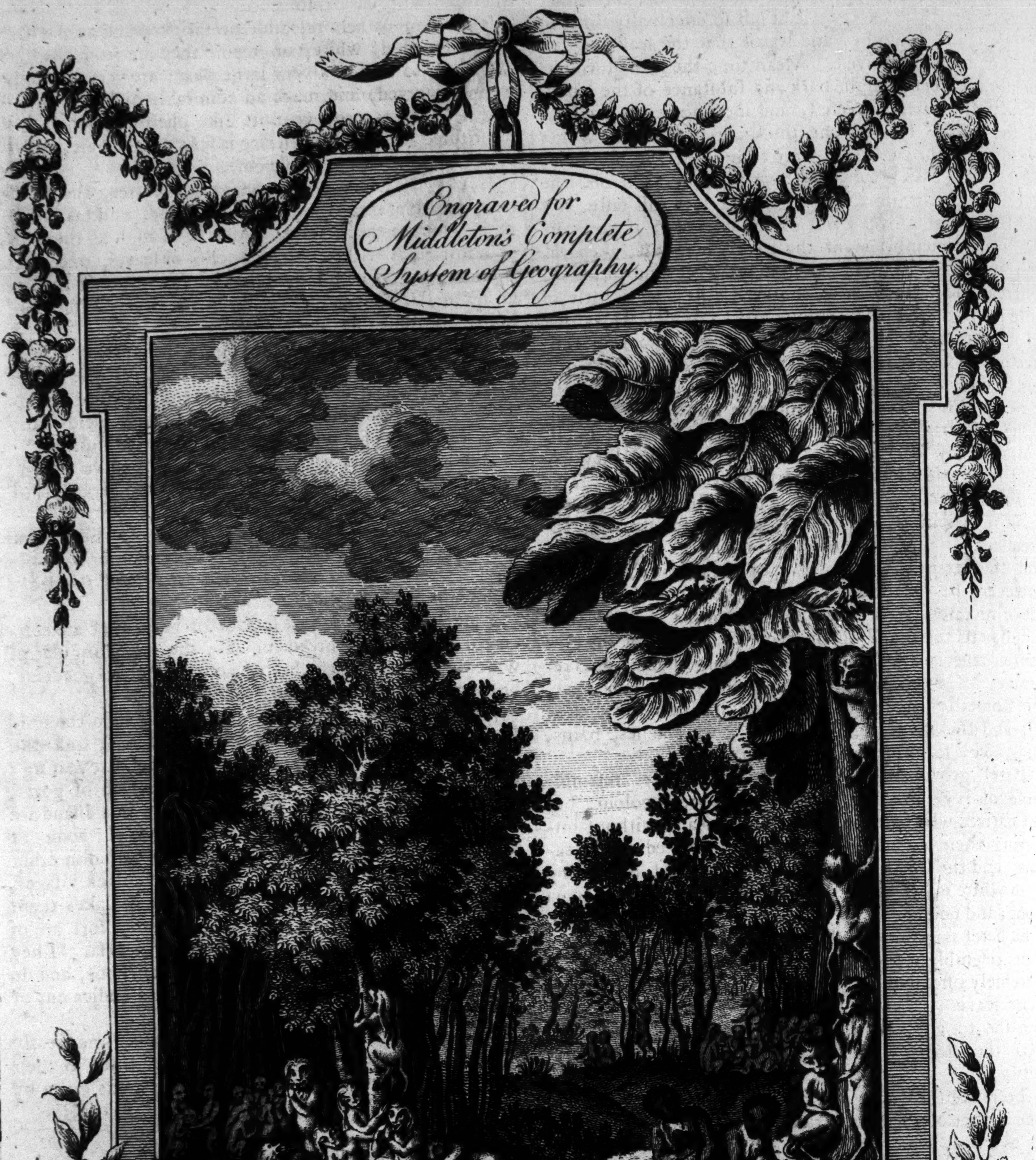

Engraved for Middleton's Complete System of Geography.

Various Species of **MONKEYS** in the Island of Ceylon.

and mixes with the juices of the tree, where it undergoes a ſmall fermentation; and then riſing ſtill higher between the ſubſtance of the wood and the thin inner membrane of the bark, it is at laſt ſo effectually diffuſed through the branches and leaves that the leaſt trace of it is not to be perceived. Mean time the thin glutinous membrane, between the bark and ſubſtance of the wood, attracts the pureſt, ſweeteſt, and moſt agreeable particles of the juice, leaving the thick and groſs ones, which are puſhed forward and ſerve to nouriſh the branches, leaves, and fruit; for if the bark be freſh taken off, the juice remaining in the tree hath a bitteriſh taſte, not unlike that of cloves; but on the contrary, if you taſte the inner membrane of the bark when juſt taken off, you will find it moſt exquiſitely ſweet and pleaſant; whereas the outer part of the bark differs very little in taſte from that of the common trees; which ſhews that all its ſweetneſs is owing to the inner membrane." This tree grows to the height of an olive tree, in its trunk and branches reſembles the orange, and in its leaves the laurel. This ſpice is of immenſe value to the Dutch, being univerſally admired for the fragrancy of its ſmell, and delicacy of its taſte; and the oil which they extract from it is an important article of commerce. The outward bark is uſed in the manufacture of ſome very beautiful cabinets, the inner is the cinnamon itſelf; the excellent oil that iſſues from it is called oil of cinnamon, and that extracted from the root is camphire. It muſt, however, be obſerved, the camphire is not obtained by the cinnamon tree only, but by another kind of tree, peculiar to the iſland of Borneo. The fruit of the cinnamon tree is about the ſize of a large hazle nut, reſembles an acorn, is boiled to a liquid, which ſerves the domeſtic purpoſe of burning in lamps in lieu of oil, and the medicinal purpoſe of curing aches, pains, ſores, &c. for which it is in great repute.

Betel grows on a ſmall ſhrub, the leaves reſemble thoſe of ivy, and are naturally of a green colour, but the natives whiten them by artificial means without impairing their virtues; the flavour is exceedingly pleaſant, and the ſmell aromatic. The method of turning them white is by laying them in troughs made of banana wood, and pouring water on them once in every 24 hours. The betel is generally chewed with Areka, which is a fruit reſembling green walnuts, the ſmell of which is extremely offenſive till it is dried, when the diſagreeable ſcent leaves it. Its qualities are to warm the mouth, bite the tongue, cauſe digeſtion, cure the ſtone, and clear the ſtomach of watery humours by promoting ſpitting.

To make the quid, or rather pill, for chewing, they take a piece of chalky earth or a kind of lime, about as big as a pea, which they mix with a fourth part of the areka nut, wrap the whole in three betel leaves, and chew it when they think proper; ſome add cardanum, cloves, and cinnamon, which encreaſe the flavor, and render the chewing more agreeable. The areka tree is ſtrait, has no branches, but bears the fruit among a few leaves at the top. Till a perſon is accuſtomed to this chewing, it occaſions a dizzineſs and ſtupefaction like tobacco; but when grown familiar is much more agreeable. When a viſit is made, the firſt thing preſented is a quid of betel, which it would be equally impolite for the viſited to omit, or the viſitor to refuſe.

The pepper ſhrub, like ivy, requires ſupport; it is therefore always planted near other trees, round whoſe trunks it may entwine itſelf. Its leaves likewiſe reſemble thoſe of ivy, and are as biting to the ſmell, as the fruit is to the taſte; the pepper, which is found in ſmall bunches, is green at firſt, red when ripe, and blackiſh after being dried in the ſun. The black and white are the ſame; the former only retaining the huſk, and the latter being peeled. The Indians uſe it not only as a ſpice, but while green preſerve it with ſugar, and pickle it with vinegar; by both which methods it is rendered exceedingly delicious.

It is an erroneous ſuppoſition, that cardanum grows only in the kingdom of Cananor, as great quantities of it are found in Ceylon. The natives procure it by burning the herbs after the rainy ſeaſon, when the cardanum is produced from the aſhes; all that is purchaſed by the Europeans is put to medicinal uſes; but the Aſiatics in general beſt reliſh their rice bread when tinctured with cardanum.

The mangos here reſemble nectarines, and are, when ripe, either red, white, or green; they are from the ſize of an egg to that of a very large pear; are very delicious when preſerved, and make an admirable pickle.

The Jackies produce nuts like cheſnuts, which are ſubſtituted for bread when rice is ſcarce; they are, however, far from being wholeſome.

Ceylon likewiſe produces the ſnake-tree, the root-tree, whoſe branches hang to the ground, and take freſh root; and the talipot tree, which is as high as the maſt of a ſhip, but without any branches or leaves, except at the ſummit. The top is therefore cut off, and uſed as an umbrella, or a ſoldier's tent; as it is very ſtrong and light, and will fold like a fan.

The kettule tree is a very ſingular production of nature, the wood is harder than mahogany, the leaves make excellent ſtrong ropes, the fruit, reſembling almonds, are admirable eating, and the trunk yields daily ſeveral gallons of a ſalubrious and delicious liquor.

The orula produces a berry of a purgative nature, which when bruiſed and ſteeped in water ſerves either for ink, or to take the ruſt from iron.

The rice is of five different ſorts, all of which grow in water, except one ſpecies that is deemed inferior to the reſt; the aloes are excellent in their kind, and the drugs of an admirable quality.

Here are eight other ſpecies of grain that are converted either into bread or oil; the moſt ſingular of which is the tanna, celebrated not only for its goodneſs, but for yielding a thouſand-fold.

The elephants of Ceylon are the largeſt in the univerſe; the tygers and bears are very fierce; and the buffaloes, oxen, hogs, deer, &c. are delicate eating; nevertheleſs the natives are fond of the fleſh of goats, ſquirrels, and monkies. The monkies in this iſland are innumerable, and of many different ſpecies; ſome of which do not reſemble any that are to be found in other countries. One ſort have grey hairs, with black viſages, and a white beard from ear to ear, which makes them appear at a diſtance like old men; another ſort are of the ſame ſize, but of an amazing whiteneſs. They reſide in the woods, but often make excurſions, and do a great deal of miſchief, digging the dead bodies out of the ground to feed upon them.

The dogs are ferocious, but at the ſame time greatly admired for their ſagacity, and are ſo faithful to their maſters that they fully merit the encomiums given by Homer to the dog of Ulyſſes.

" When wiſe Ulyſſes, from his native coaſt
" Long kept by wars, and long by tempeſts toſt;
" Arriv'd at laſt, poor, old, diſguis'd, alone,
" To all his friends, and e'en his queen unknown;
" Chang'd as he was, with age, and toil, and cares,
" Furrow'd his rev'rend face, and white his hairs,
" In his own palace forc'd to aſk his bread,
" Scorn'd by thoſe ſlaves his former bounty fed,
" Forgot of all his own domeſtic crew,
" The faithful dog alone his rightful maſter knew.
" Unfed, unhous'd, neglected, on the clay,
" Like an old ſervant, now caſhier'd, he lay;
" Touch'd with reſentment of ungrateful man,
" And longing to behold his ancient lord again;
" Him, when he ſaw, he roſe, and crawl'd to meet,
" 'Twas all he cou'd, and fawn'd, and kiſs'd his feet;
" Seiz'd with dumb joy, then falling by his ſide,
" Own'd his returning lord, look'd up, and dy'd."

The natives feed ſometimes upon young crocodiles and alligators, and out of their heads take a bone, which, when reduced to powder, is deemed a ſpecific for the ſtone and gravel.

Ants are innumerable, and throw up prodigious large hills, four or five feet in height and two or three in diameter; theſe they arch in an admirable manner, make ſo ſtrong that it is difficult to deſtroy them with a pick-ax, and fill with all kinds of grain for their winter ſubſiſtance. What an uſeful leſſon does this prudent and induſtrious little inſect afford to the indolent and improvident!

——"O! thou ſluggard, tell me why the ant,
"Midſt ſummer's plenty, thinks of winter's want;
"By conſtant journies careful to prepare
"Her ſtores, and to bring home the corny ear?
"By what inſtructions does ſhe bite the grain,
"Leſt hid in earth, and taking root again,
"It might elude the foreſight of her care?
"Diſtinct in all th' inſects deeds appear
"The marks of thought, contrivance, hope, and fear."

PRIOR'S SOLOMON.

Of the bees, which ſwarm here, one ſpecies builds the combs on the boughs of trees. When the inhabitants would take the honey, they hold lighted torches under the trees, which affects the little animals in ſuch a manner that they fall down dead; the comb is then taken, and the bees themſelves gathered up and boiled for food.

Serpents and leaches are very numerous, and conſequently very dangerous, as the natives go bare-legged; but as much as poſſible to prevent them from biting, they rub their legs and feet with a compoſition of aſhes, ſalt, and lemon juice.

The king only is permitted to keep turkies, geeſe, ducks, and pigeons; his ſubjects are, however, allowed the uſe of all other fowls, wild and tame. Here are many wild peacocks, and green parrots; but partridges, woodcocks, wood-doves, ſnipes, ſparrows, &c. are not ſo plenty. The moſt ſingular bird, however, is one entirely black, called carlos; it has a large ugly head, a long bill, ſhort legs; never lights upon the ground, but ſits almoſt continually on a tree, where it quacks like a duck.

Sea and freſh water fiſh are very plentiful; the porcupines or ſea hogs are amphibious, and often ramble a conſiderable way up the country to brouze among the corn, or eat herbs. Several kinds of fiſh are appropriated ſolely to the uſe of the king; and it is death by the law for any perſon to catch them but for his uſe.

Though Ceylon abounds with mines of gold, ſilver, and other metals, none are permitted to be worked, but thoſe of iron; and ſuch as produce precious ſtones are all monopolized by the ſovereign. The cat's-eye, which has a variety of fine colours, and needs no poliſhing, is the favourite gem; though their rubies, ſaphires, topazes, hyacinths, turquoiſes, &c. are ſome of the fineſt in the univerſe. The mountains likewiſe produce cryſtal, green, white, and red; brimſtone, ſalt-petre, &c.

The inhabitants of Ceylon are compoſed of Dutch, who poſſeſs and command the ſea coaſt, where are likewiſe many Portugueſe, Moors, Malabars, and a mongrel breed of all four; but the natives, who reſide in the inland parts are called Chingulays or Cinglaſſes. Theſe are of two claſſes, the Chingulays, properly ſo called, and who are rather a civilized people; and the Vaddans who live in the woods, and are quite wild. The firſt are well made, have regular features, are very active and ingenious, hardy, frugal, temperate, and neat; but to balance their good qualities, they are talkative, yet grave; crafty, yet courteous; and treacherous, though complaiſant. The latter live without civil government; are excellent archers, and their principal buſineſs is to kill and dry veniſon. When they have expended or ſpoiled their arrows, and want new ones made, they go towards the houſe of a ſmith in the night, and hang up a quantity of veniſon, with a leaf faſhioned into the form and ſize of the arrow's point they want, by way of pattern; if the ſmith makes the arrows as they would have them, and leaves them in lieu of the veniſon, they reward him with more deer's fleſh; but if he neglects them, they are ſure to do him a miſchief; which proves that they profeſs integrity and gratitude as well as a ſpirit of reſentment and malice. That they are provident, is likewiſe evident, from their ſingular method of preſerving fleſh againſt a time of ſcarcity, which is by rubbing the inſide of a hollow tree with a great quantity of honey, filling it with fleſh, and cloſing up the aperture with clay, which preſerves it as effectually as if it was ſalted. They love to live under trees by the ſides of rivers, where they fortify themſelves againſt the attacks of wild beaſts with boughs.

The habitations of the Chingulays, or more civilized natives of Ceylon, are low, built with ſticks, or canes daubed over with clay, and covered with thatch. They have no chimnies, yet would willingly white waſh their houſes often, but this they dare not do, as the uſe of white waſh is one of the king's peculiar privileges; and it is death by the law to infringe upon any of his prerogatives, however abſurd or repugnant to public utility.

Some of the antient pagodas are tolerably handſome, and reſemble thoſe of the continent of India; but ſuch as are of a more modern date are deſpicable ſtructures; which evinces that whatever little taſte for architecture they ever poſſeſſed, has declined in Ceylon as well as many other places. Beſides the idols in their temples, they have images of their own peculiar deities, in little chapels, built in their yards or incloſures, before whom they ſtrew flowers, and light candles, whenever they go to pay their devotions.

With reſpect to their manners and cuſtoms they ſit croſs-legged on the floor, which is uſually matted. Cane bedſteads and ſtools, and a few china plates, brazen and earthen veſſels for dreſſing food, or to ſerve as lamps, are the whole of their furniture. The men undreſs themſelves and ſleep between two mats; the women and children lie upon the floor on a ſingle mat, but keep their cloaths on. But what is the moſt extraordinary in ſo warm a climate, they keep a fire burning all night.

The Chingulays eat but little fleſh through inclination; beef they are prohibited from touching, and even fowls they rather abſtain from. They uſe ſpoons and ladles, but neither knives or forks. The huſband ſits down to meals alone, the wife being obliged to wait upon him with all imaginable obſequiouſneſs; and when he has done, ſhe preſumes to ſit down with her children. Like ſome other Aſiatics, they do not touch the veſſel they drink out of with their lips, but hold it at a diſtance, and pour the liquor into their mouths. Old people let their beards grow long, and wear a cap like a mitre; but with reſpect to the people in general, they wear a waiſtcoat either of blue or white callico, and another piece of callico about the middle, tied round with a ſaſh. In the latter they wear their ornamental weapons, ſuch as a hanger, with an enamelled hilt, and ſcabbard finely imboſſed. The people are obliged to go bare-footed, becauſe none but the king is allowed to wear ſhoes and ſtockings. The women greaſe their hair with oil of cocoa nuts, and comb it down behind; they wear a flowered waiſtcoat, and callico apron, and adorn themſelves with pendants in their ears, bracelets upon their arms, necklaces about their necks, rings on their toes and fingers, and a girdle of ſilver wire; and upon a viſit, a ſilk hood is added to the reſt of the dreſs.

The Cingulays are divided into five claſſes, viz.

1. The hondrews or nobility.
2. Artiſts and mechanics.
3. Handicraftſmen of a lower order.
4. Slaves.
5. Beggars.

The Chingulays, in general, are ſo addicted to the uſe both of betel and tobacco, that they even ſmoke and chew in the night time, and when they are perfectly intoxicated, fall a ſinging till they drop a-ſleep; a cuſtom they are taught from their infancy.

Previous to marriage, the man ſends a friend to purchaſe the woman's cloaths, which ſhe freely ſells for a ſtipulated ſum. In the evening he carries them to her, ſleeps with her all night, and in the morning appoints the day of marriage; on which he provides an entertainment of two courſes, for the friends of both parties. The feaſt is held at the bride's houſe, when the young couple eat out of the ſame diſh, tie their thumbs together, ſleep together that night, and on the enſuing morning depart for the bridegroom's habitation.

The meaning of making a purchaſe of the bride's cloaths is, that ſhe and her friends may be ſatisfied with reſpect to the man's circumſtances, as ſhe always aſks

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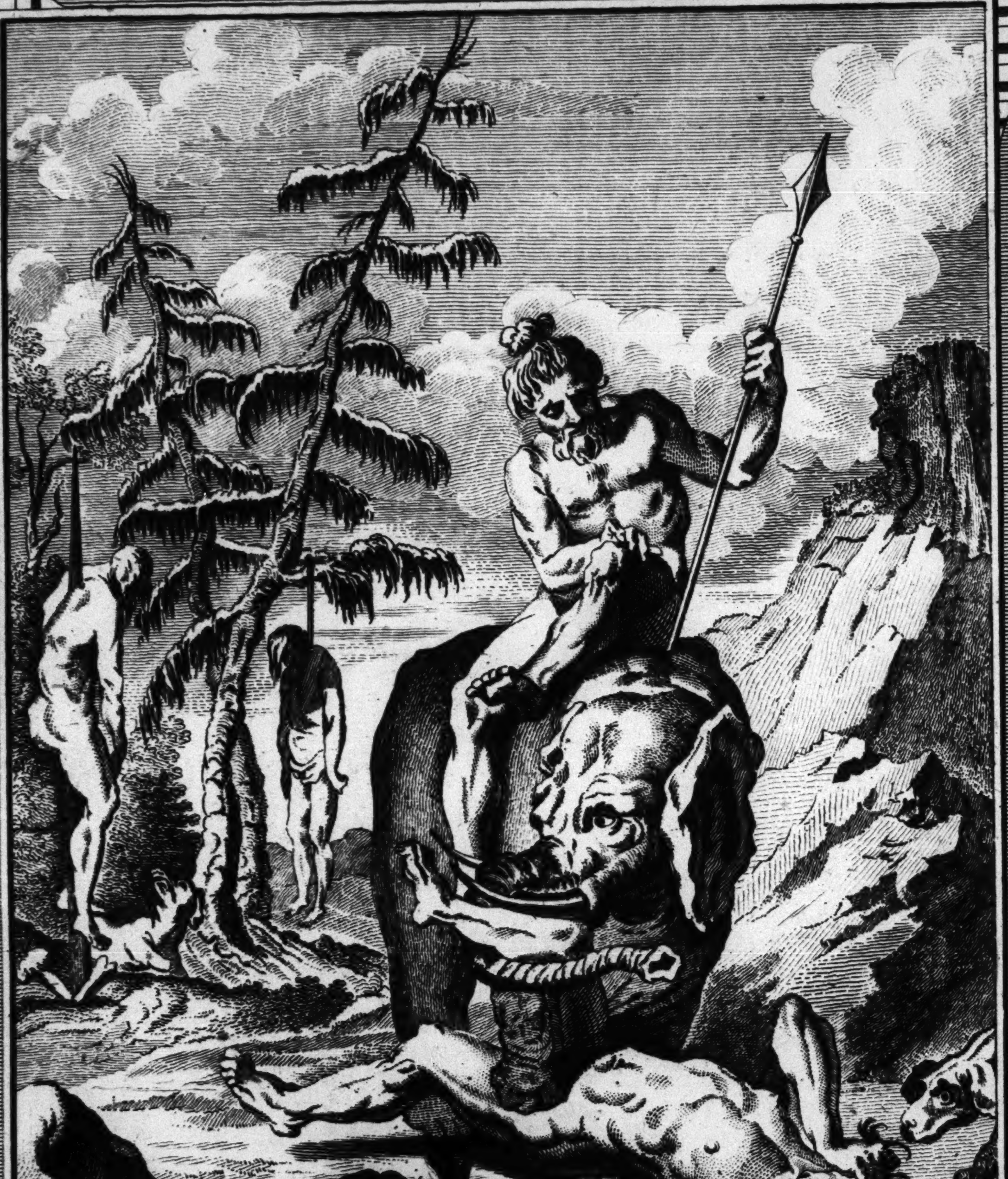

Various methods of Executing and
Torturing CRIMINALS in the
ISLAND OF CEYLON.

as much for them as ſhe thinks it is requiſite that a young couple ſhould poſſeſs on their firſt entering upon the world, and becoming liable to the expences incurred by ſupporting a young family. Thus, what at firſt appears to be a ridiculous cuſtom, is, in reality, a very prudential maxim.

"Let reaſon teach what faſhion fain wou'd hide,
"That hymen's bands by prudence ſhould be ty'd;
"Venus in vain the wedded pair wou'd crown,
"If angry fortune on their union frown;
"Soon will the flattering dream of bliſs be o'er,
"And cloy'd imagination cheat no more.
"Then waking to the ſenſe of laſting pain,
"With mutual tears the nuptial couch they ſtain;
"And that fond love, which ſhould afford relief,
"Does but increaſe the anguiſh of their grief;
"While both cou'd eaſier their own ſorrows bear
"Than the ſad knowledge of each other's care."

They are permitted to part from each other whenever they pleaſe; but if there are any children, the man is obliged to maintain the boys, and the woman the girls: and they are ſo fond of availing themſelves of this law, that ſome have been known to change a dozen times before they have entirely ſuited their inclinations. The profeſſion of a midwife is unknown, as the women in general are both qualified and willing to aſſiſt each other when occaſion requires.

In the ſame manner as conſtables with us charge any perſon indifferently to aid them in the execution of their duty, in the king's name, ſo all the male Cinglaſſes are allowed to command thoſe who are within hearing, to aſſiſt them upon any emergency; but the women are not permitted to mention the king's name, under the ſevere penalty of having their tongues cut out.

The criminals in Ceylon are frequently impaled alive, others have ſtakes driven through their bodies, ſome are hung upon trees, and many are worried by dogs, who are ſo accuſtomed to the horrid butchery, that on the days appointed for the death of criminals, they, by certain tokens, run to the place of execution. But the moſt remarkable criminal puniſhment is by the king himſelf, who rides an elephant trained up on purpoſe; the beaſt tramples the unhappy wretch to death, and tears him limb from limb.

Other modes of puniſhing are by fines and impriſonment, at the diſcretion of the judges. When the fine is decreed, the officers ſeize the culprit wherever they meet him, ſtrip him naked, his cloaths going as part of payment, and oblige him to carry a large ſtone, the weight being daily encreaſed by the addition of others that are ſmaller, till the money is either paid or remitted.

A creditor will ſometimes go to the houſe of his debtor, and very gravely affirm, that if he does not diſcharge the debt he owes him immediately, he will deſtroy himſelf; this ſo greatly terrifies the other, that he inſtantly muſters all the money he can, even ſells his wife and children not to be deficient, and pays the ſum demanded. This is owing to a law, which ſpecifies that if any man deſtroys himſelf on account of a debt not being diſcharged, that the debtor ſhall immediately pay the money to the ſurviving relations, and forfeit his own life, unleſs he is able to redeem it by the payment of a very large ſum to the king. And ſuch hath been the revengeful diſpoſition of ſome, that they have put an end to their own exiſtence in order to overwhelm others, and thus wickedly gratified their malice at the expence of their lives.

—— "Pleaſure and revenge
"Have ears more deaf than adders, to the voice
"Of any true deciſion."

SHAKESPEARE.

A woman muſt not be beaten without permiſſion from the king, ſo that they may thank his majeſty for all the blows they get. But they may be made to carry heavy baſkets of ſand upon their heads as long as the puniſher pleaſes, which is much more dreadful to them than a hearty drubbing. The circumſtances of the children depend upon thoſe of the mother; for if the mother is a free woman, they are free, but if ſhe is a ſlave, they are always vaſſals. They have two modes of deciding controverſies, the one is by imprecating curſes to fall upon them, if they do not ſpeak the truth; and by the other both parties are obliged to put their fingers into boiling oil, when the perſon who can bear the pain the longeſt, and with the leaſt appearance of being affected, is deemed innocent. They have, however, methods of evading both theſe laws, the firſt by uſing ambiguous expreſſions, and the latter by certain preparations, which prevent the oil from doing them any injury.

The Chingulays acknowledge one all powerful being, think that he created all things, and imagine that their deities of the ſecond and third order are ſubordinate to him, and act as his agents. Among thoſe of the ſecond order, Buddow is the moſt particularly reverenced, as they ſay he was the mediator between God and man. The prieſts of Buddow are ſo much reſpected that they are not cognizable by the law, and even if they attempt the life of the king he dares not puniſh them; but like many other Indians, the Chingulays worſhip both God and the devil; the firſt they think they ought in gratitude to pay adoration to, for the innumerable bleſſings he beſtows upon them; and the latter they worſhip, that he ſhould do them no miſchief; for they fancy that whoever can put him in a good humour, is ſecure from receiving any harm of him. Another of their favorite deities is the *tooth of a monkey*. The original tooth, when the Portugueſe were in poſſeſſion of Ceylon, was, by ſome means, ſtolen from the prieſts, who had the care of it; this occaſioned a deal of diſturbance, and put the whole iſland into a terrible conſternation; the prieſts were highly blamed for not being careful of ſo precious a deity; and the only conſolation of the people was to think their loſt favourite ſo exceedingly reſpectable in himſelf, that whoever were in poſſeſſion of him could not poſſibly have the heart to uſe him ill. A cunning Portugueſe, in the ſervice of the governor, determined to take advantage of this general abſurdity; and having formerly ſeen the *monkey's tooth*, whoſe loſs was ſo greatly lamented, he procured another exactly like it, and carrying it to the prieſts, they were ſo mightily pleaſed to ſee their deity again, that they rewarded him with what amounted to above the value of 10,000 pounds, with which he retired to his own country, and lived like a gentleman, frequently ſaying, with great jocularity, "That as the people of Ceylon adored a *monkey's tooth*, without having ever received any benefit from it, he certainly had a right to reſpect it, having been ſo very much obliged to it." And in all companies his conſtant toaſt was the *monkey's tooth*.

The principal feſtival of the Chingulays is obſerved in honour of the new moon, in the month of July, when a prieſt goes in proceſſion with a garland of flowers; to which the people preſent their offerings. After they have ſufficiently teſtified their reſpects for it, he mounts upon an elephant, and being preceded by about 50 other elephants, he rides about with the ſtick upon which the garland of flowers is fixed, placed upon one ſhoulder. All the elephants are finely capariſoned, have collars with bells deſcending from them, and are attended by drummers, trumpeters, pipers, dancers, &c. All tradeſmen, who have any connection with the temple, or its prieſts, walk three in a row, holding each others hands, and have muſic and dancing between each company. The high prieſt follows, mounted upon an elephant, with a perſon ſitting behind him holding an umbrella over his head; and two other prieſts mounted upon elephants ſucceed him. Theſe three are the repreſentatives of three of the principal deities. The women cooks follow with fans in their hands, and many ladies richly dreſſed then appear hand in hand, and three in a row; troops cloſe the proceſſion; the houſes are adorned with ſtreamers, and illuminated with lamps at night. This mummery was attempted to be aboliſhed in 1664; but the attempt cauſed a rebellion, ſo that the kings of Ceylon are obliged to let it continue.

Inferiors ſalute their ſuperiors by bowing their bodies and extending their arms with the palms of their hands upwards; but the great only extend one hand, and not the head. The ſalutation of the women is by clapping their hands together, and then carrying them ſo cloſed to their foreheads.

The begging claſs of Chingulays are mountebanks in their way; the men beat a drum, the women dance, and both ſhew a variety of whimſical tricks. They beg or rather amuſe people for their bread in great companies; they are prohibited by law from touching the waters in wells or ſprings, and muſt uſe none but what is procured from rivers or ditches. If a nobleman or gentleman commits high treaſon, he is put to death, and his wives and daughters are delivered to ſome of theſe beggars, which is looked upon in ſo diſgraceful a light, that they frequently deſtroy themſelves to avoid any connections with perſons eſteemed ſo deſpicable.

In Ceylon, Dutch, Portugueſe, and the native Cinglaſſian languages are ſpoken, beſides a learned language known only to the king and the prieſts. Their only paper is the leaf of the talipot tree; but the method of teaching children to write is here very ſingular, as they inſtruct them by writing with ſticks in the ſand and ſoft clay of the roads and ſtreets.

The commerce is as follows,

Exports.	Imports.
Cardanum	Velvets
Jaggory	Silks
Oil	China
Black lead	Red caps
Turmeric	Spices
Betel nuts	Opium
Muſk	China roots
Salt	Sandal wood
Rice	Lead
Wax	Copper
Pepper	Tin
Coral	Looking-glaſſes
Amber	Calicoes
Pearls, &c.	Bottles
	Camphire, &c.

The principal part of the natives employ themſelves in agriculture. They tread the ground, or rather mud, in which they ſow rice, with buffaloes; but before they put the rice into it they ſoak it in water till blades begin to ſprout. They embank their wet marſhy lands, in order to have foot-paths. When the rice is about ſix inches in height, they weed and tranſplant it. After reaping, the women gather and put it into a pit, where it is thraſhed, or rather trod by buffaloes.

The Portugueſe landed in Ceylon, in 1505, and about 12 years after they eſtabliſhed factories there, the reigning king permitting them to build forts; and upon his demiſe, he declared the king of Portugal his heir; but in proceſs of time the Portugueſe behaving with great cruelty and arrogance, the young king of Candy invited in the Dutch, in 1639, who after a tedious war, at length, in the year 1655, ſubdued the Portugueſe, and became maſters of the coaſt and trade. The king, their ally, they drove into the mountains, and with their uſual gratitude made him their tributary. The Dutch have in ſubſequent years committed many cruelties, and the natives frequently retaliate by making excurſions among them, or murdering all they meet with at a diſtance from the forts.

The iſland was formerly divided into nine monarchies, but at preſent it is under the dominion of one king, whoſe court is kept in the center of the iſland, at a place called Digligy-Neur; the palace is but meanly built, though the gates are large, ſtately, and finely carved, and the window frames made of ebony, and inlaid with ſilver; his elephants, troops, and ſpies are numerous, and his concubines many. The guards are commanded by Dutch and Portugueſe renegado officers. He aſſumes great dignity, and demands much reſpect, which his ſubjects readily pay him, as they imagine that all their kings are immediately upon their demiſe turned into gods. He expects that Chriſtians ſhould ſalute him kneeling and uncovered, but requires nothing more of them. His title is emperor of Ceylon, king of Candy, prince of Onva and the four Corles, great duke of the ſeven Corles, marquis of Duranura, lord of the ſea-ports and fiſheries of pearls and precious ſtones, lord of the golden ſun, &c. &c. &c. His revenue conſiſts in the gifts and offerings of his ſubjects; his palaces are built upon almoſt inacceſſible places for the greater ſecurity; no bridges are permitted to be erected over rivers or ſtreams, or good roads to be made, to render the country as impaſſable as poſſible. None are allowed to approach his palace without a paſſport ſtamped on clay. The troops are hereditary, and carry as weapons, ſwords, guns, pikes, bows, arrows, &c. They are ſubtle, but not courageous, and will not engage an enemy but by ſurpriſe, and when there is ſome manifeſt advantage in their own favour. It is ſo difficult to penetrate into the inland parts, and all the paſſes are ſo well guarded, that even the Dutch themſelves are unacquainted with the greateſt part of the iſland. The chief city, Candy, has nothing remarkable reſpecting it but its ſituation, being naturally fortified by the ſurrounding rocks; having formerly been burnt ſeveral times by the Portugueſe, and the court being removed to Digligy-Neur, it retains very little of its former conſequence. The moſt remarkable places on and about the coaſt are,

The iſland of Manaar,
Chilao, Negumbo,
Colombo, Point de Galle,
Baticalo, Trinquilemele
Jaffnapatama, Patchiarapalle.
And the ſeven little iſlands of
Ourature, Caradiva,
Xho Deſerta, Pongardiva,
Analativa, Nainandiva,
and Nindundiva.

Before we conclude, it is neceſſary to obſerve, that Adam's Peak, which ſtands to the eaſt of Colombo, is not only the higheſt mountain in Ceylon, but in all India; it receives its name from a tradition of the natives, that Adam was created and buried here. It is ſteep and craggy, and of a conical figure; at the ſummit there is a ſmooth ſtone, on which appears the impreſſion of a large human foot, which the Chingulays affirm to have been made by Adam. This occaſions them to pay great adoration to it; and at the commencement of every year vaſt multitudes clamber up to it, notwithſtanding the aſcent is ſo difficult that iron ſpikes and chains have been fixed to the rocks, in order to facilitate their climbing. In another part of the mountain there is a lake, which the natives with equal gravity aver to have been made by the tears which they ſay Eve continued ſhedding, on account of the death of Abel, for 100 years ſucceſſively. Such incoherencies will ignorance frame and ſuperſtition believe. Well might Biſhop Stillingfleet ſay,

"Permit me, muſe, ſtill farther to explore,
"And turn the leaves of ſuperſtition o'er;
"Where wonders upon wonders ever grow,
"Chaos of zeal, and blindneſs, mirth, and woe;
"Viſions of devils into monkies turn'd,
"That, hot from hell, roar at a finger burn'd;
"Bottles of precious tears that ſaints have wept,
"And breath a thouſand years in phials kept."

CHAP. XXX.

12. The MALDIVIA ISLANDS.

THESE iſlands are ſituated about 500 miles from Ceylon, and reach from 4 deg. ſouth lat. to 8 deg. north lat. They extend about 600 miles in length, and are upwards of 100 in the broadeſt part. They are ſaid to be upwards of 1000 in number; but many of them are only large hillocks of ſand, and, from the barrenneſs of the ſoil, are entirely uninhabited. The whole country is divided into 13 provinces, called Attolons, each of which contains many ſmall iſlands, and is of a circular form, about 100 miles in circumference. Theſe provinces all lie in a line, and are ſeparated by channels, four of which are navigable for large ſhips, but are very dangerous, on account of the amazing rocks, that break the force of the ſea, and raiſe prodigious ſurges. The currents run eaſt and weſt alternately ſix months, but the time of the change is uncertain; and ſometimes they ſhift from north to ſouth. At the bottom of theſe channels is found a ſubſtance like white coral, which, when boiled in cocoa-water, greatly reſembles ſugar.

Theſe iſlands lie ſo near the equinoxial on both ſides, that the climate is exceeding ſultry; the nights, however, are tolerably cool, and produce heavy dews that are refreſhing to the trees and vegetables. Their winter commences in April, and continues till October, during which they have perpetual rains and ſtrong weſterly winds, but they never have any froſt. The ſummer begins in October, and continues ſix months, during which time the winds are eaſterly, and there not being any rain, the heat is ſo exceſſive as ſcarce to be borne.

The Maldives are in general very fertiſe; and in particular produce great quantities of millet, and another grain much like it, of both which they have two harveſts every year. They have alſo ſeveral kinds of roots that ſerve for food, particularly a ſort of bread-fruit, called Nellpou, which grows wild, and in great abundance. The woods produce excellent fruits, as cocoas, citrons, pomegranates, and Indian figs. Their only animals for uſe are ſheep and buffaloes, except a few cows or bulls that belong to the king, and are imported from the continent; but theſe are only uſed at particular feſtivals. They have little domeſtic poultry, but are well ſupplied with prodigious quantities of wild fowl that are caught in the woods and ſold at a very low price. They have alſo plenty of wild pigeons, ducks, rails, and birds reſembling ſparrow-hawks. The ſea produces moſt kinds of fiſh, great quantities of which are exported from hence to Sumatra. Among the fiſh is one called a *cowrie*, the ſhells of which are uſed in moſt parts of the Indies inſtead of coin; and theſe are the ſame as thoſe known in England by the name of blackamoor's teeth.

The only poiſonous animals here are ſnakes, of which there is a very dangerous ſort that frequents the borders of the ſea; but the inhabitants are greatly peſtered with rats, dormice, piſmires, and other ſorts of vermin, which are very deſtructive to their proviſions, fruit, and other periſhable commodities; for which reaſon they build their granaries on piles in the ſea, at ſome diſtance from the ſhore; and moſt of the king's granaries are built in the ſame manner.

The inhabitants of theſe iſlands are very robuſt, of an olive complexion, and well featured. They are naturally ingenious, and apply themſelves with great induſtry to various manufactures, particularly the making of ſilk and cotton. They are cautious and ſharp in trading; and are courageous and well ſkilled in arms. The common people go almoſt naked, having only a piece of cotton faſtened round their waiſt, except on feſtival days, when they wear cotton or ſilk jerkins, with waiſtcoats, the ſleeves of which reach only to the elbows: the better ſort tie a piece of cloth between their legs and round the waiſt, next to which they have a piece of blue or red cotton cloth that reaches to the knees, and to that is joined a large piece of cotton or ſilk reaching to their ancles, and girded with a ſquare handkerchief embroidered with gold or ſilver; and the whole is ſecured by a large ſilk girdle fringed, the ends of which hang down before; and within this girdle, on the left ſide, they keep their money and betel, and on the right ſide a knife. They ſet a great value on this inſtrument, from its being their only weapon; for none but the king's officers and ſoldiers are permitted to wear any other. The better ſort wear turbans on their heads made of ſilk richly ornamented, but thoſe of the former ſort are made of cotton, and only ornamented with various coloured ribbons.

The women are fairer than the men, and in general of a very agreeable diſpoſition. They wear a coat of cotton or ſilk that reaches from the waiſt to the ancles, over which they have a long robe of taffety, or fine cotton, that extends from the ſhoulders to the feet, and is faſtened round the neck by two gilt buttons. Their hair is black, which is eſteemed a great ornament; and to obtain this they keep their daughters heads ſhaved till they are eight or nine years of age, leaving only a little hair on the forehead to diſtinguiſh them from the boys. They waſh their heads and hair in water to make it thick and long, and let it hang looſe that the air may dry it, after which they perfume it with an odoriferous oil. When this is done, they ſtroke all the hair backwards from the forehead, and tie it behind in a knot, to which they add a large lock of man's hair; and the whole is curiouſly ornamented with a variety of flowers.

The houſes of the common people are built of cocoa wood, and covered with leaves ſewed one within another; but the better ſort have their houſes built of ſtone, which is taken from under the flats and rocks in the following manner: among other trees in this iſland is one called candou, which is exceeding ſoft, and when dry and ſawed into planks, is much lighter than cork: the natives, who are excellent ſwimmers, dive under water, and having fixed upon a ſtone fit for their purpoſe, they faſten a ſtrong rope to it: after this they take a plank of the candou wood, which, having a hole bored in it is put on the rope, and forced down quite to the ſtone: they then run on a number of other boards till the light wood riſes up to the top, dragging the ſtone along with it.—By this contrivance the natives got up the cannon and anchors of a French ſhip that was caſt away here in the beginning of the laſt century.

The Maldivians are in general a very polite people, particularly thoſe on the iſland of Male, but they are very libidinous, and fornication is not conſidered as any crime; neither muſt any perſon offer inſult to a woman that has been guilty of miſconduct previous to marriage. Every man is permitted to have three wives if he can maintain them, but not more. The girls are marriageable at eight years of age, when they wear an additional covering on their necks: the boys go naked till ſeven, when they are circumciſed, and wear the uſual dreſs of the country.

They are very abſtemious in their diet, their principal food conſiſting of roots made into meal, and baked; particularly thoſe called nellpou and elas, the latter of which they dreſs ſeveral ways: they alſo make a pottage of milk, cocoa, honey, and bread, which they eſteem an excellent diſh; and their common drink is water. They ſit croſs-legged at their meals, in the ſame manner as in other eaſtern countries: the floor on which they ſit is covered with a fine mat, and, inſtead of table cloths, they uſe banana leaves. Their diſhes are chiefly of china, all veſſels of gold or ſilver being prohibited by law: they are made round, with a cover, over which is a piece of ſilk to keep out the ants. They take up their victuals with their fingers, and in ſo careful a manner as not to let any fall; and if they have occaſion to ſpit, they riſe from the table and walk out. They do not drink till they have finiſhed their meal, for they conſider that as a mark of rudeneſs; and they are very cautious of eating in the preſence of ſtrangers. They have no ſet meals, but eat when the appetite ſerves, and all their proviſions are dreſſed by the women; for if a man was to be ſeen executing that buſineſs, he would be treated with the greateſt contempt.

They are naturally very cleanly, and when they riſe in the morning, they immediately waſh themſelves, rub their eyes with oil, and black their eyebrows. They are alſo very careful in waſhing and cleanſing their teeth, that they may the better receive the ſtain of the betel and areka, which is red, the colour they are particularly fond of. They conſtantly keep betel about them, and mutually preſent it to each other upon occaſional ſalutations.

Though they are all Mahometans, yet they preſerve many Pagan cuſtoms; for when croſſed at ſea, they pray to the king of the winds; and in every iſland there is a place where thoſe who have eſcaped danger make offerings to him of little veſſels made for the purpoſe, in which they put fragrant woods, flowers, and other perfumes, and then turn the veſſel adrift to the mercy of the waves. Such are their ſuperſtitious notions of this airy king, that they dare not ſpit to the windward for fear of offending him; and all their veſſels being devoted to him, they are kept equally clean with their moſques. They impute croſſes, ſickneſs, and death to the devil; and in a certain place make him offerings of flowers and banquets in order to pacify him.

Their moſques are very neat buildings made of ſtone well-cemented, each of which is ſituated in the center of a ſquare, and round it they bury their dead. The moſque has three doors, each aſcended by a flight of ſteps: the walls within are wainſcoted, and the ceiling is of wood beautifully variegated. The floor is of poliſhed ſtone, covered with mats and tapeſtry; and the ceiling and wainſcoting are firmly joined without either nails or pegs.

Each moſque has its prieſt, who, beſides the public duties of his office, teaches the children to read and write the Maldivian language, which is a radical tongue: he alſo inſtructs them in the Arabic language, and is rewarded for theſe ſervices by the parents.

Thoſe who are very religious go to their moſque five times a day; and before they enter it, they waſh their feet, hands, ears, eyes, and mouth; nor will they neglect doing this on any occaſion whatever. Thoſe who do not chuſe to go to the moſque may ſay their prayers at home; but if they are known to omit doing one or the other, they are treated with the greateſt contempt, as no perſon will either eat or converſe with them.

They keep their ſabbath on the Friday, which is celebrated with great feſtivity; and the ſame is obſerved on the day of every new moon. They have ſeveral other feſtivals in the courſe of the year, the moſt diſtinguiſhed of which is one called Maulude, and is held in the month of October, on the night in which Mahomet died. On this occaſion a large wooden houſe, or hall, is erected on a particular part of the iſland, the inſide of which is lined with the richeſt tapeſtry. In the center of the hall is a table covered with various ſorts of proviſions, and round it are hung a prodigious number of lamps, the ſmoke of which gives a moſt fragrant ſcent. The people aſſemble about eight o' clock in the evening, and are placed, by proper officers appointed for that purpoſe, according to their reſpective ſtations. The prieſts and other eccleſiaſtics, ſing till midnight, when the whole aſſembly fall proſtrate on the ground, in which poſture they continue till the head prieſt riſes, when the reſt follow his example. The people are then ſerved with betel and drink; and when the ſervice is entirely over, each takes a part of the proviſions on the table, which they carry home, and preſerve as a ſacred relick.

With reſpect to their marriage ceremonies, when two perſons intend entering into that ſtate, the man gives information of his deſign to the pandiare, or naybe, who aſks him if he is willing to have the woman propoſed: on his anſwering in the affirmative, the pandiare queſtions the parents as to their conſent: if they approve of it the woman is brought, and the parties are married in the preſence of their friends and relations. After the ceremony is over, the woman is conducted to her huſband's houſe, where ſhe is viſited by her friends, and a grand entertainment is provided on the occaſion. The bridegroom makes preſents to the king, and the bride equally compliments the queen. The man does not receive any dowry with his wife, and he is not only obliged to pay the expence of the nuptial ceremony, and to maintain her, but he muſt likewiſe ſettle a jointure upon her, though, if ſhe thinks proper, ſhe may relinquiſh it after marriage. A woman cannot part from her huſband without his conſent, though a man may divorce his wife; but if ſhe does not aſſent to the ſeparation, ſhe may demand her jointure; yet this is ſeldom practiſed, it being conſidered as an act of the meaneſt nature.

When any one dies, the corpſe is waſhed by a perſon of the ſame ſex, of which there are ſeveral in each iſland appointed for that purpoſe. After this is done, it is wrapped up in cotton, with the right hand placed on the ear, and the left on the thigh. It is then laid on the right ſide in a coffin of candou wood, and carried to the place of interment by ſix relations or friends, and followed by the neighbours, who attend without being invited. The grave is covered with a large piece of ſilk or cotton, which, after the interment, becomes the property of the prieſt. The corpſe is laid in the grave with the face towards Mahomet's tomb; and after it is depoſited, the grave is filled up with white ſand ſprinkled with water. In the proceſſion both to and from the grave, the relations ſcatter ſhells for the benefit of the poor, and give pieces of gold and ſilver to the prieſt, in proportion to the circumſtances of the deceaſed. The prieſt ſings continually during the ceremony, and when the whole is over, the relations invite the company to a feaſt. They incloſe their graves with wooden rails, for they conſider it as a ſin for any perſon to walk over them; and they pay ſuch reſpect to the bones of the dead, that no perſons dare touch them, not even the prieſts themſelves.

They make little difference in their habit on theſe occaſions: the mourners only go bareheaded to the grave, and continue ſo for a few days after the interment.

When a perſon dies at ſea, the body, after being waſhed, is put into a coffin, with a written paper mentioning his religion, and requeſting thoſe who may meet with the corpſe to give it decent interment. They then ſing over it, and, after having compleated their ceremonies, they place it on a plank of candou wood, and commit it to the waves.

The king reſides at Male, the moſt conſiderable of the Maldive iſlands. It is ſituated in the center of the reſt, and is about five miles in circumference. The palace is built of ſtone, and divided into ſeveral courts and apartments, but it is only one ſtory high, and the architecture very inſignificant: however, it is elegantly furniſhed within, and ſurrounded with gardens, in which are fountains and ciſterns of water. The portal is built like a ſquare tower, and on feſtival days the muſicians ſing and play upon the top of it. The ground-floors of the reſpective apartments are raiſed three feet, to avoid the ants, and are covered with party-coloured mats, on which are painted ſeveral characters and figures. The ceiling and walls are covered with ſilk tapeſtry, fringed and flowered with gold. The king's beds are hung like hammocks between two pillars ornamented with gold; and when he lies down he is rocked to ſleep by his attendants.

The king's uſual dreſs conſiſts of a coat made of fine white cloth or cotton, with white and blue edgings, faſtened with buttons of ſolid gold: under this is a piece of red embroidered tapeſtry that reaches down to his heels, and is faſtened with a large ſilk girdle fringed, and a great gold chain before, with a locket formed of the moſt precious ſtones. He wears a ſcarlet cap on his head, which is a colour ſo eſteemed that no other perſon dare preſume to uſe it. This cap is laced with gold, and on the top of it is a large gold button with a precious ſtone. The grandees and ſoldiers wear long hair, but the king's head is ſhaved once a week: he goes bare-legged, but wears ſandals of gilt copper, which muſt not be worn by any other perſons except thoſe of the royal family.

When he goes abroad, his dignity is particularly diſtinguiſhed by a white umbrella, which no other perſons, except ſtrangers, are permitted to uſe. He has three pages near his perſon, one of whom carries his fur, another his ſword and buckler, and a third a box of betel and areka, which he almoſt conſtantly chews. He goes to the moſque on Fridays (the ſabbath of the Maldives) in great pomp, his guards dancing, and ſtriking their ſwords on each others targets to the ſound of muſic; and is attended on his return by the principal people of the iſland. As there are not any beaſts of burthen, he either walks, or is carried in a chair by ſlaves.

When the queen goes abroad, all the women in their reſpective diſtricts meet her with flowers, fruits, &c. She is attended by a great number of female ſlaves, ſome of whom go before to give notice to the men to keep out of the way; and four ladies carry a veil of white ſilk over her head that reaches to the ground. She and her ladies frequently bathe in the ſea for their health, for the convenience of which they have a place on the ſhore cloſe to the water, which is incloſed, and the top of it covered with white cotton. The only light in the chambers of the queen, or thoſe of the ladies of quality, is what ariſes from lamps, which are kept continually burning, it being the cuſtom of the country never to admit day-light. The drawing-room, or that part where they uſually retire, is blocked up with four or five rows of tapeſtry, the innermoſt of which none muſt lift up till they have coughed, and told their names.

The principal part of the nobility and gentry live in the north parts of this iſland for the convenience of being near the court: and ſo much is this diviſion eſteemed, that when the king baniſhes a criminal, he is thought to be ſufficiently puniſhed by being ſent to the ſouth.

The king's guards conſiſt of 600, who are commanded by his grandees; and he has conſiderable magazines of arms, cannon, and ſeveral ſorts of ammunition. His revenue conſiſts chiefly of a number of iſlands appropriated to the crown, with certain taxes on the various productions of others; in the money paid to purchaſe titles and offices, and for licences to wear fine cloaths. Beſides theſe, he has a claim to all goods imported by ſhipping; for when a veſſel arrives, the king is acquainted with its contents, out of which he takes what he thinks proper at a low price, and obliges his ſubjects to purchaſe them of him again at what ſum he pleaſes to fix, by way of exchange for ſuch commodities as beſt ſuit him. All the ambergris found in this country, (which produces more than any other part of the Indies) is alſo the property of the king; and ſo narrowly is it watched, that whoever is detected in converting it to his own uſe, is puniſhed with the loſs of his right hand.

The government here is an abſolute monarchy, for every thing depends on the king's pleaſure. Each attolon, or province, has a naybe, or governor, who is both a prieſt and a doctor of the law. He not only preſides over the inferior prieſts, and is veſted with the management of all religious affairs, but he is likewiſe entruſted with the adminiſtration of juſtice, both in civil and criminal caſes. They are in fact ſo many judges, and make four circuits every year throughout their juriſdiction: but they have a ſuperior called the pandiare, who reſides in the iſle of Male, and is not only the ſupreme judge of all cauſes, but alſo the head of the church. He receives appeals from the governor of each province, but does not paſs ſentence without conſulting ſeveral learned doctors; and from him appeals are carried to the king, who refers the matter to ſix of his privy council. The pandiare makes a circuit once a year through the iſland of Male, (as every governor does in his reſpective province) and condemns all to be ſcourged that cannot ſay their creed and prayers in the Arabic tongue, and conſtrue them into the Maldivian. At this time the women muſt not appear in the ſtreet unveiled, on pain of having their hair cut off, and their heads ſhaved.

The puniſhments for crimes are various: if a man is murdered, the wife cannot proſecute the criminal; but if the deceaſed has left any children, the judge obliges him to maintain them till they are of age, when they may either proſecute or pardon the murderer. The ſtealing any thing valuable is puniſhed with the loſs of a hand, and for trifling matters they are baniſhed to the ſouthern iſlands. An adultreſs is puniſhed by having her hair cut off, and thoſe guilty of perjury pay a pecuniary mulct. Notwithſtanding the law makes homicide death, yet a criminal is never condemned to die, unleſs it is expreſsly ordered by the king; in which caſe he ſends his own ſoldiers to execute the ſentence.

The principal articles exported from theſe iſlands are, cocoa-nuts, cowries, and tortoiſe-ſhell, the latter of which is exceeding beautiful, and not to be met with in any other place, except the Philippine Iſlands. The articles imported are, iron, ſteel, ſpices, china, rice, &c. all which, as before obſerved, are engroſſed by the king, who ſells them to his ſubjects at his own price.

Their money is ſilver, and of one ſort only, called lorrins, each of which is about the value of 8d. It is about two inches in length, and folded, the king's name being ſet upon the folds in Arabic characters. They ſometimes uſe the ſhells of cowries, inſtead of ſmall change, 1200 of which make a lorrin; but in their own markets they frequently barter one thing for another. Their gold and ſilver is all imported from abroad, and is current here by weight, as in all other parts of the Indies.

We ſhall conclude our deſcription of theſe iſlands, by obſerving the happy diſpoſition in which they are placed for producing mutual commerce to the reſpective inhatants: for although the thirteen attolons, or provinces, are in the ſame climate, and all of them very fertile, yet they produce ſuch different commodities, that the people in one cannot live without what is found in another. The inhabitants have likewiſe ſo divided themſelves, as greatly to enhance this commercial advantage; for all the weavers live in one iſland, the goldſmiths in another; and ſo on of the different manufactures. In order, however, to render the communication eaſy, theſe artificers have ſmall boats built high on the ſides, in which they work, ſleep and eat while ſailing from one iſland to another to expoſe their goods to ſale, and ſometimes they are out a conſiderable time before they return to their fixed habitations.

CHAP. XXXI.

ASIATIC ISLANDS, under the Dominion of the Turks.

THE Ægean Sea, or Archipelago, ſeparates Europe from Aſia. Various are the opinions of the learned concerning the etymology of its antient name, but many agree with Statius in deriving it from the antient fable of Ægean, one of the giants of old, who warred againſt Jupiter, for which he was, by Neptune, chained againſt a rock in this ſea:

——" As Ægean, when with heaven he ſtrove,
" Stood oppoſite in arms to mighty Jove;
" Mov'd all his hundred hands, provok'd the war,
" Defy'd the forky light'ning from afar;
" At fifty mouths his flaming breath expires,
" And flaſh for flaſh returns, and fires for fires;
" In his right hand as many ſwords he wields,
" And takes the thunder on as many ſhields."

The modern appellation Archipelago is derived from the Greek words *Archos* and *Pelagos*; the firſt ſignifying chief, and the latter implying a ſea, this being the chief ſea in theſe parts.

The iſlands ſcattered about the Archipelago all belong to the Turks; but from the oppreſſions of the Ottoman government, they are ſurpriſingly ſunk from their former opulence and importance. We ſhall take them regularly as they lie, beginning at the weſtward, and proceeding thus:

1. Tenedos.
2. Leſbos.
3. Careeners.
4. Chios.
5. Pſara.
6. Samos.
7. Icaria, or Nicaria.
8. Pathmos.
9. Claros.
10. Leros.
11. The Mandria Iſles.
12. Coos, or Stanchio.
13. Stampalia.
14. Carpanthus.
15. Iſles in the Gulph of Smyrna.

These are all ſituated to the weſtward.

16. Rhodes.
17. Cyprus.

Theſe are ſituated to the northward.

1. TENEDOS.

No one of the iſlands of the Archipelago has been more famed in the hiſtorian's page, and the poet's numbers, than Tenedos, though it is one of the ſmalleſt in the Ægean ſea. It lies in 40 deg. north latitude, and 26 deg. eaſt longitude, exactly oppoſite to Troy, from the ſhore of which it is about two leagues diſtant, and indeed formed the Trojan harbour. It was behind this iſland that the Grecians concealed their fleet, in order to delude the Trojans by making them ſuppoſe that they had raiſed the ſiege, and were gone home.

" In ſight of Troy lies Tenedos, an iſle
" (While fortune did on Priam's empire ſmile)
" Renown'd for wealth, but ſince a faithleſs bay,
" Where ſhips expos'd to winds and weather lay—
" There was their fleet conceal'd:—We thought for
" Greece
" The ſails were hoiſted, and our fears releaſe:
" The Trojans, coop'd within their walls ſo long,
" Unbar their gates, and iſſue in a throng
" Like ſwarming bees, and with delight ſurvey
" The camp deſerted where the Grecians lay."

After the fall of Troy, Pauſanias obſerves, that the inhabitants of this iſland were reduced to a ſtate of the utmoſt indigence. At length they were conquered by the Perſians, and afterwards alternately ſubdued by the Lacedemonians, Romans, and Turks. It is near 20 miles in circumference, and formerly had a conſiderable city, and two havens. It was likewiſe celebrated for a temple dedicated to Apollo Smynthius. The only antiquities now to be ſeen on this iſland, are the ruins of the granaries built by the emperor Juſtinian; they were 280 feet in length, and 90 in breadth. This iſland produces the beſt, and moſt delicious wine in all the Levant, which is called Muſcadine, and is held in the higheſt repute both by Europeans and Aſiatics. Tenedos is ſurrounded by rocks, and contains ſeveral towns, or rather villages, the principal of which has the ſame name as the iſland, is inhabited by Greeks, and adorned by many fountains of white marble, being made of ſtones brought from the ruins of Troy. A ſtrong caſtle flanked with ſquare towers ſtands on the north of the town cloſe to the ſea; beſides which two round towers, and a battery of 20 cannon, defend the haven. To the ſouth of the port there is another caſtle, which commands the harbour and town, and is conſequently of the utmoſt importance to the place. The tombs of Marpeſia queen of the Amazons, and of the hero Achilles are ſhewn here.

2. LESBOS.

Leſbos, one of the principal iſlands of the Archipelago, is about 60 miles from Tenedos, and near eight miles from the continent of Aſia Minor, lies under the 39th deg. north latitude; and between the 26th and 27th deg. eaſt longitude, being about 70 miles in length, and 186 in circumference; the chief cities were

Ariſba, which was entirely deſtroyed by an earthquake.

Pyrrha, on the weſtern coaſt towards Greece, which met with the ſame fate as the former, as did Hiera and Agamis.

Ereſſus was ſituated on the ſouthern promontory of the iſland, and only famous for having been the birthplace of the celebrated Theophraſtus, who ſucceeded Ariſtotle in his peripathetic academy.

Antiſſa, according to Strabo, was formerly an iſland of itſelf, and was called Antiſſa from being oppoſite to Leſbos, which was then known by the name of Iſſa. This city was deſtroyed by the Romans, on account of its diſaffection to their government.

Methymna. This city was the place of Arion's nativity, and was in great repute for the excellent wine which the inhabitants made.

Mitylene, the metropolis of Leſbos. This city was not more famed for the fertility of the circumjacent country, and the uncommon magnificence of its buildings, than for the number of conſiderable perſonages to whom it gave birth; among theſe were Pittacus, one of the ſeven Grecian ſages; Alceus the lyric poet; Sappho, the celebrated poeteſs; Terpander the muſician; Hellanicus the hiſtorian; Callias the critic, &c. &c. &c. Indeed Mitylene was deemed ſo much the ſeat of the muſes, and the center of politeneſs, that Ariſtotle reſided in it two years, to partake of the elegant converſation of its inhabitants.

The city, after having revolted from the Athenians, was greatly injured by the Peloponneſian war. It was ſubſequently deſtroyed by the Romans, and at its ſiege the famous Julius Cæſar made his firſt campaign, and greatly ſignalized his courage. Being afterwards rebuilt, Pompey reſtored it to its antient franchiſes. The emperor Trajan adorned it with many elegant ſtructures, and from his own name called it Trajanapolis. This iſland is naturally exceeding fertile, and was celebrated by the antients for producing in great abundance all the neceſſaries and delicacies of life. The wine in particular is excellent, and as much celebrated by phyſicians for its ſalubrity, as admired by the voluptuous for its admirable flavour.

The character of the Leſbians was the moſt immoral imaginable, and at length became proverbial; for the Greek ſaying, *To live like a Leſbian*, implied to live the moſt abandoned and profligate life that it was poſſible for the mind to conceive.

Leſbos is at preſent but thinly peopled, and ſcarce any thing is to be ſeen but the fragments of its former magnificence: however, 130 ſmall villages are ſtill reckoned, and ſeveral harbours, particularly Caſtri, built on the ruins of the antient Mitylene, which is ſituated on the eaſt ſide of the iſland, has an excellent port, and is defended by a ſtrong caſtle.

Cos-dogg is a town built on the ſpot where a city antiently ſtood, called the Mounts of Ida: the inhabitants are principally Greeks, but the neighbouring mountains are infeſted by a great number of Turkiſh robbers, who are ſome of the moſt bloody and mercileſs villains exiſting.

The trade of this iſland conſiſts principally of wine, grain, fruits, cheeſe, butter, pitch, &c. The duties paid to the Ottoman port amount to 18,000 piaſtres, and the inhabitants are computed at about 20,000: the houſes at preſent are low and mean built, and the people miſerably poor; they are, however, as much debauched as when they lived in greater affluence. Magazines are here kept to furniſh with ſtores the Turkiſh gallies which are employed by the Porte to cruize againſt the pirates that infeſt ſome of theſe iſlands. The governor is a cadi, but the troops on the iſland are commanded by an aga of the Janiſſaries.

We ſhall conclude this article, by obſerving that as the Leſbians are deemed ſome of the moſt amorous people in the univerſe, ſo the moſt emphatical, conciſe, and expreſſive deſcription of the tender paſſion of love that ever was written, is that of the Leſbian poeteſs Sappho, in her celebrated ode ſuppoſed to be addreſſed by a lover to his miſtreſs:

“ Bleſs'd as the immortal gods is he,
“ The youth who fondly ſits by thee,
“ And hears and ſees thee all the while
“ Softly ſpeak, and ſweetly ſmile:
“ 'Twas this depriv'd my ſoul of reſt,
“ And rais'd ſuch tranſports in my breaſt:
“ For while I gaz'd, with tranſport toſt,
“ My breath was gone, my voice was loſt,
“ My boſom glow'd; the ſubtile flame
“ Ran quick thro' all my vital frame;
“ O'er my dim eyes a darkneſs hung,
“ My ears with hollow murmurs rung;
“ In dewy damps my limbs were chill'd,
“ My blood with gentle horrors thrill'd;
“ My feeble pulſe forgot to play,
“ I fainted, ſunk, and dy'd away.”

3. The CAREENERS.

The Careeners, or Spalmadori Iſlands, are exceedingly ſmall, and being ſituated to the north of Leſbos, the pirates put in here to careen, the ſituation being the beſt imaginable for watching the ſhips that go to, or come from Conſtantinople.

4. CHIOS.

Chios, or Scio, which lies in 39 deg. north latitude, and 27 eaſt longitude, is called by the Turks Sakiſaduci. It is ſituated oppoſite to the coaſt of Ionia, and has a coaſt of about 80 miles in circuit, being divided into upper and lower ground, the former terminating towards the north at Cape Apanomeria, and the latter towards the ſouth at Cape Maſtico. This iſland is mountainous and rocky, yet the plains produce corn, wine, oil, honey, fruit, and gums; though the fertility is much impeded by the great ſcarcity of water. The country is fertile and populous, and the inhabitants opulent. The men are well made, the women handſome, and both ſexes ſo much inclined to mirth, that they think all the time loſt which is not employed in ſinging, dancing, feaſting, revelling, or gallantry.

A great deal of commerce is carried on here; but the harbour is bad, and indeed dangerous; yet the ſhips going to and coming from Conſtantinople rendezvous at this place; and a Turkiſh ſquadron is kept here to protect the merchant ſhips, and annoy the pirates.

Scio, the capital, is a handſome city. The houſes are elegant, and have grand terraces, and windows glazed with red and green glaſs. The Venetians in 1694 took it, and greatly embelliſhed it, but loſt it the year following: it is two miles in circumference, and environed by ſeveral beautiful gardens. The inhabitants are chiefly of the Greek church, or Roman Catholics, and have ſeveral churches and monaſteries, which remain unmoleſted by the Turks, who likewiſe permit them openly to profeſs their religion.

The caſtle, which was built by the Genoeſe, commands the port and town; the garriſon conſiſts of 1400 men, and both fortreſs and town are not above 12 miles from the continent of Aſia, from whence they are ſupplied with proviſions, as the iſland, though tolerably fertile, does not afford a ſufficiency for its numerous inhabitants, and the great number of ſtrangers who are perpetually touching at the port. It is to be obſerved that Scio was one of the ſeven cities that contended for the honour of having given birth to Homer, and their coin formerly was ſtamped with his image.

The natives of this iſland are by their neighbours in general deemed a very ſtupid and ignorant ſet of people; the Turks call them *Praſnios*, which ſignifies *ſhallow wretches*; and have a proverb concerning them, which may be thus tranſlated:

Before a wiſe Sciot ſhall ever be ſeen,
Be ſure you ſhall meet with a horſe that is green.

The whole iſland contains 30 villages, 300 churches, 2000 Latins, 10,000 Turks, and 100,000 Greeks. In time of peace it is governed by a cadi, with a ſtipend of 500 aſpers per day; but in war time a baſſa is ſent from Conſtantinople to take upon him the ſupreme command. The Greek biſhop is immenſely rich, having, beſides the abovementioned 300 churches, many chapels and monaſteries under his juriſdiction: the chief of the latter called Neamoni, or New Solitude, is about five miles from Scio, contains 150 monks, and pays to the government 500 crowns annually, which it can well afford, its yearly revenue being 50,000 crowns, or an eighth of the produce of the whole iſland.

Gum maſtich, the ſtaple commodity, is gathered in Auguſt and September; at which ſeaſon the officer who goes to receive the grand ſignior's quota, is entertained in a very ſumptuous and feſtive manner.

Next to the capital, the following are the moſt conſiderable towns of the iſland.

Callimacha, the chief maſtich town, contains ſix churches, which have 30 ſubordinate chaples and a nunnery belonging to them.

Pergi, which contains a caſtle, 30 churches, and 2000 inhabitants.

Meſta, is famous for the nectar wine, which its neighbouring vineyards produce.

Armolia is a maſtich town, defended by a ſtrong caſtle.

Voliſta is famous for its ſilk manufactory; it contains 300 houſes, 1500 inhabitants, and is defended by a caſtle erected by the celebrated Beliſarius, who experienced the moſt aſtoniſhing reverſe of fortune, and from the glorious conqueror became the public beggar.

“ Then think how few the joys allowed by fate,
“ How mixt the cup, how ſhort their longeſt date,
“ How onwards ſtill the ſtream of pleaſure flows,
“ That no reflux the rapid current knows;

“ Merit itſelf can't bribe the ruthleſs hand
“ Of rigid time, or ſtay his ebbing ſand;
“ Wit ſhall expire, and beauty muſt decay;
“ The night of age ſucceeds the brighteſt day;
“ The cheeks where nature's ſweeteſt garden blows,
“ Her whiteſt lilly, and her warmeſt roſe;
“ Bright eyes, the meaning miniſters of love,
“ And coral lips, whoſe tender accents move:
“ Theſe muſt reſign their luſtre, thoſe their bloom,
“ Diſſolve at length, and find one common tomb.”

St. Helena, of the Archipelago, is ſituated on a rock, and contains two churches, a chapel, and about 200 inhabitants.

Cambia has a caſtle upon a rock, and is celebrated for its pines, with which the Turks build many gallies, and for a hot medicinal ſpring.

Cardamita is ſituated in a very rich territory, which in particular produces annually 170 tuns of excellent wine; many coins of Conſtantine the Great have been dug up in the neighbourhood; and a ſpring of water iſſues from a rock, at no great diſtance, which in its fall forms a beautiful caſcade. This town was anciently famed for the temple of Neptune near port Dolphin, the ruins of which are yet to be ſeen.

“ His finny train Saturnian Neptune joins:
“ Then adds the foamy bridle to their jaws,
“ And to the looſen'd reins permits the laws.
“ High on the waves his azure car he guides;
“ Its axles thunder, and the ſea ſubſides.
“ Then the ſmooth ocean rolls her ſilent tides;
“ The tempeſts fly before their father's face,
“ Trains of inferior gods his triumphs grace,
“ And monſter whales before their maſter play,
“ And choirs of tritons crown'd the wat'ry way.

While this iſland was under the dominion of the Venetians and the Genoeſe, the natives were permitted to be governed by their own laws, but ſince the Turks conquered it, the poor people are both deſpiſed and oppreſſed.

Thus conqueſt gives the bloody power to kill,
Or the black privilege of uſing ill;
Who heaves a ſigh, if freedom be the cauſe,
Is by the victor deem'd to break the laws;
On godlike liberty who caſts a glance,
Falls the ſad victim of the reeking lance.
Th' oppreſs'd in ſilent ſorrow muſt remain,
Nor dare of their hard deſtiny complain.

5. PSARA.

Pſara, a very ſmall iſland to the weſtward of Chios, is remarkable for nothing but a breed of aſſes, who die immediately after being carried from the iſland, but are exceeding ſtrong, hardy, and long lived, while they remain in their native place.

Near this iſland are ſome ſmaller iſlands, called Careeners, which like thoſe already mentioned are frequented by pirates.

6. SAMOS.

Samos lies in 37 deg. north lat. and 27 eaſt long. at the diſtance of 40 miles from Chios, and oppoſite to the ſouth coaſt of Ionia; it is about 80 miles in circumference, and the ſee of an archbiſhop; but this prelate is exceeding poor, for he is obliged annually to pay ſo large a ſtipend to the court of Conſtantinople, that he ſcarce leaves himſelf any thing. It was formerly a commonwealth; and is naturally ſo very fertile, that when Greece was at the ſummit of her glory, it was deemed, though leſs than many, of as much importance as any of the iſlands of the Archipelago. The trade at preſent conſiſts of ſeveral ſorts of wines, which are admirable, a ſuperior kind of onions and garlick, fine earthen ware, raw ſilk, oil, honey, ſaffron, fruits, drugs, minerals, emery, oker, and black dye, &c. Notwithſtanding the natural richneſs of this iſland, the natives are ſo much oppreſſed by the Turks, and plundered by the pirates, who infeſt the coaſt, that they are in general miſerably poor.

The inhabitants are about 12,000, principally Greeks; the capitation tax which they pay amounts to about 6400 crowns, and the cuſtoms are farmed at 10,000 more. The governor, who is an aga of the Janiſſaries, collects about as much again for himſelf, and makes himſelf likewiſe heir to every Greek who dies without male iſſue, taking money, houſe, goods, and indeed every thing but the garden, which is left to the quiet poſſeſſion of the daughters. The Greek monks are 200 in number, and ſo extremely ignorant, that their whole knowledge of religion conſiſts in being able to ſay maſs by rote.

The chief town Samo, which, as well as the iſland itſelf, the Turks called Suſſan, is now reduced to a poor mean village; and to add to its wretchedneſs, the pirates frequently plunder it, but the noble fragments of its ancient ſplendor which ſtill remain, excite at once admiration and melancholy in the beholder.

Vati, the reſidence of the French vice-conſul, though formerly a ſplendid city, is now only a mean village, containing about 300 miſerable houſes and a few wretched inhabitants, that is according to the common acceptation of thoſe words, for though they poſſeſs not worldly wealth, yet they appear rich in content, that moſt valuable of all treaſures.

“ They cannot want, who wiſh not to have more,
“ Who ever ſaid an Anchoret was poor?”

Cora contains about 600 houſes, but ſince it was plundered by the Venetians, many of them are gone to ruin, and more are uninhabited. A cadi, and an aga of the Janiſſaries are obliged by the Porte to reſide here, notwithſtanding the unwholeſomeneſs of the air, occaſioned by the putrid waters that ſurround the place, which are now ſtagnant, though they formerly flowed freely to the ſea.

The reſt of the towns are as much or more miſerable; and, upon the whole, the iſland preſents little beſides but ſcenes that are ſhocking to the imagination.

The hermitage of Cacoperata is highly reverenced by the Greeks; it is a horrid cavern, with a rocky aſcent to it of about 500 yards, narrow, ſteep, and craggy; but they are exceedingly fond of ſuch diſmal and romantic ſituations.

Perhaps nothing has contributed more to render Samos celebrated in hiſtory, than having given birth to that admirable philoſopher Pythagoras, who afterwards removed to Crotona, according to Ovid;

“ Here dwelt the man divine, whom Samos bore,
“ But now ſelf-baniſh'd from his native ſhore;
“ Becauſe he hated tyrants, nor cou'd bear
“ The chains which none but ſervile ſouls will wear;
“ He, tho' from heav'n remote, to heav'n cou'd move,
“ With ſtrength of mind, and tread th' Abyſs above,
“ And penetrate with his interior light
“ Thoſe upper depths, which nature hid from ſight;
“ And what he had obſerv'd, and learnt from thence,
“ Lov'd in familiar language to diſpenſe.”

The city of Samos was formerly very magnificent, as we may judge from its ruins, which are ſtill ſuperb monuments of its ancient grandeur. Among other things it was famous for a noble temple, built to the honour of Juno, who was ſuppoſed to preſide over clouds, nuptial rights, &c.

“ Great queen of gath'ring clouds,
“ Whoſe moiſtures fill the floods;
“ Great queen of nuptial rights,
“ Whoſe power the ſoul unites,
“ And fills the genial bed with chaſte delights.”

7. NICARIA, OR ICARIA.

Nicaria lies in 37 deg. 30 min. north lat. and 26 deg. 30 min. eaſt long. is about 70 miles in circumference, and rocky, mountainous, and barren. It has no harbours for ſhipping, and conſequently muſt be without commerce. The Samians ſay, that when the two iſlands were made, all the good materials were exhauſted in making Samos, and that nothing but the rubbiſh remained for Nicaria. Some negative benefits, however, ariſe to the natives from theſe diſadvantages, for the Turks do not think it worth their while to oppreſs them, nor the pirates to plunder them.

The inhabitants, who are about 3000 in number, have wine, which is but indifferent, ſheep, goats, and aromatic herbs; they row their boats, and do other work quite naked for fear of wearing out the few cloaths they are able to procure.

A ridge of mountains parts the iſland in two; here are but two towns and a few ſcattered houſes, and the natives are exceedingly lazy, of ſavage diſpoſitions, and ſpeak a moſt barbarous dialect of the Greek. They have a kind of biſhop, 24 prieſts, and a few chapels. The people are ſtrong and well made, but ill favoured and naſty, and have in general a bad character, which they ſeem fully to merit.

8. PATMOS, OR PATHMOS.

The iſland of Patmos lies in 37 deg. 20 min. north lat. and 26 deg. 45 min. eaſt long. is 10 miles ſouthweſt of Nicaria, and only about 18 in circumference; nevertheleſs it has ſeveral convenient harbours, which give it the advantage over many other of the Levant iſlands. De la Scala, its principal port, is deemed the very beſt in the Archipelago. Sapſila and Cricou are likewiſe excellent harbours, but they are all terribly infeſted by pirates, which has obliged the inhabitants of Sapſila to evacuate the town, and retire up a neighbouring hill to the monaſtery of St. John, which is at once a religious houſe and fortreſs, has an annual revenue of 6000 crowns, and maintains 100 monks. Though the uſe of bells are forbidden in all other parts of the Turkiſh dominions, yet the monks of this monaſtery are permitted to have two large ones.

St. John the Evangeliſt was baniſhed by the Romans to this iſland, and here compoſed his Apocalypſe or Revelations; the place is conſequently in great eſteem both by Turks and Chriſtians; St. John's hermitage is ſituated upon a rock between Port De la Scala and the monaſtery; the entrance is hewn out of the ſolid rock, and leads to the chapel, which is almoſt 44 feet in length, 15 in breadth, and is covered with a gothic roof.

The management of this iſland is committed to the care of two Greek officers, as no Turks reſide upon it. The taxes produce about 10,000 crowns annually. The houſes are neater than thoſe of moſt of the other iſlands, and the chapels are well built, arched, and about 250 in number. It is remarkable that though the iſland does not contain above 300 men, yet the women are near 6000 in number; the latter are good tempered and handſome, but ſpoil their faces by uſing a prodigious quantity of paint; however, the ſweetneſs of their diſpoſitions makes amends for all faults, and ſurpaſſes beauty, either natural or artificial.

" What is the tincture of the fineſt ſkin,
" To peace of mind, and harmony within?
" What is the ſparkling of the brighteſt eye,
" To the ſoft ſoothing of a calm reply?"

9. CLAROS.

Claros lies very near Patmos, is mountainous, about 40 miles in circumference, has two ſea-ports, a town and caſtle, to which it gives name, yet was never famous for any thing but a magnificent temple dedicated to Apollo.

" Me Claros, Delphos, Tenedos obey;
" Theſe hands the Patereian ſcepter ſway.
" The king of gods begot me; what ſhall be,
" Or is, or ever was, in fate I ſee.
" Mine is th' invention of the charming lyre;
" Sweet notes, and heav'nly numbers I inſpire;
" Sure is my bow, unerring is my dart,
" But ah! more deadly his who pierc'd my heart.
" Med'cine is mine; what herbs and ſimples grow
" In fields and foreſts, all their powers I know;
" And am the great Phyſician call'd below."

APOLLO'S ADDRESS TO DAPHNE.

10. LEROS.

The iſland of Leros, Lerio, or Oleron, lies to the ſouth of Patmos and north of Claros, is 18 miles in circumference, and produces abundance of aloes; Greeks and Turks inhabit it, but are not numerous. It contains but one ſmall town, a few ſcattered hamlets, and a ſmall number of monaſteries. Upon a hill are ſome noble ruins, in particular about 20 ſuperb marble pillars that remain entire, and which are perhaps the remnants of the temple of Diana, on whoſe account this iſland was formerly famous, and of whom take the following deſcription,

" The graceful goddeſs was array'd in green;
" About her feet were little beagles ſeen,
" That watch'd with upward eyes the motions of their queen;
" Her legs were buſkin'd, and the left before,
" In act to ſhoot; a ſilver bow ſhe bore,
" And at her back a painted quiver wore;
" She trod a wexing moon that ſoon wou'd wane,
" And drinking borrow'd light be fill'd again;
" With down-caſt eyes, as ſeeming to ſurvey
" The dark dominions, her alternate ſway."

11. THE MANDRIA ISLANDS.

The Mandria iſlands are a cluſter of ſmall iſlands to the eaſtward of Leros; the center iſland is by far the largeſt, but none of them are inhabited, except by the pirates that infeſt thoſe parts, and who are ſome of the moſt cruel and ſavage wretches exiſting, murdering the crews of all the ſhips they are able to overpower.

" Bold were the men, who on the ocean firſt
" Spread their new ſails, when ſhipwreck was the worſt;
" More dangers now from man alone we find,
" Than from the rocks, the billows or the wind."

12. STANCHIO, OR COOS.

Stanchio, which lies in 36 deg. 40 min. north lat. and 27 deg. 30 min. eaſt long. is oppoſite to the coaſt of Doris, 80 miles from Samos, 70 in circumference, has a fruitful ſoil, and towards the eaſt gradually riſes into mountains; it is rich in paſture, wines, fruit, turpentine, cypreſs, medicinal and other plants, &c.

Cos, the capital, is ſpacious, populous, well built, and ſtrongly fortified; it is ſituated on the eaſtern coaſt, and was formerly famous for a ſuperb temple of Æſculapius, as the iſland itſelf was for the birth of the celebrated Hippocrates, whoſe houſe is ſtill ſhewn in the town of Harangues; but both theſe celebrated phyſicians owed their fame more to their recommending temperance than to any of the medicines they diſcovered.

" By exerciſe our long-liv'd fathers ſtood,
" Toil ſtrung their nerves, and purified their blood;
" But we their ſons, a pamper'd race of men,
" Are dwindled down to threeſcore years and ten.
" Better to hunt in fields for health unbought,
" Than fee the doctor for a poiſonous draught.
" The wiſe for cure on exerciſe depend;
" God never made his work for man to mend."

To return to Cos, it was celebrated for ſome light garments manufactured here, and called *veſtimenta coa*; but was ſtill more famous for the ſtatue of Venus, made here by Apelles, who was a native of this little iſland; and hence originated the notion of Venus's riſing out of the ſea.

——" When bright Venus riſes from the flood,
" Around in throngs the wond'ring Neriads crowd,
" The Tritons gaze, and tune the vocal ſhell,
" And ev'ry grace unſung the waves conceal;
" A lute ſhe holds; and on her head are ſeen
" A wreath of roſes red, and myrtles green;
" Her turtles fan the buxom air above,
" And by his mother ſtands an infant love."

This admirable piece of workmanſhip was firſt lodged in a ſtately temple, but Auguſtus carried it to Rome; and to make the ſuperſtitious people ſome amends for its loſs, their tribute was entirely remitted. The harbour is good, and well ſecured from the depredations of pirates.

13. STAMPALIA.

Stampalia lies about 40 miles from the coaſt of Anatolia, is 60 miles in circumference, has a town of its own name on the ſouth coaſt, two harbours, and was anciently celebrated for its temple of Apollo. It has a church or two, ſubject to a biſhop, but is very thinly inhabited.

14. CARPANTHUS.

Carpanthus or Scarpanto, on the ſouth coaſt of Doris, lies in 35 deg. 45 min. north lat. and 27 deg. 40 min. eaſt long. is between Cerate and Rhodes, and anciently gave name to the Carpanthian Sea. It is near 80 miles in circumference, but is mountainous, barren, and but thinly inhabited. It has no town except Scarpanto, whoſe harbour is tolerable, but terribly infeſted by the pirates.

15. ISLANDS IN THE GULPH OF SMYRNA.

Theſe iſlands, being five in number, are ſmall and uninhabited, one is called Long Iſland, or Iſola de Eglere, that is church iſland; it is 10 miles long, rather narrow, and contains the ruins of a magnificent temple. Another of them the Greeks ſay formerly contained many elegant buildings, of which no veſtiges are at preſent left, but an apartment ſupported by four pillars; the whole being cut out of the ſolid rock; from this iſland a cauſeway formerly joined to the main land, but it is now entirely ruined. Some have imagined this to be the Clazomene of the antients, but whether the conjecture is right we cannot pretend to determine.

16. RHODES.

Rhodes extends from 35 deg. 50 min. to 36 deg. 30 min. north lat. and from 28 deg. 20 min. to 28 deg. 44 min. eaſt long. being 75 miles eaſt from Candia, 8 from the Lycian coaſt, and about 120 in circumference. This iſland hath been long famed in hiſtory under various names, and its inhabitants very early were deemed a maritime people. When attacked by the Greeks the Rhodians called in the Romans to their aſſiſtance; who, according to their uſual cuſtom, drove away the Rhodians's enemies, and repaid themſelves for their trouble, by ſeizing their country, and making bold with the property of the natives; after which it underwent many revolutions, being taken by the Venetians in 1124. The Turks conquered it in 1283, but were driven out of it by the knights of St. John of Jeruſalem in 1308; however, Soliman the Magnificent attacked it with an army of 200,000 men, and 300 ſhips, and took it, January 1, A. D. 1523, after the Rhodians had loſt 90,000 of their men, and the Turks a much greater number. After this misfortune moſt of the Rhodians quitted their country, ſo that the iſland became very much depopulated; the Turks, however, ſhewed ſo great a reſpect to the knights of Rhodes, that they ſuffered them to keep their houſes, effects, coats of arms, ſtatues, inſcriptions, &c. and granted very conſiderable privileges to ſuch as would come and ſettle there, which drew back ſome of the Rhodians, and many of the Greeks; ſo that Rhodes at preſent is as populous and flouriſhing as Turkiſh tyranny will permit any place in the Ottoman territories to be.

The metropolis of Rhodes is called by the ſame name, and was always eſteemed a place of great ſtrength; at preſent, though its former ſplendor is much decayed, it is a handſome city and a good ſea-port; the ſituation at the ſide of a hill is delightful; it is about three miles in circuit, fortified by a treble wall and caſtle, though they are but in bad repair; the ſtreets are capacious and well paved, particularly that of St. John, which is paved with beautiful marble; the houſes are elegantly built in the Italian taſte, and the markets well ſupplied with all kinds of proviſions. It has two harbours, a larger for ſhips of all nations, and a ſmaller for the Turkiſh gallies only, a ſquadron of which are always kept here to cruiſe againſt the Malteſe ſhips. This port is ſhut up every night with a chain, and near it is a fine piazza adorned with ſtately trees, at the extremity of which are the arſenal and dock. The church of St. John, a moſt noble ſtructure, is converted into a moſque, many other churches, the palace formerly belonging to the grand maſter, the houſes of the knights, &c. are ſtill magnificent fabricks.

This city was formerly celebrated for the learning and politeneſs of its inhabitants, and the numerous academies for various arts and ſciences, which were kept open at the public expence; but at preſent literature meets here with the ſame treatment that it does in all other parts of the Turkiſh dominions.

The ſoil of Rhodes is ſo fertile and rich, that it produces every delicacy that man can wiſh to enjoy; and the air is the moſt pure and ſerene that he could deſire to breathe. Indeed ſuch is the beauty of the country and delightfulneſs of the climate, as to give occaſion to the poets to feign that Apollo rained golden ſhowers upon it, and bleſſed it with his moſt prolific and ſalubrious beams.

"The glorious ruler of the morning So,
" But looks on flowers, and ſtraight they grow;
" And when his beams their light unfold,
" Ripens the dulleſt earth, and warms it into gold."

Hence the inhabitants erected the celebrated Coloſſus, one of the wonders of the world, to the honour of Apollo or the ſun. This prodigious ſtatue was made of braſs, 70 cubits, or about 123 feet in height, proportionably big in every part; it ſtood aſtride over the haven, ſo that ſhips could ſail in and out between its legs. In one hand it held a light-houſe, in the other a ſceptre; and its head repreſented a golden ſun. The diſtance between the two feet was 100 yards, and two men could ſcarce with extended arms embrace its thumb. After having ſtood 66 years, it was overturned by an earthquake; and though the Rhodians collected from the various Grecian ſtates a prodigious ſum to defray the expences of repairing it, yet the money was embezaled, and the image was ſuffered to lay on the ground for the ſpace of 894 years, when the Saracens took the city, and ſold it as old braſs to a Jew, who loaded 900 camels with it; the whole weight being 720,000 lb. avoirdupoiſe. This wonderful work was made by Clares, a native of Rhodes, who was 12 years in compleating it. Juſt on the ſpot where the feet ſtood, a caſtle on one ſide and a tower on the other were erected, and are ſtanding at preſent.

The modern Chriſtian inhabitants of this fine iſland are very poor, and are not ſuffered to live within the walls of the city, which privilege is, however, granted to the Jews. The principal manufactures are ſoap, tapeſtry, and camblets; but the city is a mart for all the commodities and productions of the Levant; yet Rhodes is kept merely in oppoſition to the Chriſtians, as it does not remit any thing to the grand ſignior, the Turkiſh baſſa being allowed the whole of its revenues, to maintain the gallies, the garriſon, and himſelf.

17. CYPRUS.

This celebrated iſland lies between 34 and 36 deg. north latitude, and between 33 and 36 deg. eaſt longitude, in the moſt eaſterly part of the Levant, and is the largeſt of all the iſlands of Aſia Minor, being 200 miles in length, 46 in breadth where wideſt, and about 30 from the continent. The antients had many names for it, in particular they called it Macaria, on account of its ſurpriſing fertility; and Cyprus, the name it ſtill bears, from the abundance of cypreſs trees which it produced. The firſt mention we have of it in hiſtory, is the conqueſt of it by Cyrus, who found it divided into nine petty kingdoms, each governed by its own ſoveign; the Ptolemies of Egypt then ſubjugated it; the

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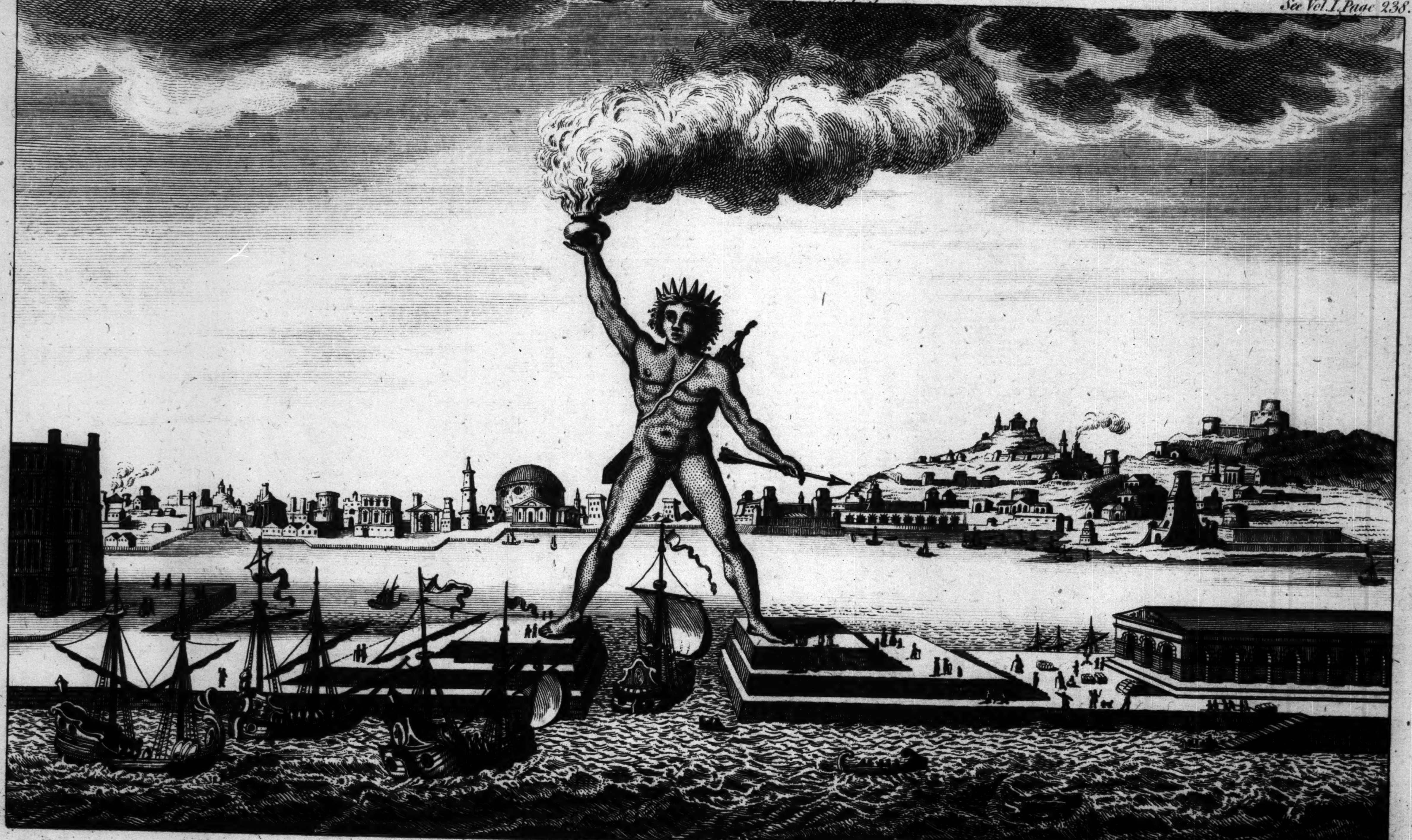
See Vol. I. Page 238.



The famous COLOSSUS of Rhodes.

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MUSEUM

Romans, and after them, the emperors of Conſtantinople poſſeſſed it. In 1191, it was conquered by Richard the firſt, king of England, and given by him to Guy of Luſignan, whoſe ſucceſſors reigned over it till 1480, when the Venetians ſeized it, who remained maſters of it till 1570, when it was conquered by the Turks, who ſtill continue in poſſeſſion of it.

The ſoil produces all kinds of grain, wines, oil, ſugar, cotton, honey, ſaffron, wood, metals, minerals, plants, drugs, flowers, &c. all excellent in their kinds. It was formerly populous and opulent, but at preſent is but poor and thinly inhabited, which is chiefly owing to two cauſes, viz. the tyranny of the Turkiſh government, and the ſwarms of locuſts which for ſome ages paſt have infeſted it, to the frequent deſtruction of the produce of the earth. Their wool and cotton manufactures are the beſt in the eaſt, but the ſilk is very indifferent. By one of the Turkiſh baſſas all the ſugar canes in the iſland were deſtroyed; the people, however, have a great traffic in a delicious bird, which they catch in the months of September and October, and pickle in vaſt quantities to export to Venice, where they are much prized, and purchaſed at a high price by the voluptuous.

It was formerly divided into 12 diſtricts, each containing a large city, and the whole including 800 villages; at preſent it is deemed of great importance, being governed by a baſſa: ſubordinate to whom are

Five ſangiacs, viz.	Itchili, Alaine, Cyprus, Schis, Tarſus,	and theſe have again under them	40 ziamets, and 1067 timariots.

The inhabitants were formerly deemed ſome of the moſt lewd and debauched people in the univerſe; and, according to the moſt authentic accounts, their inclinations are as depraved as ever; but the Turkiſh government compels them to a more reſerved behaviour, and at leaſt obliges them to act with an outward appearance of decency. The preſent inhabitants are chiefly Greeks, who dreſs after the Italian faſhion, but retain their own religion and cuſtoms. The people of this iſland were converted to Chriſtianity by St. Paul and St. Barnabas, the latter of whom was a native of Cyprus. It gave birth to the poet Aſclepiades, Xenophon, Zeno, Apollonius, the famous biſhop Epiphanius, and ſeveral other great men. Cyprus has no conſiderable rivers, but ſome famous mountains, particularly Olympus, whoſe heighth and extent are aſtoniſhing:

———————" Huge Olympus tow'rs
" The parliamental ſeat of heav'nly pow'rs."

On this mountain, at the diſtance of every league, there is a Greek monaſtery, and a fountain ſaid to be erected by the empreſs Helena, the mother of Conſtantine the Great.

Hardly any veſtiges remain of the antient city of Salamis, formerly celebrated for its temple of Jupiter, who was here repreſented by an image armed with thunder and lightening:

" The mighty Thund'rer with majeſtic awe,
" Then ſhook his ſhield, and dealt his bolts around,
" And ſcatter'd tempeſts on the teeming ground."

The principal places at preſent are the following:

Famaguſta, or Arſinoe, is an elegant city, and good ſea-port, pleaſantly ſituated, and defended by two forts; it is encloſed on two ſides by a ditch, and double wall well fortified; and on the other two by the ſea. The Turks are ſenſible of the importance of this place, and, contrary to their uſual cuſtom, keep the fortifications in excellent repair. The governor of this city is accountable only to the Ottoman Porte, not being ſubordinate to the baſſa of the iſlands. The Greeks and other Chriſtians are only permitted to keep ſhops here in the day time, but are not allowed to lay in the city, which is, however, a biſhop's ſee, ſubject to the metropolitan of Nicoſia.

Though the above is the moſt important place, yet Nicoſia is deemed the metropolis of Cyprus. This city, which is delightfully ſituated in the center of the iſland, was formerly the ſeat of the Cyprian monarchs. It was then nine miles in circuit, but is now dwindled to three. It is, however, ſtill a beautiful town, of a circular form, ſurrounded by walls, defended by a deep ditch, and well fortified. It formerly contained 40,000 houſes, and ſeveral noble palaces; but many of the firſt, and all the latter, are fallen to decay, or have been pulled down. The beſt churches, particularly St. Sophia, the Turks have converted into moſques. The Greeks, Latins, Armenians, Neſtorians, Maronites, &c. have their churches and chapels allowed them. This city is the reſidence of the Turkiſh baſſa and the Greek archbiſhop, the ſuffragans of the latter being the biſhops of Famaguſta, Paphos, Larneza, and Cerenes.

Larneza is a good ſea-port, in which the French and Venetians have a conſul; the houſes are, however, low and mean, and the inhabitants compoſed of Turks, Greeks, and ſome Europeans. The commodities are cotton, cotton yarn, wool, &c.

Cerenes, the antient Ceraunia, is almoſt in ruins, though formerly a ſtrong and populous place. People depart from hence to the Continent as the neareſt port. The Palace of Peace, a magnificent edifice formerly belonging to the knights, is near this city; and at about nine miles diſtance there is a Greek monaſtery, the monks of which have cells along the ſea coaſt, where they depoſit the fiſh which they are employed to catch for the uſe of the brotherhood

Limiſſo is now nothing but a mean village, though it remains a biſhop's ſee; and the ſituation of the antient city of Amatheus is not at preſent known.

Paphos, now called Baſſa, is ſituated on the weſtern coaſt of the iſland. St. Paul in this city converted its governor Sergius, and ſtruck the necromancer Barjeſus with blindneſs (Acts xiii. 6.) Though much decayed from its former glory, it is ſtill a biſhop's ſee, and a good ſea-port town. In antient times it was much celebrated for its magnificent temple dedicated to Venus, from which the goddeſs of Love was called the Paphian Venus:

———————" The goddeſs flies ſublime
" To viſit Paphos, and her native clime,
" Where garlands ever green, and ever fair,
" With vows are offer'd, and with ſolemn pray'r;
" An hundred altars in her temple ſmoke,
" A thouſand bleeding hearts her pow'r invoke."

The condition of the votaries of this captivating goddeſs are thus finely deſcribed by Dryden:

" In Venus' temple on the ſides were ſeen
" The broken ſlumbers of enamour'd men;
" Looks that ev'n ſpoke, and pity ſeem'd to call,
" And iſſuing ſighs that ſmok'd along the wall;
" Complaints and hot deſires, the lover's hell,
" And ſcalding tears, that wore a channel where they
" fell;
" Expence and after-thought, and idle care,
" And doubts of motley hue, and dark deſpair;
" Suſpicions, and fantaſtical ſurmiſe,
" And jealouſy ſuffus'd with jaundic'd eyes."

The firſt king of Cyprus, of whom we have any account, is Cinyras, grandſon of Pygmalion. Of the father and grandfather of this prince, the poets have invented the following fable: Pygmalion coming to Cyprus, and finding that all the women here lived in a very licentious and improper manner, he determined never to marry; but, in order to avoid idleneſs, he applied himſelf to the art of ſculpture. Having made an ivory ſtatue of a famale to an amazing degree of perfection, with reſpect to beauty and ſymmetry, he fell deſperately in love with his own work, and prayed to the goddeſs Venus to procure him a wife as beautiful: the goddeſs complied, by changing the ſtatue into a damſel. Pygmalion married her, and ſhe bore him a ſon called Paphos, who was the father of Cinyras: the ſtory is thus told by Ovid:

" Pygmalion, loathing their laſcivious life,
" Abhorr'd all womankind, but moſt a wife:
" So ſingle choſe to live, and ſhunn'd to wed,
" Well pleas'd to want a conſort of his bed;

" Yet fearing idleneſs, the nurſe of ill,
" In ſculpture exercis'd his happy ſkill,
" And carv'd in ivory ſuch a maid, ſo fair,
" As Nature cou'd not with his art compare
" Were ſhe to work, but in her own defence
" Muſt take her pattern here, and copy hence.
" Pleas'd with his idol, he commends, admires,
" Adores; and laſt, the thing ador'd deſire:
" A very virgin in her face was ſeen,
" And had ſhe mov'd, a living maid had been:
" One wou'd have thought ſhe cou'd have ſtirr'd, but ſtrove
" With modeſty, and was aſham'd to move;
" Art hid with art ſo well perform'd the cheat,
" It caught the carver with his own deceit:
" He knows 'tis madneſs, yet he muſt adore,
" And ſtill the more he knows it, loves the more.
" The feaſt of Venus came, a ſolemn day,
" To which the Cypriots due devotion pay;
" With gilded horns the milk-white heifers led,
" Slaughter'd before the ſacred altars bled.
" Pygmalion, off'ring firſt, approach'd the ſhrine,
" And then with pray'rs implor'd the pow'rs divine;
" Make this fair ſtatue mine, he wou'd have ſaid,
" But chang'd his words for ſhame and only pray'd:
" Give me the likeneſs of my iv'ry maid.
" The golden goddeſs, preſent at the pray'r,
" Well knew he meant th' inanimated fair,
" And gave the ſign of granting his deſire,
" For thrice in chearful flames aſcends the fire;
" Convinc'd, o'erjoy'd, his ſtudy'd thanks and praiſe
" To her who made the miracle he pays;
" Then lips to lips he join'd, now freed from fear,
" He found the ſavours of the kiſs ſincere;
" At this the waken'd image op'd her eyes,
" And view'd at once the light and lover with ſurprize;
" The goddeſs preſent at the match ſhe made,
" So bleſs'd the bed, ſuch fruitfulneſs convey'd;
" That ere ten months had ſharpen'd either horn,
" To crown their bliſs a lovely boy was born;
" Paphos his name, who grown to manhood, wall'd
" The city Paphos, from the founder call'd."

◆

A NEW

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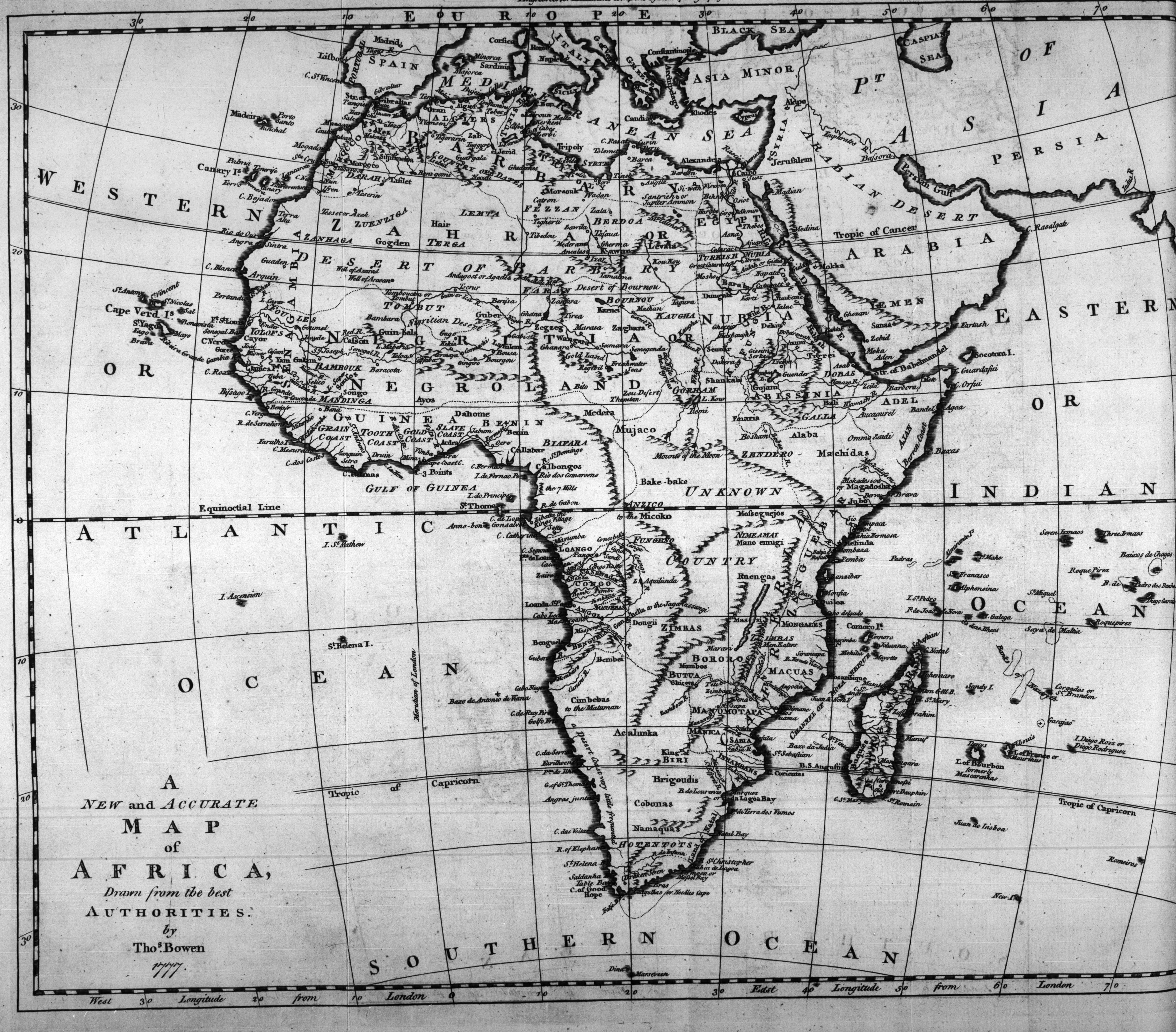
EUROPE
BLACK SEA
CASPIAN SEA
PT OF ASIA
ASIA MINOR
PERSIA
Madrid
SPAIN
PORTUGAL
Lisbon
C. St. Vincent
Corsica
Rome
Naples
ITALY
Sardinia
Minorca
Majorca
Sicily
Malta
Constantinople
Candia
Rhodes
Cyprus
Aleppo
Euphrates R.
Basora
Persian Gulf
Indus R.
Gibraltar
Str. of Gibraltar
Tangier
Oran
Algiers
Tunis
Tripoly
MEDITERRANEAN SEA
ALGIERS
BARBARY
Madeira
Porto Santo
Canary Is.
Palma
Teneriffe
Ferro
Mogador
Morocco
Fez
Tafilet
Sugulmessa
C. Bojador
DARAH
COUNTRY OF DATES
Gadamis
Jerid
SYRTIS
Barca
Alexandria
Cairo
Suez
Jerusalem
SYRIA
ARABIAN DESERT
Rosetta
Bardon
Siwah or Jupiter Ammon
Santrich or Jupiter Ammon
Fezzan
FEZZAN
Morsouk
Wadan
Augela
Gherma
Cathon
Teghert
Tibedou
Zala
Zawila
Berdoa
BERDOA OR LEVATA
Tasawa
Kawar
Medina
Mecca
Madian
Tropic of Cancer
ARABIA
C. Rasalgate
EGYPT
Thebes
Asna
Assuan
Benisuef
Siout
NUBIA
TURKISH NUBIA
Gerri
Aidab
Suakem
Mokka
YEMEN
Sanaa
Zebid
Aden
Moka
Str. of Babelmandel
Socotora I.
C. Guardafui
C. Orfui
Dongala
Sennaar
Dekin
Kerti
Gondar
Axum
Tigrei
Gojam
ABISSINIA
GALLA
ADEL
DOBAS
Zeila
Barbora
Bali
Hawash R.
Aucaguruel
Agoa
Bandel
Enaria
Bosham
Alaba
Omma Zaidi
Machidas
AJAN
Barren Coast
Brava
Magadoxa
Mokadessou or Magadoxo
Jubo
Shankala
WESTERN
ZAHARA
WESTERN OR ATLANTIC OCEAN
ZUENZIGA
LEMTA
TERGA
Hair
Gogden
Tessetor Azek
Teserin
Terra Alta
Rio de Ouro
Angra de Sintra
AZANHAGA
Guaden
C. Blanco
Arguin
DESERT OF BARBARY
Well of Azaoad
Well of Aracan
Andagost or Agades
Tombuctou or Tombut
TOMBUT
Desert of Bournou
BOURNOU
Zamfara
Kano
Kashna
Agades
Berisa
Guber
Ghana
Zegzeg
Tirca
Marasa
Zaghara
Kaugha
KAUGHA
Tagua
Kaura
Nile R.
Nigritian Desert
NIGRITIA
NEGROLAND
Bambara
Cago
Wangara
Ghanara
Semegonda
Gold Land
Freshwater Seas
Bito
Zeu Desert
Themian
GORHAM
Medera
Mujaco
Mounts of the Moon
ZENDERO
UNKNOWN
Bake-bake
SENEGAMBIA
St. Antonio
St. Vincent
St. Nicolas
Sal
Bonavista
Mayo
St. Yago
Fogo
Brava
Cape Verd Is.
Portandic
Ft. St. Louis
Senegal R.
Senegal Bay
Cayor
C. Verd
Goree
Gambia R.
Rio Grande
JOLOFS
FOULES
Galam
Bambouk
BAMBOUK
Guin Bala
Tombut
C. Roxo
Bissago I.
Sierra Leone
C. Verga
R. de Serralione
C. Mesurado
C. dos Costas
C. Palmas
MANDINGA
Songo
Ayos
Dahome
GUINEA
BENIN
Benin
GRAIN COAST
TOOTH COAST
GOLD COAST
SLAVE COAST
Axim
Mina
Acra
C. 3 Points
Sanguin
Setro
Druin
BIAFARA
Callabar
R. St. Domingo
C. Formoso
I. de Fernao Po
Calbongos
Rio dos Camarones
the 7 Hills
GULF OF GUINEA
I. do Principe
St. Thome
Anno-bon
Equinoctial Line
R. de Gabon
C. Lopez Gonsalvo
C. Catherine
ANZICO
to the Micoko
Mosseguejos
NIMEAMAI
Mano emugi
FUNGENO COUNTRY
Ruengas
ZANGUEBAR
Patte
Lamo
Melinda
Mombaza
Pemba
Zanzibar
Monfia
Quiloa
C. del Gado
Mayumba
LOANGO
Loango
CONGO
St. Salvador
Zaire R.
Aquilunda
Loanda St. Paul
Cabo Ledo
ANGOLA
Massangano
Dougii
Benguela
BENGUELA
Bembei
Cimbebas to the Mataman
ZIMBAS
MONGALLES
ZIMBAS Men Eaters
Maravi
Mumbos
BORORO
MACUAS
Mozambique
BUTUA
Chicova
Zimbaoe
MONOMOTAPA
Sena
Cuama R.
Sofala
SABIA
MANICA
INHAMBANES
C. Corientes
Cabo Negro
C. de Ruy Pirez
Golfo Frio
Acalunka
King of BIRI
Brigoudis
Cobonas
Namaquas
HOTENTOTS
B. de Lourenco Marquez or De La Goa Bay
Terra dos Fumos
Natal Bay
C. das Voltas
R. of Elephants
St. Helena B.
Saldanha Bay
Table Bay
C. of Good Hope
False B.
Agulhas or Needles Cape
St. Christopher
C. das Serras
Angras Juntas
G. of St. Thomas
Desert Coast very little frequented
Baxo de Antonio de Viana
I. St. Mathew
I. Ascension
St. Helena I.
Meridian of London
ATLANTIC
OCEAN
Tropic of Capricorn
Comoro Is.
Comoro
Johanna
Mohilla
Mayotto
C. Natal
CHANNEL OF MOZAMBIQUE
MADAGASCAR
St. Mary
Ft. Dauphin
St. Romain
C. St. Mary
Baxo da Juda
B. S. Augustin
Manuf
Admirante Is.
St. Mahe
St. Francisco
Dalphensina
I. St. Pedro
Seven Irmaos
Three Irmaos
Baixos de Chagas
Roque Pirez
B. de Pedro dos Banhos
Diego Garcia
Roquepirez
St. Miguel
Saya de Maltia
Corgados or St. Brandon
Sandy I.
Nazareth
I. Diego Roiz or Diego Rodriguez
I. of France or Mauritius
I. of Bourbon formerly Mascarenhas
Denys
Juan de Lisboa
Romeiros
New I.
Dina
Marseveen
EASTERN OR INDIAN OCEAN
SOUTHERN OCEAN
West Longitude from London
East Longitude from London
10
20
30
40
50
60
70
0

A
NEW and ACCURATE
MAP
of
AFRICA,
Drawn from the best
AUTHORITIES.
by
Thos. Bowen
1777.

BRITISH
1 JY64
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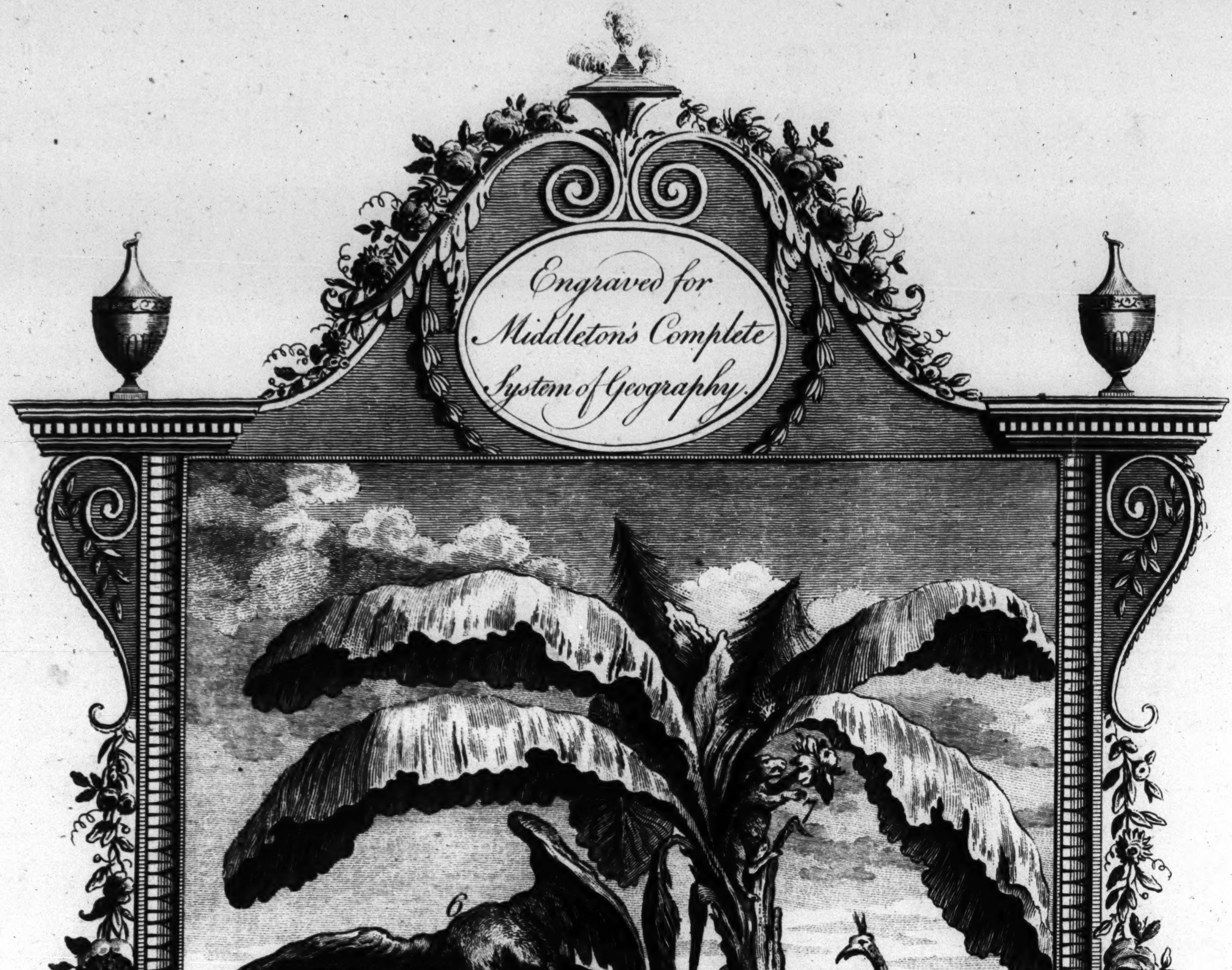
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Middleton's Complete
System of Geography.
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ANIMALS and BIRDS of AFRICA.

1 Camelion
2 Porcupine
3 Panther
4 Crocodile
5 The four Wing-Bird
6 Eagle
7 The Bomba

A NEW AND COMPLETE SYSTEM OF GEOGRAPHY.

BOOK II.

AFRICA.

WE now come to the ſecond grand diviſion of the globe, called AFRICA. This quarter of the world is neither ſo generally fertile as the other three, nor ſo populous as either Aſia or Europe; it nevertheleſs abounds in riches, and might be rendered of much greater importance than it is at preſent.

Africa is ſurrounded on every ſide with water, except where it joins to Aſia by the iſthmus of Suez, which ſeparates the Mediterranean from the Red Sea, and is only about 60 miles over. Being thus almoſt an iſland, it hath a vaſt extent of ſea coaſt, and is moſt advantageouſly ſituated for commerce; but navigation is neither eſteemed or cultivated by the inhabitants, the beſt of whom are but deſpicable ſailors, their whole naval ſkill conſiſting only in building a few piratical veſſels on the northern parts, or Barbary coaſt, for the purpoſes of plundering the honeſt merchant; and the conſtructing ſome fiſhing boats and canoes in all the other maritime parts. This country was once famous for power, riches, learning, and commerce; but the alternate depredations of the Romans, Vandals, and Saracens, have reduced it to the loweſt ebb of ignorance and barbarity.

The greateſt part of Africa lies between the tropics, the equinoctial line paſſing through the midſt of it, conſequently the climate has but little variation, and the whole is ſo exceedingly ſultry, as to prove diſagreeable, if not fatal to thoſe born in the colder regions, while the burning ſands contribute not a little to render the heat ſtill more incommodious. The inhabitants are unacquainted with ice, hail, or ſnow, and being but ſeldom bleſſed with rain, depend on the overflowing of the rivers for the fertilization of the ſoil in many parts, while other extenſive regions are nothing but ſterile, and uninhabitable burning ſands. The barrenneſs in ſeveral places, the brutality and ſavageneſs of the natives, and the ferocity of the innumerable wild beaſts in moſt of its countries, evince that the rays of the ſun are here ſo fervid and powerful as to dry and burn up the juices of the vegetable, and overheat the blood of the animal, creation; ſo that the firſt is rendered futile, and the latter furious.

> " What's all that Afric's golden rivers roll,
> " Her od'rous woods, and ſhining iv'ry ſtores?
> " Ill fated race, the ſoftning arts of peace,
> " And all protecting freedom, which alone
> " Suſtains the name and dignity of man,
> " Theſe are not theirs——the parent ſun himſelf
> " Seems o'er this world of ſlaves to tyrannize,
> " And with oppreſſive ray the roſeat bloom
> " Of beauty blaſting, gives the gloomy hue
> " And feature groſs—or worſe to ruthleſs deeds;
> " Mad jealouſy, blind rage, and fell revenge
> " Their fervid ſpirit fires.——The brute creation
> " This rage partakes, and burns with horrid fire."

Africa is in length from Cape Bona in the Mediterranean northward, to the Cape of Good Hope ſouthward, 4300 miles, and 3500 miles in breadth, from Cape Gurda-fui, in the ſtreights of Babel-mandel eaſtward, to Cape Verd weſtward; being bounded on the north by the Mediterranean ſea, which divides it from Europe; on the ſouth by the Pacific ocean; on the eaſt by the India ocean, Red-ſea, and little iſthmus of Suez, which divide it from Aſia; and on the weſt by the Atlantic ocean, which ſeparates it from America. Many other particulars will be explained at one view, by inſpecting the following tables.

A General Inspection Table for AFRICA.

CONTINENTS.

Included under the general names of	Nations.	Length.	Breadth.	Principal Cities.	Diſ. and Bear. from Lon.	
Barbary	Barca	400	300	Tolemeta	1400	S. E.
	Tripoli	700	240	Tripoli	1260	S. E.
	Tunis	220	170	Tunis	990	S. E.
	Algiers	480	100	Algiers	920	S.
	Morocco	500	480	Morocco	1080	S.
the Deſart	Biledulgerid	2500	350	Dara	1565	S.
	Zaara	2400	660	Tigeſſa	1840	
	Tombut	Limits uncertain	—	Tombuto	—	
Negroland	Sierra Leona Mundingo Pholey and Jaloffs countries	2200	840	Mundingo	2500	S.
Guinea	Whidah	—	—	Xavier	2700	S.
	Ardrah	—	—	Aſſem		
	Slave Coaſt	—	—	Great Popo		
	Gold Coaſt	—	—	Acra, Crevecouer, Fort James		
	Fetu	—	—	Cape Coaſt Caſtle		
	Commendo	1800	360	Little Commendo		
	Jaby	—	—	No town		
	Anta	—	—	Bourtray		
	Axim	—	—	Achombone		
	Tooth Coaſt	—	—	Laho		
	Grain Coaſt	—	—	No towns		
	Benin	Limits uncertain	—	Benin	2800	S.
Congo	Benguela	430	180	Benguela	3900	S.
	Angola	360	250	Loando	3750	S.
	Congo Proper	540	420	Saint Salvador	3480	S.
	Loango	410	300	Loango	3300	S.
Monomotapa	Monomotapa	960	660	Monomotapa	4500	S.
	Monomugi	900	660	Chicova	4260	S.
	Caffraria	780	660	Cape Town	5200	S.
Zanguebar	Melinda Moſambique Sofala	1400	350	Melinda or Moſambique	4440	S. E.
	Abex	540	130	Doncala	3580	S. E.
Upper Ethiopia	Anian Magadoxa Brana Abyſſinia	900	800	Gondar	2880	S. E.
	Nubia	940	600	Nubia	2418	S. E.
	Egypt	600	250	Grand Cairo	1920	S. E.

ISLANDS.

Names.	Where ſituated.	Chief Towns.	Trade with or belong to
Madeiras	Atlantic Ocean.	Santa Cruz and Funchal	Portugueſe
Canaries		Palma, St. Chriſtopher	Spaniards
Cape de Verd		St. Domingo	Portugueſe
Goree		Fort St. Michael	French
Biſſao		Have no towns, the natives living in ſcattered huts	All nations
Biſſagoes			
Saint Helena		St. Helena	Engliſh
Aſcenſion		—	Uninhabited
Saint Matthew			
Annabon		St. Thomas and Anaboa	Portugueſe
Saint Thome			
Prince's Iſle			
Fernando Po			
Bourbon	Indian Ocean.	Bourbon	French
Mauritius		Mauritius	French
Madagaſcar		St. Auſtin	All nations
Comora Iſles		Joanna	All nations
Zocatra		Calanſia	
Babel-mandel		Babel-mandel	

An Additional Table of other uſeful Matters.

Oceas, Seas, &c.	Rivers.	Mountains.	Religions.	Languages.		Capes and Streight.
Atlantic Pacific Indian } Ocean Mediterranean Red } Sea	Niger Nile Gambia Senegal	Atlas Moon Lion } Mountains Teneriff	Pagan Mahometan Chriſtian	Coptic Arabic Greek African or Moriſco	A variety of Negro dialects Portugueſe Dutch French Lingua Franca	Cape de Verd Cape of Good Hope Streight of Babel-mandel

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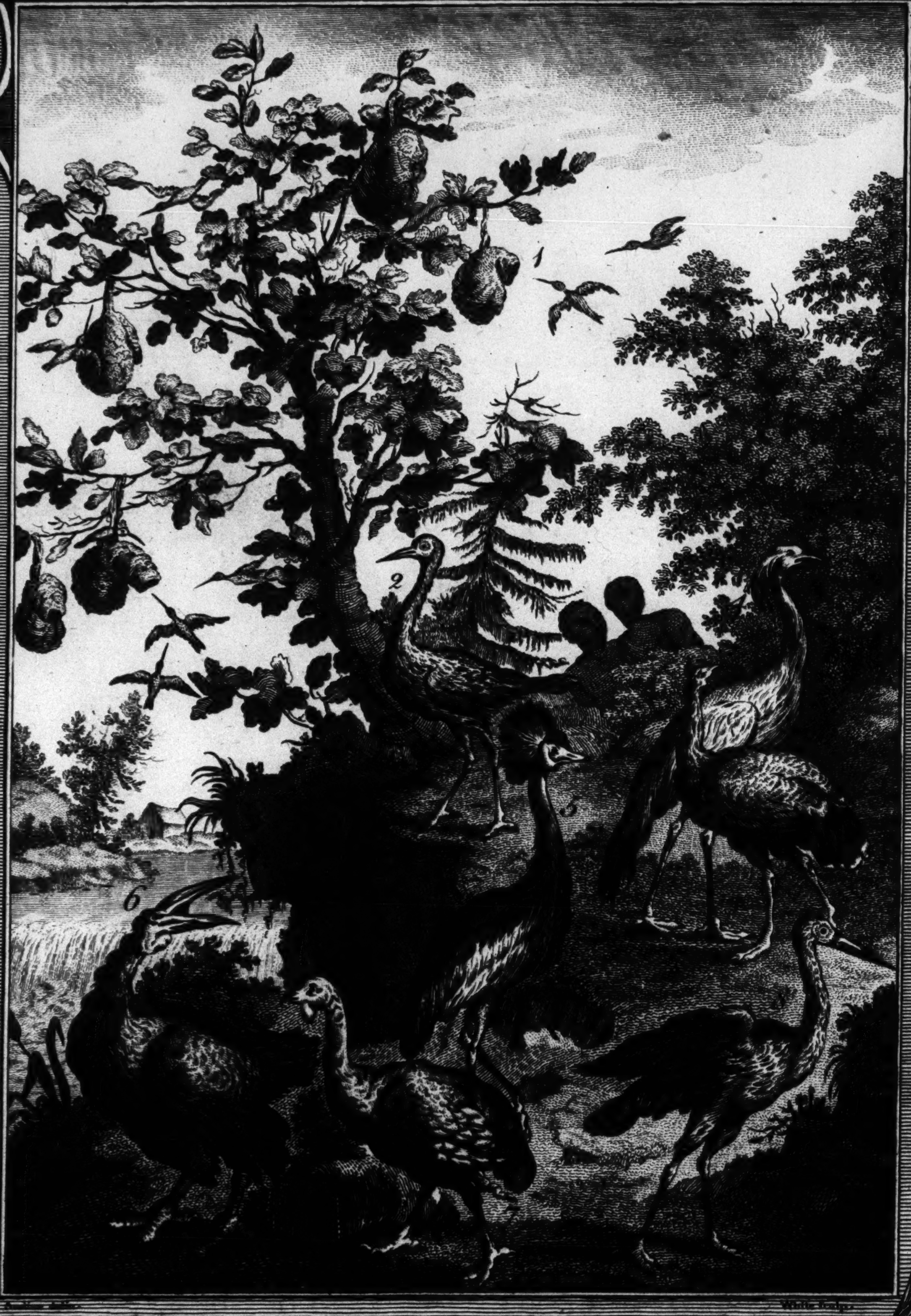


BIRDS of AFRICA

1 Neſts of the Bird Kurbalot or Fiſher, which are ſuſpended over the Water..
2 The Aigret...... 3 Buſtard..........
4 Numidian Damſel..........
5 Royal Bird..........
6 Monoceros of the River Gambia..
7 Guinea Hen..........
8 African Swan..........

Though Africa produces gold, ivory, and many other valuable commodities, yet the chief commerce is the ſale of the human ſpecies; to carry on which iniquitous trade the natives are perpetually at war with each other, in order to get priſoners to ſell for ſlaves: thus a practice, cruel in itſelf, is ſupported by the moſt barbarous means; but if priſoners of war fall ſhort, one village will commit depredations upon another, and, ſeizing upon their neighbours, with their wives and children, drive them without remorſe to the ſea coaſt, and diſpoſe of them to the Europeans; and, if this laſt expedient does not anſwer their purpoſe, they do not heſitate to ſell their own relations and offſpring. In fine, Africa produces the moſt barbarous people, and the greateſt number of wild beaſts, and other dangerous animals, of any of the four quarters into which the world is divided; for here are found

> "The tyger darting fierce,
> "Impetuous on the prey his glance has doom'd;
> "The lively ſhining leopard, ſpeckled o'er
> "With many a ſpot: — the beauty of the waſte;
> "The keen hyena, felleſt of the fell;
> "The elephant, caſt in the hugeſt mould;
> "Th' amphibious crocodile, and lion bold;
> "The venom'd ſnake, that curls along the plain,
> "And all the reptiles of the hiſſing train."

CHAP. I.

BARBARY.

THE conſiderable countries included under the general name of Barbary, are the moſt fertile, populous, and trading parts of Africa, Egypt excepted. Barbary is bounded by the Mediterranean on the north, which ſeparates it from Europe; on the eaſt by Egypt; on the ſouth by the deſerts of Zaara; and on the weſt by the Atlantic Ocean; being in length, from eaſt to weſt, about 2200 miles, and in breadth from north to ſouth, where wideſt, about 600 miles. This country is divided into the following kingdoms and ſtates, viz.

Barca,
Tripoli,
Tunis,
Algiers,
Morocco and Fez.

SECT. I.

BARCA.

THIS inhoſpitable country, which is a mere deſert, extends 400 miles from north to ſouth, and 300 from eaſt to weſt; comprizing thoſe diſtricts which the antients term'd Marmarica and Cyrenaica. It was better known to the antients than the moderns, and is particularly mentioned by Virgil, on account of the ferocity of the people, in the ſpeech which he puts into the mouth of Anna, queen Dido's ſiſter, when ſhe is recapitulating the ſtates that ſurround Carthage:

> "This little ſpot of land which heav'n beſtows,
> "On ev'ry ſide is hemm'd with warlike foes;
> "Getulian cities here are ſpread around,
> "And fierce Numidians there your frontiers bound:
> "Here lies a barren waſte of thirſty land,
> "And there the Syrtes raiſe the moving ſand;
> "Barcæan troops beſiege the narrow ſhore,
> "And from the ſea Pygmalion threatens more."

This country is ſtiled by the few Arabs who inhabit it, Ceyrart Barka, or the Deſert of Whirlwinds and Hurricanes. The territory about the towns and villages produce a ſcanty pittance of corn, millet and maize; all other parts of this wretched region are totally barren, and the whole labours under a great ſcarcity of water. Small as the quantity of grain is, the poor people are under the neceſſity of bartering ſome of it for camels, ſheep, dates, &c. Perhaps the moſt pleaſant place in the whole country is that ſmall diſtrict upon which the temple of Jupiter Ammon antiently ſtood; yet this is ſurrounded by horrid plains of burning ſands, which move under the traveller's feet like waves, or, being raiſed by the winds, overwhelm him with clouds of duſt. If any are obliged to journey through this diſagreeable region, they muſt travel with a compaſs, or they would be loſt in the deſert, and wander about till they periſhed with hunger and thirſt. The antient Cyrenaica is the deſert part, and that called Marmarica the inhabitable diſtrict: thoſe who live near the ſea coaſt are all given to piracy; and the maritime part itſelf is called the coaſt of Derna, from the chief city remaining, all the other towns known to the antients being either totally ruined, or dwindled to the moſt inconſiderable villages. The authors of the Univerſal Hiſtory ſay thus concerning the principal places of this country, "What condition they are in, what commerce they drive, or how and by whom governed, we cannot find any ſatisfactory account of." And as we have not any information relative to them, more recent than what thoſe gentlemen have adverted to, we can only farther add, that the people are moſt determined, ferocious, and cruel robbers both by ſea and land, and that they are ſo poor as to be obliged frequently to ſell their wives and children to the Sicilians, in order to augment their means of ſubſiſting, and to get rid of all that they may deem an incumbrance.

SECT. II.

TRIPOLI.

THE kingdom of Tripoli is bounded by Barca on the eaſt, by Tunis and Biledulgerid on the weſt; by Mount Atlas on the ſouth, and by the Mediterranean on the north; extending along the coaſt above 700 miles, that is, from 10 deg. 13 min. to 25 deg. 27 min. eaſt longitude, excluſive of the creeks and projections of the ſhore.

The whole kingdom is divided into ſix provinces, viz.

Tripoli Proper,
Meſrata,
Haicha,
Benoleſa,
Gulph of Sidra,
Ouguela,

to which ſome geographers add Barca; for not knowing by whom that country is at preſent governed, they without authority give it to the neareſt neighbour.

The towns on the ſea coaſt are the moſt conſiderable, and the moſt known: thoſe of the inland parts are ſo little known, and ſo trifling, that they have ſcarce been deemed worthy of attention by either antient or modern travellers: the inhabitants of both, however, are equally addicted to robbing, for the former are profeſſed pirates, and the latter plunder their neighbours, whenever they can find an opportunity.

The city of Tripoli is the capital of the whole country, and was antiently diſtinguiſhed by the names of Old and New; the former was built by the Romans, ſubdued by the Vandals, and deſtroyed by the Mahometans, when the latter aroſe out of its ruins.

New Tripoli is but ſmall, yet populous; and the natives, though barbarous, are flouriſhing. Its ſituation is on a ſandy ſoil, near the margin of the ſea;

ſtrong walls, defended by formidable ramparts, and flanked by pyramidical towers, ſurround it. Here are but two gates, the north gate towards the ſea, and the ſouth gate towards the country; and the whole city forms the figure of a creſcent, the concave part of which encloſes the haven. At the extreme points of the harbour, which is very commodious, are ſome military works; thoſe to the eaſt are in bad condition, but on the weſtward there is a ſtrong caſtle well fortified. The houſes in general are very mean and low built, and the ſtreets narrow and crooked; yet ſome remaining monuments of magnificence ſeem to confirm the prevailing opinion of the inhabitants, that it was once remarkable for the ſplendor of many of its public buildings: among theſe are the fragments of a triumphal arch, which is nearly buried in the ſand, but exhibits a ſufficient part above ground to give ſome idea of its elegance when perfect, and ſtanding in its proper ſituation. This city labours under two very great inconveniencies, viz. the ſcarcity of corn, and want of ſweet water; the ſandy ſoil making it difficult to cultivate the firſt; and the want of rivers, ſprings, wells, &c. rendering it impoſſible to procure the latter, without the diſagreeable neceſſity of catching rain in ciſterns and reſervoirs. The deficiency of freſh water, and great ſterility with reſpect to grain, are both ſuppoſed to have been occaſioned by the encroachments of the ſea, which has frequently been known to overflow the neighbouring territory to a very conſiderable diſtance: but theſe inundations, though they may have eſſentially injured them in the above reſpects, have conſiderably benefited them in another particular, that is, the amazing increaſe of lothus trees, which thrive beſt in a ſaline clay or ſandy ſoil, and produce both food and drink, as the fruit eats excellently well, and makes a moſt delicious wine. Yet, after all, the inhabitants of Tripoli could not ſubſiſt upon the produce of their country, without the additional proviſions continually brought in by their piratical veſſels.

An admirable author informs us, that the people of Tripoli “ truſt the guarding of their city in the night-time to maſtiffs, which are ſhut up during the day in one of the baſtions of the ramparts. Theſe maſtiffs diſcharge very faithfully the duties of their functions; they patrole through the ſtreets of the city, and if they happen to meet with any perſon, they are ſure to tear him to pieces. The moment day breaks, they go of themſelves to the door of their priſon; they bark the inſtant they hear any perſon come near their habitation, and their roaring is heard in all that quarter of the city.”

The adjacent territory abounds with the country houſes of the principal Tripolines, the gardens belonging to which are uſually managed by the Chriſtian ſlaves, who are, however, at night all confined in a ſingle bagnio or goal in the city itſelf.

Tripoli is frequently viſited by the plague, on which account the Franciſcans who are ſettled here have, beſides their church and convent, an hoſpital, in which they adminiſter relief to the Tripolines, as well as thoſe of their own perſuaſion.

A French nobleman, in ſpeaking of Tripoli, ſays, “ This city is far leſs conſiderable than Algiers, and not comparable to Tunis. The government is the ſame with that of the reſt of the cities of Africa; the Moors are in as little credit here as at Algiers; the Nazarene (Chriſtian) renegados enjoy the greateſt ſhare of authority of any ſect of people in this country, and fill the chief employments; indeed there are a vaſt number of renegadoes here, and I have converſed with many of them: they all appeared to be as ignorant of the religion they had embraced, as of that quitted by them: moſt of the perſons in queſtion had been ſo poorly educated, that they were ſcarce acquainted with the rudiments of their belief; and indeed they aſſign the moſt trifling reaſons poſſible for their quitting their religion; whereas in other countries, ſlaves are commonly prompted from the ill treatment they meet with from their patrons to turn Mahometans; they here, on the contrary, are brought over by gentleneſs. Of all the corſairs of Barbary, none are leſs cruel, though none are ſo much addicted to theft, as the people of Tripoli.”

Capez, or Yabs, as the Moors call it, is ſituated on the antient river Triton, to which the moderns have given the ſame name as the town. Being the frontier town between Tripoli and Tunis, it is large and well fortified, and in its neighbourhood are found the ruins of the antient city called by the Romans Tacapa. Capez, however, is but poor, and thinly inhabited by fiſhermen and a few huſbandmen, the latter of which cultivate a ſmall quantity of barley, a conſiderable number of palm trees, and a root which reſembles a potatoe. The natives are as black as negroes, and ſo poor, that they look upon a few pecks of barley, and half a dozen of palm trees as a conſiderable fortune. It is proper to obſerve, that the river Capes riſes in a ſandy deſert, and diſembogues itſelf into the Mediterranean: hence the waters are ſo hot, that they cannot be drank till they have been put into ſome cool place for about the ſpace of two hours.

Mahara, ſituated at the entrance of a gulph, is now ſo extremely inconſiderable, as not to be worth mentioning, except on account of a citadel which defends the haven.

El-Hammah is a ruined town about 12 miles from Capez. It was never remarkable but for its Roman walls, its hot ſulphureous ſprings, the aqueducts by which they are conveyed, and of which ſcarce any veſtiges remain. The inhabitants are a few fiſhermen, who are pirates when occaſion offers; and ſome huſbandmen, who are thieves at all opportunities.

Zoara, or as it is commonly called Zares, is ſuppoſed to be the antient Piſidau, being ſituated on the ſea coaſt near 13 miles from the iſland of Zerbis: it is ſurrounded by an old wall almoſt in ruins; the inhabitants, who are but few in number, live by fiſhing, and burning quick lime and pot-aſh, or, when opportunity ſerves, by piracy.

The above towns, which are ſituated on the weſtern coaſt of the gulph of Sidra, are the beſt in the country; thoſe on the eaſtern ſide, and within the gulph, are in a wretched condition indeed, and preſent a dreadful picture of the devaſtations of time, which is for ever changing the form of ſublunary things:

——————“ Nature knows
“ No ſtedfaſt ſtation, but or ebbs or flows;
“ Ever in motion ſhe deſtroys her old,
“ And caſts new figures in another mould;
“ Ev'n times are in perpetual flux, and run
“ Like rivers from their fountains rolling on;
“ For time no more than ſtreams is at a ſtay;
“ The flying hour is ever on her way;
“ And as the fountain ſtill ſupplies her ſtore,
“ The wave behind impels the wave before:
“ Thus in ſucceſſive courſe the minutes run,
“ And urge their predeceſſor minutes on;
“ Still moving, ever new, for former things
“ Are ſet aſide, like abdicated kings,
“ And ev'ry moment alters what is done,
“ And innovates ſome act till then unknown:
“ Time is th' effect of motion, born a twin,
“ And with the world did equally begin;
“ Time like a ſtream that haſtens from the ſhore,
“ Flies to an ocean where 'tis known no more:
“ All muſt be ſwallow'd in this endleſs deep,
“ And motion reſt in everlaſting ſleep.”

Theſe parts of Africa have been ſubject to a great variety of revolutions from the various inundations of Goths, Vandals, Arabs, Mahometans, &c. who have over-run the country at different times; to which may be added the depredations of the Europeans, and tyranny of the government. The iſland of Malta is a perpetual thorn in the ſides of the piratical ſtates, particularly to thoſe of Tripoli and Tunis, from the vicinity of its ſituation; and the Malteſe knights merit the thanks of all commercial nations, for having ſo greatly circumſcribed the power, and reſtrained the piracies of the Barbary rovers.

After the Moors were driven out of Andaluſia in Spain, they built the town of Derne on the weſtern ſide of the gulph of Sidra, which indeed is the only place worth mentioning in the diſtrict of that name. It is ſituated at the diſtance of about half a mile from the ſea, and is better ſupplied with ſweet water than moſt of the towns in the Tripoline territories; nevertheleſs the inhabitants are few in number, and wretchedly poor in circumſtances. The moſt remarkable produce is great quantities of admirable honey, the delicacy of which is occaſioned by the bees feeding upon a kind of ſhrub peculiar to this country, that bears a fragrant yellow flower, and bloſſoms all the year.

The diſtrict of Meſratata was antiently very flouriſhing, but at preſent is much reduced, though it contains a few towns on the ſea coaſt, and ſome ſcattered villages, and upon an emergency can raiſe 10,000 men fit to bear arms. The inhabitants retain their former ſpirit, for they appear at preſent to be as impatient of the Tripolitan, as they were antiently of the Tuniſian yoke: they are often at war with the wild Arabs, and pay a tribute, though reluctantly, to the bey of Tripoli.

The inland diſtricts are leſs populous, leſs known, and have fewer towns than any of thoſe above deſcribed. Indeed Auguela, or Ouguela, though in many parts a barren deſert, contains a few ſpots that are fertile, particularly in dates and paſturage.

The beys of Tripoli are not mere nominal vaſſals to the Turkiſh government, like thoſe of Algiers and Tunis, but are obliged to pay a conſiderable tribute, which puts them under the neceſſity of tyrannizing over the poor people, and reducing them to the utmoſt indigence and miſery, in order to obtain a ſufficient ſum to diſcharge their quota. The revenues are raiſed by an impoſt on the corſairs, which are uſually about eight in number, by a tax on commercial imports and exports, and by a ſubſidy which the Jews are obliged to furniſh. The bey likewiſe taxes the wild Arabs and inland Moors; but theſe frequently refuſe to pay the tribute, when he is obliged to ſend his flying camp of janiſſaries among them to reduce them to obedience: but neither the Porte, or the Turkiſh baſſa trouble themſelves about the government, provided the bey pays with punctuality his ſtipulated tribute to the firſt, and gratifies the avaricious cravings of the laſt.

The principal article of commerce is in ſlaves, which are either taken by the corſairs at ſea, or ſtolen by the wild Arabs and Moors from the neighbouring ſtates. Both are, however, uſually ſent to Turkey, and ſold there as the beſt market, unleſs they imagine that they belong to a diſtinguiſhed family, when they are kept in expectation of a conſiderable ranſom.

Beſides the above, the only article of trade worth mentioning is the ſale of aſhes, which are diſpoſed of to the Europeans for the purpoſes of making ſoap and glaſs. It is to be obſerved of this regency, that with reſpect to commerce and treaties, the people are much greater obſervers of their word, and perform their promiſes with more punctuality, than any of their piratical neighbours.

Revolutions of Tripoli.

THE firſt accounts of Tripoli we have from the Roman writers, who mention it as a very flouriſhing ſtate. After the inhabitants had thrown off the Roman yoke, in the decline of that empire, they were ſucceſſively ſubdued by the Vandals, Saracens, and the ſovereigns of Morocco, Fez, and Tunis. At length, in the reign of Bucamen, king of Tunis, who ruled the Tripolines very deſpotically, the inhabitants thought proper to revolt, and conſtituted one of their own people king of Tripoli; but the new monarch turning tyrant was poiſoned, and ſucceeded by Abubacer, who had been one of his officers, but quitted the military for the hermetical life, by turning Marabout.

In the beginning of this king's reign, Tripoli was beſieged by an army of 15,000 Spaniards, who ſoon took the place, and ſent Abubacer, with his whole family, priſoners to the emperor Charles V. who was then at Palermo; but this monarch reſtored him again to his kingdom, upon condition that he ſhould become his vaſſal and tributary.

Abubacer reigned in Tripoli till the knights of Rhodes were driven from that iſland, and obliged to retire to Syracuſe, when the beforementioned emperor granted them the iſland of Malta, together with the city and caſtle of Tripoli, which lay oppoſite to it. They accordingly garriſoned the latter, but were ſoon diſpoſſeſſed of them by the famous Barbaroſſa. They were, however, ſoon after retaken by the emperor, and reſtored again to the knights of Malta.

In the reign of Sultan Solyman, Tripoli was beſieged by the Turks under the command of Serai, baſſa; and ſurrendered, as is imagined, by the cowardice or treachery of the governor, who was a Frenchman, after it had been in the hands of the Chriſtians about 40 years.

Tripoli continued for ſeveral years under the government of a ſangiac, deputed by the Porte to rule the people, and collect the revenues, the caſtle being garriſoned by Turks, and the city inhabited by Moors. At length the Turkiſh deſpotiſm and extortions became ſo intolerable, that a Marabout, named Sid-Hajah, found an opportunity to cauſe a general revolt about the cloſe of the 16th century; he was, however, repeatedly defeated by Haſchen baſſa, and at length aſſaſſinated by ſome of his own partizans.

The Porte then ſent a Greek renegado, named Mahomet Beygh, to govern Tripoli; but this officer was no ſooner eſtabliſhed in his government, than he refuſed to receive any baſſa from the grand ſignior: he indeed acknowledged himſelf the vaſſal of the Porte, and voluntarily ſtipulated to pay a certain annual tribute; but he alledged that it was requiſite in common prudence for him to defend himſelf from the fate of many other governors dependant on the Porte, who were put to death upon the moſt unjuſt, and oftentimes frivolous pretences.

The only remarkable tranſactions remaining to be obſerved relative to Tripoli, are the bombardment of the capital city by the French in the reign of Lewis XIV. and the treaty of peace and commerce between the Tripolitans and Engliſh in the year 1716. The firſt of theſe occurrences happened in conſequence of the Tripolitans having taken a ſhip under French colours, and detained ſeveral French ſubjects in a ſtate of ſlavery. This occaſioned Lewis the XIVth to order his officers to make repriſals upon the veſſels of Tripoli wherever they met them. Theſe orders were ſtrictly obeyed by the French captains; in particular Monſieur d'Anfreville attacked ſix veſſels of Tripoli near Cape Sapienca. Three of the corſairs fled in the beginning of the engagement, and the other three, after having been very much ſhattered in the fight, took refuge in the iſland of Chios. The French commodore Monſieur Du Queſne, who commanded in the Levant, having intelligence thereof, immediately proceeded to block them up with ſeven ſhips of war: but, previous to the commencement of hoſtilities, he ſent a meſſage to the governor aga to the following purport, "That he was in perfect amity with the Chians, and the Porte of Conſtantinople, but came in ſearch of ſome Tripolitan pirates, who, contrary to the moſt ſolemn treaties, had committed the moſt outrageous depredations on the ſubjects of France, and therefore hoped that the aga would not protect ſuch infamous robbers." The aga, however, refuſed to give up the pirates; which ſo exaſperated the French commodore, that he began immediately to bombard the place, againſt which he threw upwards of 7000 bombs, made a dreadful havock both of the houſes and Tripolitan ſhips, and killed a great number of the people; but he could not enter the port on account of a ſtrong ſtaccado which the Tripolitans had contrived to lay in his way. The court of Conſtantinople thought proper to interfere in order to get matters adjuſted, when at length it was agreed between the grand vizir and the Gallic ambaſſador, that matters ſhould be compromiſed and ſettled according to the following articles:

1. "That all the French who were on board any veſſel, whether of the Tripolitan corſairs, or any other that had ſailed out from that city ſince the year 1681, ſhould be ſet at liberty.

2. "That the ſhip of Capt. Cruvillier, which they had taken under the French banner, and carried to the port of Chio, ſhould be reſtored, with all its artillery, arms, equipage, &c.

3. “ That the veſſel taken under Majorcan colours ſhould be detained in the ſame port, under the authority of the captain Baſſa, with all its rigging, cannon, arms, &c. till it be decided whether it ought to paſs for a French veſſel.

4. “ That the ſhips belonging to Tripoli ſhould not pretend to viſit any trading veſſel under French colours, nor attempt to ſeize upon them, or the men, or effects, in caſe they were provided with paſſports from the French admiral.

5. “ That all ſtrangers on board any French veſſel ſhall paſs free, and unmoleſted in their perſons and effects, as likewiſe all Frenchmen of what rank ſoever, who ſhall be found on board any veſſels under ſtrange colours, even thoſe of an enemy.

6. “ That no French prizes and their priſoners ſhall be ſold in any port belonging to the kingdom of Tripoli.

7. “ That France ſhall have a conſul at Tripoli.

8. “ That no Corſair belonging to Tripoli ſhall make any prize on the French coaſts at a leſs diſtance than ten leagues.”

Theſe articles, however, ſo advantageous to the French, were rejected with the utmoſt diſdain by the regency of Tripoli, who, at the ſame time prudently prepared for the worſt. On the other hand, the French monarch ordered a powerful armament to ſail immediately to Tripoli, under the command of the famous Marſhal D'Etrees, vice-admiral of France, who being joined by the ſquadrons under the marquis D'Anfreville, and captain Neſmond, appeared before Tripoli, on June 15, 1685, with his whole fleet. On the 22d in the evening, the bombardment began, and was carried on with great ſucceſs, under the immediate direction of the celebrated monſ. Tourville. The marſhal D'Etrees then had the port every where ſounded, in order to find the moſt convenient place to raiſe a battery, which might effectually deſtroy both town and fortifications; this, with the number of houſes deſtroyed, and people killed by the bombs, ſo terrified the Tripolitans, that they diſpatched a venerable old man, of near 100 years of age, to ſue for a peace, which they were willing to receive upon any terms; when the following articles were at length agreed upon.

1. That the Tripolitans ſhould pay 200,000 crowns as an equivalent for all the captures made of French merchantmen.

2. That they ſhould reſtore all the Chriſtian captives they had taken fighting under French colours.

After ſeveral delays, which aroſe chiefly from the difficulty of raiſing ſo large a ſum of money, it was agreed to ſink the demand to 500,000 livres, but even that could not be paid till the dey and principal people had ſtripped their wives of their bracelets, rings, jewels, &c. The whole was at length paid either in money or valuables. The French ſlaves were ſet at liberty, and two of the principal people of Tripoli were obliged to go to France to do homage to the French monarch.

In 1716, a treaty of peace and commerce was concluded between the regency of Tripoli, and the Britiſh admiral *Baker*; the articles of which we ſhall give at full length, ſince they ſo nearly concern England as a commercial nation.

ARTICLES of peace and commerce between his moſt ſacred majeſty king George, &c. and the moſt excellent lords, Mahamed Bey, Yuſef Dey, the Dowan, and the reſt of the officers, and people of the city and kingdom of Tripoli, renewed, concluded, and ratified on the 19th of July, A. D. 1716, by John Baker, eſq. vice-admiral, &c. &c.

1. In the firſt place it is agreed and concluded, that from this time forward for ever, there ſhall be a true and unviolable peace between the moſt ſerene king of Great Britain, and the moſt illuſtrious lords and governors of the city and kingdom of Tripoli in Barbary; and between all the dominions and ſubjects of either ſide; and if the ſhips and ſubjects of either party ſhall happen to meet upon the ſea, or elſewhere, they ſhall not moleſt each other, but ſhall ſhew all poſſible reſpect and friendſhip.

2. That all merchant ſhips belonging to the dominions of Great Britain, and trading to the city, or any part of the kingdom of Tripoli, ſhall pay no more than three per cent. cuſtom for all kinds of goods they ſhall ſell; and as for thoſe they ſhall not ſell, they ſhall be permitted freely to embark them again on board their ſhips without paying any duty whatſoever, and ſhall depart without any hindrance or moleſtation.

3. That all ſhips, and other veſſels, as well belonging to the ſaid king of Great Britain, or to any of his majeſty's ſubjects, as thoſe belonging to the city and kingdom of Tripoli, ſhall freely paſs the ſeas, and traffic where they pleaſe, without any ſearch, hindrance, or moleſtation from each other. And that all perſons or paſſengers, of what country ſoever, and all manner of monies, goods, merchandizes, and moveables, to whatſoever people or nation belonging, being on board any of the ſaid ſhips or veſſels, ſhall be wholly free, and ſhall not be ſtopped, taken, or plundered, or receive any harm or damage whatſoever from either party.

4. That the Tripoline ſhips of war, or any other veſſels thereunto belonging, meeting with any merchant ſhips, or other veſſels of the king of Great Britain's ſubjects, (not being in any ſeas belonging to his majeſty's dominions) may ſend on board one ſingle boat with two ſitters, beſides the ordinary crew of rowers, and no more than the two ſitters, to enter into the ſaid merchant ſhips, or any other veſſels, without the expreſs leave of the commander of every ſuch ſhip or veſſel; and then upon their producing to them a paſs, under the hand and ſeal of the high admiral of England, or of the commiſſioners for executing the ſaid office; the ſaid boat ſhall depart, and the merchant ſhip, or ſhips, veſſel or veſſels, ſhall freely proceed on its or their voyage; and though the commander or commanders of ſuch merchant ſhip or ſhips, or veſſels, &c. produce no paſs from the high admiral of England, or &c. yet if the major part of the ſhip's or veſſel's company be ſubjects of the ſaid king of Great Britain; the ſaid boat ſhall preſently depart, and the merchant ſhip or ſhips, &c. ſhall freely proceed on their voyage. And any of the ſaid ſhips of war, or other veſſels of his ſaid majeſty, meeting with any ſhip or ſhips, &c. belonging to Tripoli, if the commander or commanders of any ſuch ſhip or ſhips, &c. ſhall produce a paſs ſigned by the governors of Tripoli, and a certificate from the Engliſh conſul reſiding there; or if they have no ſuch paſs or certificate, yet if the major part of the ſaid ſhip's or veſſel's company be Turks, Moors, or ſlaves belonging to Tripoli, then the ſaid Tripoli ſhip, veſſel, &c. ſhall freely proceed on their voyage.

5. That no commander, or other perſon, of any ſhip belonging to Tripoli, ſhall take out of any ſhip or veſſel of his ſaid majeſty's ſubjects any perſon or perſons whatſoever, to carry them any where to be examined, or upon any other pretence, nor ſhall uſe any torture or violence unto any perſon of what nation or quality ſoever, being on board any ſhip or veſſel of his ſaid majeſty, upon any pretence whatſoever.

6. That no ſhip-wreck belonging to the ſaid king of Great Britain, or to any of his ſubjects upon any part of the coaſt belonging to Tripoli, ſhall be made or become a prize, and that neither the goods thereof ſhall be ſeized, nor the men made ſlaves; but that all the ſubjects of Tripoli ſhall do their beſt endeavours to ſave the ſaid men and their effects.

7. That no ſhip, nor any other veſſel of Tripoli ſhall have permiſſion to be delivered up, or to go to any other place at enmity with the king of Great Britain, to be made uſe of as corſairs againſt his majeſty's ſubjects.

8. That if any ſhip or veſſel belonging to Tunis, Algiers, Tetuan, Salee, or any other place being at war with the king of Great Britain, bring any ſhips or veſſels of his ſaid majeſty's ſubjects to Tripoli, or any other port or place of that kingdom, the governors there ſhall not permit them to be ſold within the territories of Tripoli.

9. That if any of the ſaid king of Great Britain's ſubjects ſhall happen to die in Tripoli, or any of its territories, his goods or monies ſhall not be ſeized by the governors, or any miniſters of Tripoli, but ſhall remain with the Engliſh conſul.

10. That neither the ſaid conſul, nor any other ſub-

ject of Great Britain ſhall be bound to pay the debts of any other Britiſh ſubject, unleſs they become ſurety for the ſame by a public act.

11. That the ſubjects of his ſaid Britiſh majeſty in Tripoli, or its territories, in matters of controverſy, ſhall be liable to no other juriſdiction but that of the dey or dowan, except the difference be between themſelves, in which caſe they ſhall be liable to no other determination than that of the conſul.

12. That in caſe any ſubject of his Britannic majeſty being in any part of the kingdom of Tripoli, ſhall happen to kill, wound, or ſtrike a Turk or Moor; if he be taken, he ſhall be puniſhed in the ſame manner, and with no greater ſeverity than a Turk ought to be for the like offence; but if he eſcape, neither the Engliſh conſul, nor any other Britiſh ſubject ſhall be in any ſort queſtioned, or troubled on that account.

13. That the Engliſh conſul now, or at any time hereafter, reſiding at Tripoli, ſhall be there at all times with entire freedom and ſafety of his perſon and eſtate, and ſhall be permitted to chuſe his own interpreter and broker, and freely to go on board any ſhip in the roads, as often as he pleaſes, and to have the liberty of the country, and ſhall be allowed a place to pray in; and that no perſon ſhall do him any injury in word or deed.

14. That not only during the continuance of this peace and friendſhip, but likewiſe if any breach or war happen to be hereafter between his ſaid Britiſh majeſty, and the city and kingdom of Tripoli, the ſaid conſul and all other his majeſty's ſubjects inhabiting in the kingdom of Tripoli, ſhall always, and at all times, both in peace and war, have full and abſolute liberty to depart, and to go into their own or any other country, in any ſhip or veſſel of what nation ſoever they ſhall think fit, and to carry with them all their effects, goods, families, and ſervants, though born in the country, without any moleſtation or hindrance.

15. That no ſubject of his Britannic majeſty, being a paſſenger from or to any port, ſhall be moleſted or meddled with, though he be in a ſhip or veſſel at war with Tripoli.

16. That if any of his ſaid Britannic majeſty's ſhips of war come to Tripoli, or to any other port or place of that kingdom, with any prize, they ſhall have liberty to ſell it, or otherwiſe diſpoſe of it at their own pleaſure, without any let or moleſtation; and that his ſaid majeſty's ſhips of war ſhall not be obliged to pay any cuſtoms whatſoever; and that if they ſhall want proviſions, victuals, or any other things, they may freely buy them at the market price.

17. That when any of his Britannic majeſty's ſhips of war ſhall appear before Tripoli, upon notice thereof given to the Engliſh conſul, or by the commander of the ſaid ſhips, to the chief governor of Tripoli, public proclamation ſhall be immediately made to ſecure the Chriſtian captives; and if after that any Chriſtians whatſoever make their eſcape on board any of the ſaid ſhips of war, they ſhall not be required back again, nor ſhall the ſaid conſul or commander, or any other Britiſh ſubject be obliged to pay any thing for the ſaid eſcaped Chriſtians.

18. That all the merchant ſhips coming to the city or kingdom of Tripoli, though not belonging to Great Britain, ſhall have free liberty to put themſelves under the protection of the Britiſh conſul, in ſelling and diſpoſing of their goods and merchandize, if they ſhall think proper, without any moleſtation.

19. That all the Britiſh ſhips of war carrying his majeſty's flag, upon their appearing before the city of Tripoli, after due notice given of it by the Britiſh conſul, ſhall, in honour of his Britannic majeſty, be ſaluted with 27 cannon fired from the caſtle of the city, and that the ſaid ſhip ſhall return the ſame number to it.

20. That no merchant ſhip belonging to Great Britain, or any other nation under the protection of the Britiſh conſul, being in the port of Tripoli, ſhall be detained from proceeding to ſea on her voyage longer than three days, under pretence of arming the ſhips of war of this government, or any other whatſoever.

21. That no Britiſh ſubject ſhall be permitted to turn Muſſelman in the city and kingdom of Tripoli, being induced to it by any ſurpriſe whatſoever, unleſs he voluntarily appear before the dey, or governor, with the Engliſh conſul's interpreter, thrice in 24 hours, and every time declaring his reſolution to become Mahometan.

22. That his Britannic majeſty's conſul reſiding in Tripoli, ſhall, at all times when he pleaſes, have liberty to put up his ſaid majeſty's flag on the top of his houſe, and there to continue it diſplayed as long as he pleaſes; and likewiſe that the ſaid conſul ſhall have the like liberty of putting up and diſplaying the ſaid flag in his boat, when he paſſes on the water; and no man whatſoever to oppoſe, diſturb, or injure him therein either by word or deed.

23. That whereas the iſland of Minorca, and city of Gibraltar have been yielded to his Britannic majeſty, by the king of Spain, as well as ſeveral other powers of Europe engaged in the late war; it is agreed and concluded, that from this time forward for ever, the ſaid iſland of Minorca and city of Gibraltar ſhall be eſteemed in every reſpect by the government of Tripoli to be part of his Britannic majeſty's dominions, and the inhabitants thereof ſhall be deemed his natural ſubjects, as if they had been born in Great Britain; and they, with their ſhips carrying Britiſh colours, ſhall be permitted freely to trade and traffic in any part of the kingdom of Tripoli; and ſhall paſs without any moleſtation, either on the ſeas or otherwiſe, in the ſame manner, and with the ſame freedom and privileges, as have been ſtipulated in this and all former treaties, in behalf of the Britiſh nation and ſubjects.

24. And whereas, in the treaty concluded in the reign of king Charles II. A. D. 1676, by Sir John Narborough, an article was inſerted, by which the ſhips of Tripoli were excluded from cruiſing before or in ſight of the port of Tangier, then belonging to his majeſty; it is now ratified and concluded, that none of the ſhips or veſſels belonging to Tripoli ſhall cruiſe or look for prizes before or in ſight of the iſland of Minorca and Gibraltar, to diſturb or moleſt the commeree thereof in any manner whatſoever.

25. That all and every article in the treaty ſhall be inviolably kept and obſerved between his ſacred majeſty, &c. and the moſt illuſtrious lords, &c. of the city and kingdom of Tripoli; and all other matters not particularly expreſſed in this treaty, and provided for in any former, ſhall ſtill remain in full force, and ſhall be eſteemed the ſame as if inſerted.

Dated in the preſence of Almighty God, in the city of Tripoli, on the 19th day of June, in the year 1716 of the Chriſtian æra; and of the Mahometan heigera 1128.

SECT. III.

TUNIS.

THE kingdom of *Tunis*, anciently the republic of *Carthage*, was formerly of a much larger extent than it is at preſent; as it then contained not only *Tunis*, properly ſo called, but Tripoli, Bugia, Eſſab, or Zaab, and Conſtantia. But now Tripoli forms a ſtate of itſelf, on which Eſſab is dependant; and Conſtantia and Bugia are both dependant on Algiers; ſo that modern Tunis is in length from north to ſouth 220 miles, in breadth from eaſt to weſt 170, extending from 33 deg. 30 min. to 37 deg. 12 min. north lat. and from 8 deg. to 11 deg. 20 min. eaſt long. and divided into eight diſtricts, viz.

1. Tunis Proper.
2. Byrſa, or Carthage and Goletta.
3. El-Medea.
4. Suſa.
5. Kayr-wan or Cairvan.
6. Hamamet.
7. Bizerta.
8. Porto Farino.

But theſe are included in two grand circuits, called the ſummer and winter circuits, which the dey makes annually.

The inland towns have in general been deſtroyed by the Arabians, who will not ſuffer them to be rebuilt, that their rambles may not be impeded, or their depredations prevented. The principal cities and towns are therefore on the ſea-coaſt, but they are not above 14 in number, ſmall of extent, and moſt of them but thinly inhabited; the other places either near the coaſt or in the interior part of the country, are ſo inconſiderable as not to merit mentioning.

To deſcribe the country, it will be moſt convenient to follow the dey in his ſummer and winter circuits, with his flying camp, by which means the modern ſtate of the different places may be traced with greater eaſe.

In ſummer, the dey takes the northern circuit, which is by far the moſt agreeable, as he then paſſes through the pleaſant, fertile, and populous places; and in the winter, he purſues his journey through the other parts of his dominions. The principal rivers are, 1. The Zaine, which ſeparates the Tuneſian from the Algerine dominions. 2. The Mejerda or Megerada. 3. The Miliana, which forms the bay of Tunis. 4. The Gabbs, or Triton, of the ancients, which is particularly mentioned by Virgil, in the ſpeech made by Neptune, when he rebuked the winds.

"Hence to your lord my royal mandate bear;
"The realms of ocean, and the fields of air
"Are mine, not his, by fatal lot to me
"The liquid empire fell, and trident of the ſea;
"His pow'r to hollow caverns is confin'd,
"There let him reign the jailor of the wind;
"With hoarſe commands his breathing ſubjects call,
"And boaſt and bluſter in his empty hall.
"He ſpoke, and while he ſpoke, he ſmooth'd the ſea,
"Diſpell'd the darkneſs, and reſtor'd the day;
"Cymothoe, Triton, and the ſea green train
"Of beauteous nymphs, the daughters of the main,
"Clear from the rocks the veſſels with their hands."

Some authors deſcribe a river in this country, called *Guadil-Barbar*, but the accurate Dr. Shaw poſitively denies the exiſtence of any ſuch ſtream.

Belonging to this ſtate are a few iſlands, viz. A ſmall one in the river Zaine, rented by the Genoeſe; Cape Negroe Iſland, rented by the French African company; the Jalta, and the iſlands of Cani, remarkable only for the dangerous ſhoals near them. The principal capes are, Cape Serra, 15 miles from Cape Negroe; the Three Brothers, which are three rocky capes near the continent; Cape Bianca, or the White Cape, famed for being the place where Scipio firſt landed in Africa; Cape Zibeed, celebrated for the great quantities of raiſins made upon it; and Cape Bon, or the Promontory of Hercules.

The principal gulphs are thoſe of Bizerta and Tunis. The moſt remarkable mountains are, 1. The Zowaan, which is very high, and gives name to a town ſituated at its foot, the inhabitants of which are particularly ſkilled in dying ſcarlet caps, and bleaching linen. 2. The Gueſlet. 3. The Nufura. And 4. The Bene-tefren. The chief cities, according to the order of the ſummer circuit, are,

Tunis, the metropolis of the kingdom, is in 36 deg. 43 min. north lat. and 10 deg. 25 min. eaſt long. at about the diſtance of 300 miles from Algiers. The ſituation of this capital is exceeding unhealthy, from the marſhes and lakes that ſurround it, and the deficiency of freſh water; the former inconveniency the inhabitants remedy as much as poſſible, by burning prodigious quantities of aromatic woods and herbs, and the latter by procuring ſweet water from the ſprings of Bardo, at about a mile diſtance, and catching rain water in large reſervoirs.

The Tuniſians have plenty of palms, figs, dates, citrons, lemons, olives, &c. but feel a great ſcarcity of corn, and are not even ſecure of what little they are able to raiſe; for it is no uncommon thing in harveſt time, for the Arabs to come ſuddenly upon the huſbandmen, and plunder the whole territory of all the ripe grain. The rich are, however, ſupplied by commercial means with wheat, with which they make fine cakes, and an excellent kind of vermicelli. The poor are obliged to content themſelves with barley, and even that they cannot at all times procure; but when they are ſo happy as to obtain a little, they regale themſelves, by making it into a dumpling, which they eat raw, only dipping it into a little oil and vinegar, or plain water if thoſe are not to be got; they have, however, plenty of honey and fruits, but ſeldom eat meat, except upon feſtivals, or ſome very ſingular occaſion.

The city is about three miles in circumference, excluſive of the ſuburbs, which are not very large; the main ſtreets are capacious, but the lanes very narrow. The houſes, which are built of ſtone, are but one ſtory high, and have flat roofs. There are but few handſome buildings, the great moſque, and bey's palace excepted. The latter is a magnificent ſquare ſtructure, with four ſuperb gates, one at each front, and turrets at each end. The galleries are rich and elegant, the courts capacious, and the apartments very ſpacious and handſome, but the gardens, though large, are laid out in a bad taſte. In the treaſury chamber, beſides other valuable articles, the book containing the Tuniſian code of laws is kept. The grand moſque is remarkable for its bigneſs, and magnificent tower, but in other reſpects it merits not attention, as the architecture is entirely in the Turkiſh taſte. The city has five gates, viz. Vaſonk, Carthage, El-boar, Aſſeya, and Elinenar gate; and without the walls are the Turkiſh ſepulchres, which have an agreeable look from the intermixture of marble tombs and flower plats.

In the ſuburb is a very capacious piazza, that formerly contained above 3000 ſhops, but their number at preſent is much diminiſhed. The ſtaple commodities are woollen and linen, in which articles the manufacturers excel all others in Barbary. The colleges and academies are numerous and large; the Janiſſaries barracks ſpacious, the cuſtom-houſe tolerably handſome, and the exchange for the merchants very convenient. The dock is tolerable, and the arſenal pretty well ſtored with materials for the building of gallies.

The city is defended by a ſtrong caſtle, erected on an eminence, by the fort of Goletta, and by a fortreſs built on an iſland in the neighbouring lake. With reſpect to the inhabitants of Tunis, they are a mixture of Turks, Moors, Arabians, Jews, and Chriſtians of various nations; but their general character does them ſingular honour, as they are reputed to be more polite and juſt, rather kinder to their ſlaves, and much leſs haughty, inſolent and mercenary than moſt of the other inhabitants of Barbary; in fine, the generality of them prefer the fruits of honeſt induſtry to unlawful plunder, and ſeek wealth from commerce, rather than from piracy.

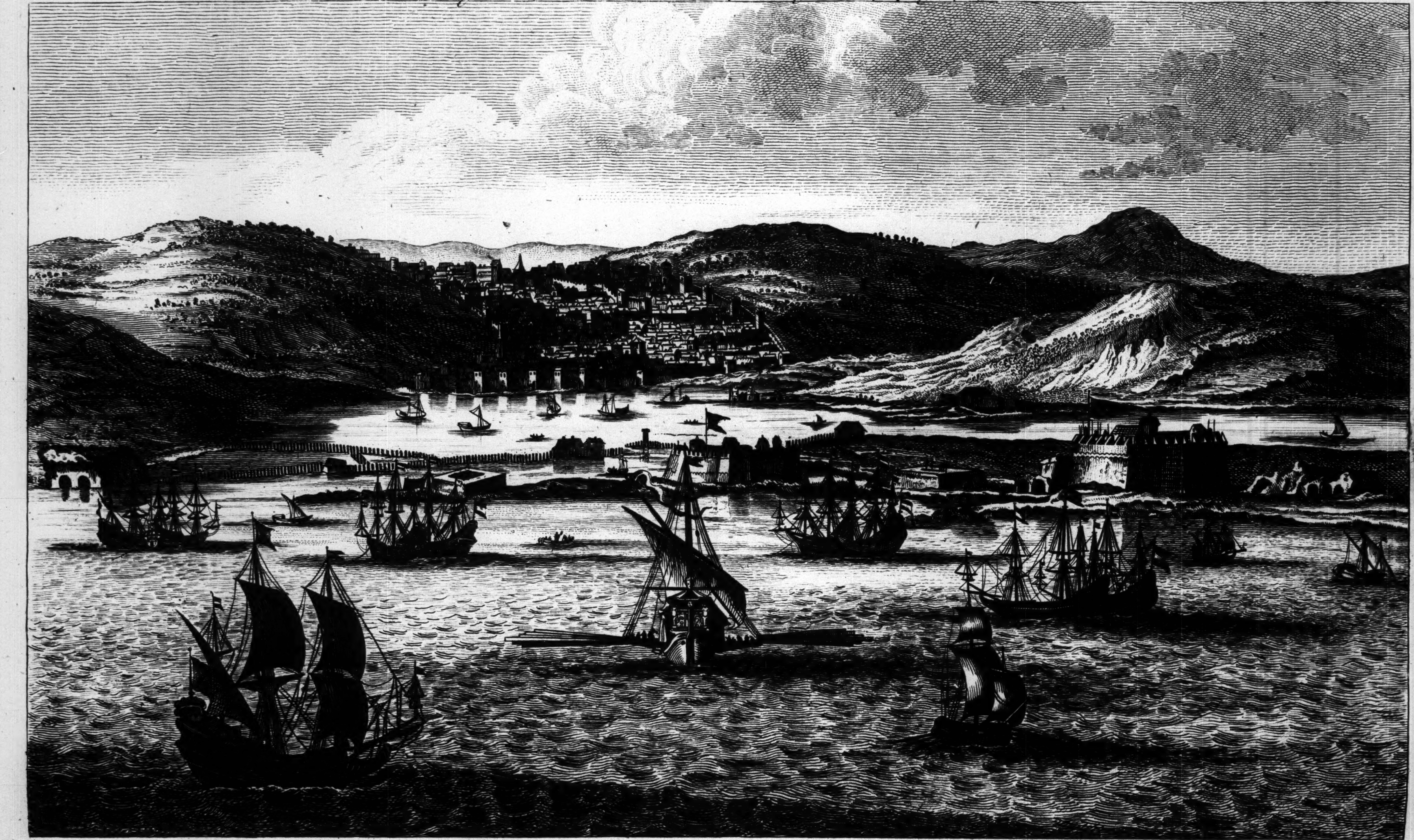
Both ſexes are clean in their perſons, and neat in their dreſſes, uſe perfumes very much, and bathe frequently; the women, when they go abroad are veiled, but at home they are permitted to be ſeen by, and converſe with ſtrangers.

Nabel is a flouriſhing town, ſituated in a low ground, at about a mile and half from the ſea ſhore, and nine miles from Tunis. It is famous for its potteries.

Marſa or El-Merſa, which implies a haven, is ſituated where the port of ancient Carthage ſtood. It contains a magnificent moſque, a capacious college, about 800 houſes, and ſeveral palaces, built by the moſt conſiderable Tuniſians for pleaſure, as the territory is exceeding agreeable and fertile. This pleaſant diſtrict was once the ſeat of the celebrated city of Carthage, the center of commerce, miſtreſs of the ſea, and rival of imperial Rome, when that city was in its moſt flouriſhing ſtate. It was ſuppoſed to have been founded by queen Dido, 141 years before the building of Rome. In Virgil's Æneid, Venus thus relates to Æneas the occaſion of Carthage being founded:

——"In Libyan lands you are,
"A people rude in peace, and rough in war;
"The riſing city, which from far you ſee,
"Is Carthage, and a Tyrian colony;

Engraved for Middleton's Complete System of Geography.



A View of **TUNIS** on the Coast of Barbary.

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“ Phœnician Dido rules the growing ſtate,
“ Who fled from Tyre to ſhun her brother's hate:
“ Great were her wrongs, her ſtory full of fate,
“ Which I will ſum in ſhort.—Sichæus, known
“ For wealth, and brother to the Punic throne,
“ Poſſeſs'd fair Dido's bed; and either heart,
“ At once was wounded with an equal dart:
“ Her father gave her, yet a ſpotleſs maid.
“ Pygmalion then the Tyrian ſcepter ſway'd;
“ One who contemn'd divine and human laws;
“ Then ſtrife enſued, and curſed gold the cauſe.
“ The monarch, blinded with deſire of wealth,
“ With ſteel invades his brother's life by ſtealth;
“ Before the ſacred altar made him bleed,
“ And long from her conceal'd the cruel deed;
“ Some tale, ſome new pretence, he daily coin'd
“ To ſooth his ſiſter, and delude her mind;
“ At length, in dead of night, the ghoſt appears
“ Of her unhappy lord—the ſpectre ſtares!
“ And with erected eyes his bloody boſom bares;
“ The cruel altars, and his fate he tells,
“ And the dire ſecret of his houſe reveals;
“ Then warns the widow and her houſehold gods,
“ To ſeek a refuge in remote abodes;
“ Laſt, to ſupport her in ſo long a way,
“ He ſhews her where his hidden treaſures lay.
“ Admoniſh'd thus, and ſeiz'd with mortal fright,
“ The queen provides companions of her flight;
“ They meet, and all combine to leave the ſtate,
“ Who hate the tyrant, or who fear his hate;
“ They ſeize a fleet, which ready rigg'd they find,
“ Nor is Pygmalion's treaſure left behind;
“ The veſſels, heavy laden, put to ſea
“ With proſp'rous winds:—a woman leads the way.
“ I know not if by ſtreſs of weather driv'n,
“ Or was their fatal courſe diſpos'd by heaven;
“ At laſt they landed, where from far your eyes
“ May view the turrets of new Carthage riſe:
“ There bought a ſpace of ground, which, Byrſa call'd
“ From the bull's hide, they firſt inclos'd and wall'd.”

Carthage ſtood on a gulph in a peninſula of between 40 and 50 miles in circuit. In the center of the city was the citadel, called Byrſa, on the ſummit of which was a temple dedicated to Æſculapius. On the land ſide, the city was defended by a very high triple wall, flanked with towers 480 feet diſtant from each other. The towers, walls, &c. contained ſtables, ſtore-houſes, and barracks, for 20,000 foot, 4000 horſe, and 300 elephants, with the requiſite food, fodder, &c. which, though lodged within the walls, did not in the leaſt incommode the trading part of the inhabitants.

Carthage had two harbours, which communicated with each other, and had only one common entrance of 70 feet in breadth. The one was for merchant ſhips, and the other for ſhips of war. The latter harbour, and the iſland of Cothon in the midſt of it, had many magnificent warehouſes full of ſtores appertaining to them.

We ſhall here inſert Virgil's lively deſcription of the progreſs made in the buildings and eſtabliſhment of this city, even in queen Dido's life-time.

“ The prince * with wonder ſees the ſtately towers,
“ Which late were huts, and ſhepherds homely bowers,
“ The gates and ſtreets; and hears from ev'ry part
“ The noiſe and buſy concourſe of the mart;
“ The toiling Tyrians on each other call,
“ To ply their labour; ſome extend the wall,
“ Some build the citadel, the brawny throng,
“ Or dig, or puſh unweildly ſtones along;
“ Some for their dwellings chooſe a ſpot of ground,
“ Which firſt deſign'd, with ditches they ſurround;
“ Some laws ordain, and ſome attend the choice
“ Of holy ſenates, and elect by voice;
“ Here ſome deſign a mole, while others there
“ Lay deep foundations for a theatre;
“ From marble quarries mighty columns hew,
“ For ornaments of ſcenes, and future view.”

A modern author ſays, “ The number of inhabitants of this city (Carthage) at the beginning of the third Punic war was 700,000; a prodigous number, conſidering the many terrible blows received from the Romans during the firſt and ſecond Punic wars, as well as from their own mercenaries betwixt theſe wars, and in their deſtructive broils with Maſſiniſſa; the forces they could bring into the field, as well as their power by ſea, was very formidable; thoſe under Hamilcar againſt Gelon conſiſting of 300,000 men, and the fleet of more than 2000 ſhips of war, and above 3000 tranſports.”

At this time the Roman hiſtorians inform us, that the city was 23 miles in circuit, and that the temple of Apollo was lined with plates of gold, and the image of that fabulous deity was of maſſy gold; but theſe treaſures, as well as many other valuable articles, became the plunder of the Romans, when Scipio ſacked the city. The temple of Juno, built by queen Dido herſelf, was likewiſe extremely magnificent.

“ Sidonian Dido here with ſolemn ſtate,
“ Did Juno's temple build and conſecrate,
“ Enrich'd with gifts, and with a golden ſhrine,
“ But more the goddeſs made the place divine;
“ On brazen ſteps the marble threſhold roſe,
“ And brazen plates the cedar beams incloſe;
“ The rafters are with brazen cov'rings crown'd,
“ And lofty doors on brazen hinges ſound.”

It may not be improper to obſerve, that the Carthaginians were addicted to the groſſeſt idolatry, and their ſacrifices were replete with the moſt horrid cruelties; Diodorus Siculus informs us, that their principal deity was Chronus, the Saturn of the Romans, to whom they ſacrificed the children of the beſt families, as a certain law enjoined them to offer up none but ſuch as were nobly born. At length, however, they ſubſtituted the children of ſlaves, priſoners, &c. to gratify their ſuppoſed bloody idol, till Agathocles made war upon them, and reduced them to the utmoſt extremity; when fancying that their misfortunes were owing to the improper offerings made to Chronus, they barbarouſly ſacrificed 200 well deſcended children; but their abſurd cruelty availed them nothing, for their army was ſoon after totally defeated. This ſo ſurprized them, that they imagined the ſacrifice was not ſufficiently bloody, when influenced by the ſame ridiculous idea, 300 of the principal citizens voluntarily offered up their lives as oblations to the ſanguinary idol; their cruel ſacrifices were, however, uſeleſs, for their misfortunes encreaſed inſtead of diminiſhing.

This idol of the Carthaginians is frequently mentioned in the ſacred writings under the name of *Molech*, and theſe very execrable ſacrifices are ſtrictly forbidden, particularly in the following paſſages, Leviticus xviii. 21. *And thou ſhalt not let any of thy ſeed paſs through* † *the fire to* MOLECH, *neither ſhalt thou profane the name of thy God, I am the LORD.* Leviticus xx. 2. *Again thou ſhalt ſay to the children of Iſrael, or of the ſtrangers that ſojourn in Iſrael, that giveth any of his ſeed unto Molech, he ſhall ſurely be put to death, the people of the land ſhall ſtone him with ſtones.* II Kings xxiii. 10. *And he defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his ſon or his daughter to paſs through the fire of Molech.* Pſalm cvi. 37. *And ſhed innocent blood, even the blood of their ſons and their daughters, whom they offered unto the idols of Canaan, and the land was defiled with blood.* And from the abominable practice of ſacrificing children to *Chronus* or *Saturn*, the fable of *Saturn's* devouring his children originated. But the cuſtom was ſo ſhocking to humanity, that the Roman poets and fabuliſts thought proper to drop the literal meaning for an allegorical one; and therefore changing the mythological *Saturn* into *Time*, the idea appeared without any horror annexed to it: and they repreſented thereby a pleaſing and inſtructive fable; for *Saturn* was ſaid to *conſume all things, devour his own children, and vomit them up again.* This alludes to *Time*, which conſumes all things that it produces, till they are revived, and as it were again renewed; thus days, months, and years are the children of Time, which he conſtantly devours, and re-produces. Sometimes Saturn is painted betwixt two boys and two girls, implying, that as parents are ſurrounded by their children, Time is encompaſſed by the four ſeaſons of the year; in his left hand is a ſcythe, with which he mows down all things; he holds an hour glaſs in his hand, to expreſs the viciſſitudes of life:

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* Æneas.

† The idol was made in the attitude of receiving with hands extended, but rather held downwards, ſo that the victims being placed upon the hands immediately fell into a fiery furnace, which was prepared juſt beneath to receive them.

“ The ſtrange viciſſitudes of human fate,
“ Still alt'ring, never in a ſteady ſtate;
“ Good after ill, and after pain delight,
“ Alternate, like the ſcenes of day and night;
“ Since ev'ry man who lives is born to die,
“ And none can boaſt ſincere felicity;
“ With equal minds, what happens let us bear,
“ Nor joy, nor grief, too much beyond our care;
“ Like pilgrims, to th' appointed place we tend;
“ The world's an inn, and death the journey's end;
“ Ev'n kings but play, and when their part is done,
“ Some other, worſe, or better, mount the throne.”

And in his right hand he holds a ſerpent, twiſted into a circular form, with the tail in its mouth to denote eternity, which revolves into itſelf, and is

“ A gulph, whoſe large extent no bounds engage,
“ A ſtill beginning, never ending age;
“ Eternity, that boundleſs race,
“ Which time himſelf can never run,
“ (Swift as he flies with an unwearied pace;)
“ Which, when ten thouſand thouſand years are done
“ Is ſtill the ſame, and ſtill to be begun.”

The inhuman cuſtom of ſacrificing children to idols did not however ceaſe with the deſtruction of Carthage, but continued among the Africans till the time of Tiberius, who was ſo ſhocked at the horrid practice, that he not only prohibited it under ſevere penalties, but deſtroyed the idols, and hanged the prieſts.

The extenſive, opulent, and populous city of Carthage was finally deſtroyed by *Scipio Æmilianus*, in the third year of the 158 Olympiad, in the year of the world, 4159, and 147 years before Chriſt; and at preſent no veſtiges of it remain, except ſome fragments of the noble reſervoirs which received into the city freſh water for the uſe of the inhabitants, and the ruins of the expenſive aqueducts, by which the water was conveyed; the latter reach above 30 miles into the country, are near 12 yards over, finely arched, and in moſt places faced with ſtone, or coated with a ſtrong cement.

At a little diſtance from the ruins of Carthage, and about nine miles north of Tunis, ſtands Kommart, a walled town, inhabited by fiſhermen and gardeners, who ſupply Tunis with fiſh, fruit, and ſugar canes.

Ariana, a little village, at about three miles diſtance from Tunis, is inhabited by poor gardeners, who bring their fruit and herbs to that metropolis for ſale.

Arradez is ſituated on the road between Tunis and the gulph of Goletta, and is famous for its fine ſprings and excellent baths.

El-Medea, called *Africa* by ſome, and ſuppoſed to be the Adrumetum of the ancients by others, was formerly a place of great ſtrength, but is much decayed, and at preſent ſcarcely merits mentioning.

Sonſa, or Suſa, the capital of the province of the ſame name, is one of the moſt conſiderable cities in the kingdom. It has a flouriſhing trade for oil, linen, wax, honey, and pickled fiſh. The town is ſituated on a high rock, behind which runs an extenſive plain country, fertile in barley, figs, olives, fruit, and paſturage. Though it hath greatly fallen from its priſtine grandeur, it is ſtill wealthy and populous, and the inhabitants are polite and courteous to ſtrangers. A Turkiſh baſſa reſides here; the ſuperior people are merchants, warehouſemen, and mechanics; the lower claſs are huſbandmen, herdſmen, and potters. It is divided into Upper and Lower city, has a good port, and pays 12,000 ducats to the governor of the province.

Monaſteer was famed in the Carthaginian and Roman times, and is now a flouriſhing city, ſurrounded by ſtout walls, and ſituated on the extremity of a cape; the houſes are handſome, but the inhabitants are extremely poor.

Of Heraclea, a city on the ſea coaſt, built by the Romans, but ſince deſtroyed by the Arabians, ſcarce any veſtiges are remaining.

Kayrwan or Carvan, is the capital of a province of the ſame name; and what is ſingular, it may be deemed one of the moſt populous and flouriſhing towns of the kingdom, though ſituated in a barren deſert, deſtitute of freſh water, and without the leaſt article which can ſuſtain life, except what is brought in carts from ſeveral miles diſtance. It is 24 miles from Sonſa, and has, about half a mile from the town, a reſervoir and a pond for the reception of rain water; the inhabitants are ſupplied from the firſt, and the caſtle by the laſt; the waters of both, but more particularly of the latter, are unwholeſome, and occaſion many diſorders, not only in the beaſts but in the human ſpecies. A late author ſays, from good authority, “ This city was rebuilt by Hukba, generaliſſimo of Ottman, or Hatmen's forces, which laſt was the ſucceſſor of Mahomet III. Caliph of Damaſcus, in the year 652, and had ſent him from Arabia into theſe parts to make what conqueſts he could in them; Hukba having landed his forces in ſome of the neighbouring ports, made choice of this barren and deſolate ſpot for the place of their rendezvous, and of the ruinated city for his retreat, which he accordingly cauſed to be ſurrounded with lofty and ſtrong brick walls, flanked with ſtately towers; and among other noble edifices, built a moſt magnificent moſque, ſupported by an incredible number of ſtately columns of the fineſt granate, two of which were of ſo exquiſite and lively a red, beſpangled all over with little white ſpots like the porphyry, that their price was reckoned ineſtimable, and the whole ſtructure the moſt magnificent in all Africa. It had likewiſe a very conſiderable revenue and endowments, and the title and privilege of a head metropolis, as being the firſt Mahometan moſque built in this part of the world, upon which account it is likewiſe become the burying place of the Tuniſian monarchs; and not only they, but all the grandees and wealthy men of the kingdom, are ambitious of having their remains depoſited in it, from a ſuperſtitious notion, that the prayers of the head pontiff and ſucceſſor of Mahomet will procure them a plenary pardon of their ſins, and ſend them by the neareſt way into paradiſe. The very city itſelf is held ſo ſacred among them, that thoſe great perſonages uſually pull off their ſhoes before they enter it, and cauſe ſome ſtately chapels and oratories to be erected over the graves of their dead relations, and ſettle a yearly ſum upon them, not only to keep them in repair, but likewiſe to retain a number of idle prieſts and monks to reſort thither at proper times. It is moſt probably upon the account of this ſuperſtitious concourſe, and vaſt donatives, that this city is ſtill ſo thriving, notwithſtanding the dearneſs and ſcarcity of proviſions.”

Tobulba, once a conſiderable city, is now but a very poor village; and Gables or Capes, anciently the noble city of Epichus, is in much the ſame condition. About 12 miles ſouth of the latter, is the iſland of Jerba, the ſouthern boundary of the ſummer circuit.

Hamamel is a ſmall but opulent city, ſituated upon a promontory near the ſea, and ſo well ſecured on the land ſide by rugged and inacceſſible rocks, that a very ſmall expence would render it totally impregnable. It is 51 miles from Tunis by land, and 60 leagues by ſea.

Bizerta is ſituated upon a canal between a lake of the ſame name and the ſea, eight miles from Cape Blanco, and ten miles from Tunis; it is well fortified, particularly on the ſide neareſt the ſea, and contains two towers to defend the haven, a conſiderable magazine, and two large priſons for ſlaves; it has plenty of freſh water, and is well ſupplied with fiſh. Eight inconſiderable villages belong to the governor of this place, whoſe inhabitants, as well as thoſe of Bizerta itſelf are miſerably poor, though the territory is pretty fertile; their only dreſs is a coarſe cloth wrapped round their bodies, and another about their heads in lieu of a turban. They are, however, admirable horſemen, but they do not ſhoe their horſes, or uſe either bridles or ſaddles. The Bizertines are deemed by all travellers the moſt ſuperſtitious people in the kingdom of Tunis, and by ſome in all Barbary. They will not undertake the moſt trivial affair without hanging a great number of amulets or charms about them; and if they travel, they load their horſes with the ſame kind of ſuppoſed ſecurities, which are only pieces of parchment or paper inſcribed with ſtrange characters, and ſewed in leather or ſilk.

Porto Farino is much fallen from its ancient ſplendor, and is now only remarkable for its fine cothon, where the Tuniſian navy is kept. The town ſtands between the Cape of Bizerta and the Cape of Carthage, on the promontory of Apollo; it is called by the natives *Gar-el-Mailah*, or the *Cave of Salt*, from the ſalt-works in the vicinity. Lewis, king of France, commonly called St. Lewis, died here in his expedition to the Holy Land.

Bayjah or Baia, is the chief mart in the kingdom for corn, which the neighbouring territory produces in ſuch plenty, that the Tuniſians proverbially ſay, *if they had but ſuch another market town, corn would be as cheap as ſand all over the kingdom.* This town, which is about 30 miles from the northern coaſt, and 108 W. S. W. from Tunis, is ſurrounded by a wall, and defended by a citadel.

Tuburbo, or Urbs, is 180 miles ſouth of Tunis, it has a caſtle with ſome cannon, and a garriſon, and is inhabited by Andaluſian Moors. Many veſtiges of its former ſplendor are here found; and Maham bey, from the ruins of a magnificent theatre, cauſed a very lofty bridge, or rather dam, to be erected, in order to raiſe water from the river Mejerda ſufficiently high to water a beautiful plantation of oranges, lemons, citrons, pomegranates, nectarines, peaches, apricots, dates, figs, and other fruit trees, which were ſet in diſtinct ſpots, that they might grow without intermixture with each other. Between the caſtle and the town, a chryſtaline ſtream of freſh water ran through an alabaſter conduit, and turned ſeveral mills in its courſe, but this valuable work is now almoſt ruined.

It is neceſſary to obſerve, that along ſome part of the coaſt of this kingdom, the ſand banks, which hydrographers denominate *ſyrtes*, are very dangerous, as ſhips which approach too near are drawn in by the vortex, and often loſt. The hot ſprings in many parts of the country likewiſe deſerve mention. The waters of thoſe of Meſkoutean and Mereega are exceeding hot, particularly thoſe of the firſt; but their exceſſive heat renders them unfit for bathing. The baths of Seedy-Ebli and Elelma-el-Hammah are juſt of a proper temperature, but thoſe of Jereed, Caſſa, and Zozer are only lukewarm.

This kingdom contains many ſalt lakes and marſhes, and a mountain of ſalt, named Jibbel Hadileſſa, which is as hard as a rock, of a dark red colour and bitter; but when it is waſhed from the precipices by the rains, it loſes its bitterneſs, and becomes ſoft and white; beſides the above, there are ſome ſmall rocks of a blueiſh caſt, the ſalt of which is much admired, and ſells at a high price.

Some artificial curioſities are found in this kingdom, beſides thoſe already mentioned, particularly a threefold moſaic pavement, which is a noble piece of workmanſhip, exhibiting a great number of objects in the animal and vegetable creation, beautifully diverſified, finely variegated with the moſt admirable colours, and wrought with a ſymmetry that is truly aſtoniſhing; this place is called *Seedy-Doude*, or the *Sanctuary of David*; for the natives imagine that it is the ſepulchral monument of a celebrated Mooriſh ſaint of that name. Dr. Shaw, however, inſiſts, that from the nature of the workmanſhip, it evidently appears to be the fragment of a Roman prætorium.

Another magnificent piece of Roman antiquity is the amphitheatre of Jemine, or rather its fragments, which are 64 arches, and four orders of columns; but they have ſuffered conſiderably from the Arabs, and from one of the beys, who ordered four of the arches to be blown up.

The remains of the triumphal arches of Spaitla evince their ancient magnificence; and the Mauſoleum near Haunnamel is an admirable building, in the form of a cylinder, vaulted beneath, and 60 feet in diameter.

POLITICAL AND CIVIL HISTORY OF TUNIS.

THE government of Tunis is deſpotic and hereditary, but not to the eldeſt ſon only, for the bey is at liberty to name for his ſucceſſor which ſon he pleaſes, or even to exclude all his ſons, and nominate a brother, nephew, or any other relation. The ſovereign is in fact independent of both the Ottoman Porte and his own dowan; though a nominal reſpect to the perſons of both is ſtill affected to be kept up. A Turkiſh baſſa reſides here, and a dowan is frequently aſſembled, but the former is a mere cypher, and the latter without the leaſt authority; ſo that the one can only act as a ſpy, and the other approve what they dare not condemn.

The beys of Tunis, however, through motives of fear, keep up a good correſpondence with their neighbours of Algiers and Tripoli, and from policy, aim to cultivate a friendſhip with the ſubjects of England and France, though they are at perpetual variance with the Spaniards, Sardinians, Venetians, Malteſe, the ſubjects of the eccleſiaſtical ſtate, &c.

The revenues conſiſt of the cuſtoms ariſing from imports and exports, and the tributes paid by the Arabians and Moors. The forces are compoſed of renegadoes, and the militia of the country; the firſt form the bey's guard, and garriſon the metropolis, and the latter garriſon all the other ſea-ports and fortreſſes. This is the peace eſtabliſhment; but in war time they are able to encreaſe their army with ſtrong bodies of Arabians and Moors, though there is not much dependance to be placed upon the fidelity of theſe auxiliaries. Their maritime power is much leſs than what might be imagined, conſidering their admirable ſituation for commerce of every kind. Their capital ſhips are but four in number, the largeſt carrying only 40 guns; beſides which they have about 30 galliots of various burthens, that are manned with from 20 to 120 men each, who are renegadoes, Turks, and Couloglies, or ſons of married ſoldiers; the command is, however, always given to renegadoes, at leaſt very few inſtances have been known to the contrary. The four large ſhips cruiſe twice a year, and are furniſhed with biſcuit, butter, oil, and vinegar, by the bey. The galliots are fitted out by private perſons, who pay a certain ſtipulated quota of whatever they acquire to the bey. The mercantile veſſels are very numerous, and the merchants purſue traffic with great avidity. The whole of the Tuneſian marine may be diſtinguiſhed

Into	Which have	
Ships	Four maſts, viz. main, fore, mizzin, and bowſprit.	
Patachas	Three maſts, viz. main, fore, and bowſprit.	
Polachas	A ſquare ſail to the main maſt, a ſmack ſail to the foremaſt, and a mizen maſt.	
Ketches	A main, mizen, and bowſprit, and ſeveral ſmack ſails forward.	
Barks	A round head,	And main, fore, and mizen maſts with ſmack ſails.
Pinks	A ſharp ditto,	
Tartans	But one maſt.	
Canoes	Ditto, differing in nothing from Tartans, except being ſmaller.	

When a ſhip brings in a prize, the hull of the veſſel, and half the cargo, after all expences are deducted, belong to the bey, and the remainder is divided between the captain and the ſhip's company, in the following manner:

The	Rais or captain	Hath	6	Shares
	Under rais or mate		4	
	Pilot		4	
	Gunner		4	
	Clerk		3	
	Quarter maſter		2	
	Cockſwain		2	

And each private man hath half a ſhare. The bey has, moreover, one half of the priſoners taken, and the privilege of purchaſing the reſt, if he chuſes it, at 100 piaſters per head, every tenth perſon excepted, who becomes the property of the dowan; but the members of that body do not dare to claim their right.

Chriſtian merchantment, on their arrival, always ſalute the caſtle of Goletta with three guns; but men of war wait to be ſaluted according to their rate, when they return the compliment with the ſame number of guns. During the whole time that a Chriſtian man of war is in the road, the conſul, and the merchants of the nation to which it belongs, keep colours flying on the tops of their houſes. If a ſlave eſcapes, and gets on board a man of war, the bey cannot reclaim him; on which account it is uſual, as ſoon as a ſhip of force appears in the road, to keep all the Chriſtian ſlaves very cloſe confined, and abridge them of the liberty otherwiſe allowed them till her departure; previous to which the bey ſends to the commander a preſent of oxen, ſheep, poultry, and other refreſhments. The French paſſports for theſe ſeas are limited to three years, but the Engliſh extend to fourteen, and are not loaded with ſo many reſtrictions as the former. The Tuniſians export corn, oil, wax, wool, hides, Morocco leather, beans, lentils, &c. and import Spaniſh wool, Languedoc cloth, pepper, ſugar, vermilion, cloves, wine, brandy, hard ware, iron, ſteel, paper, gold and ſilver tiſſue, damaſks, ſilken and woollen ſtuffs, &c. They likewiſe trade for a variety of articles to Egypt, Arabia, the Levant, and the neighbouring piratical ſtates.

In Tunis the Engliſh, French, Dutch, Genoeſe, and Germans have their conſuls, who are treated with great reſpect.

All public writings are in the Arabic language, which is here much corrupted from its purity and elegance; but commerce is carried on in that jargon of tongues known by the name of Lingua Franca.

Beſides renegadoes of all nations, Jews are very numerous in this kingdom, and it is affirmed that there are upwards of 10,000 in Tunis only: but as they are very much addicted to cheat all with whom they deal, keep falſe weights and meaſures, make fraudulent bankruptcies, and adulterate moſt articles in which they trade, the laws are particularly levelled againſt them, and they are, when detected, more ſeverely puniſhed than any other foreigners.

As the religion, cuſtoms, manners, laws, &c. of the Tuniſians are exactly the ſame with thoſe of the Algerines, we ſhall defer our account of them to the article of Algiers, in order to avoid the neceſſity of repetitions, and only mention a few circumſtances peculiar to theſe people. If a renegado ſhould turn Chriſtian again, they wrap him up in a cloth dipped in pitch, and burn him; or elſe pile ſtones, mud, mortar, &c. all round him, and having walled in all but his head, they rub that over with honey, which attracts waſps and other inſects, who torment the poor wretch with their ſtings till he expires, which ſometimes does not happen for ſeveral days. If a ſlave is caught in attempting to eſcape, or murders his patron, his limbs are all broken, and then he is faſtened to a horſe's tail, and dragged through the ſtreets till he dies,

When diſſolution ſets his body free
From painful life, and loſs of liberty.

REVOLUTIONS.

THIS country was alternately ſubjugated and overrun by the Romans, Goths, Vandals, Saracens, and Arabs; at length Abdul-Hedi, a Mooriſh officer of Seville, came with a conſiderable force, landed at Tunis, obliged the Arabs to evacuate the towns and villages, and ruled the kingdom in quality of viceroy to the emperor of Morocco, with great reputation till his death, when he bequeathed the government to his ſon Abu-Zechariah, a martial yet prudent prince, who extended the Tuniſian territories, and raiſed contributions in all the countries to the confines of Negroland. On his demiſe he left the kingdom and an immenſe treaſure to his ſon Abraham, or Abu-Ferez. This prince finding himſelf ſufficiently powerful, revolted from the emperor of Morocco, aſſumed the title of King of Africa, ſtrengthened and embelliſhed Tunis, and gave it the name of the Metropolis of Africa. At his death he divided the kingdom between his three ſons, giving Tunis to one, Bugia to another, and Numidia to the third.

Hutman, or Autman, who reigned over Tunis, ſoon diſpoſſeſſed his brother Hamar of Numidia, and left both to his ſon Abu-Bar, who was afterwards deprived of them by Suhajah, a deſcendant of the caliphs of the Saracens. Muley-Mahmet, one of his ſucceſſors, had many children, but they were all, except the youngeſt, ſo exceeding wicked, that he appointed him to ſucceed him. This young prince, who was the celebrated Muley-Haſſan, was ſcarce ſettled upon the throne, before his eldeſt brother attempted to make his eſcape from the priſon in which he was confined; but, failing in his attempt, he was put to death, with ſeveral of his other brothers, and many perſons who were ſuſpected of adhering to their cauſe; for ſuſpicion, in theſe caſes, is as fatal as conviction:

"He that but fears the thing he would not know,
"Has, by inſtinct, knowledge from other eyes,
"That what he fear'd was chanc'd."

But one of his brothers, named Aſraſhid, fled to the king of Numidia, who raiſed an army in his favour, marched againſt Haſſan, and totally defeated him: but being without artillery, it was impoſſible to take Tunis. Aſraſhid, therefore, burnt the ſuburbs, took leave of his Arabs, and repaired to Algiers, to engage in his cauſe the famous Barbaroſſa, who governed that kingdom for the grand ſignior.

Barbaroſſa took this prince to Conſtantinople, where he was apparently well received, and promiſed redreſs; he was, however, detained there as a kind of hoſtage, while Barbaroſſa ſailed for Tunis with a ſtrong armament: having taken Biſerta, Porto Farino, &c. he appeared before the tower of Goletta. This ſo terrified Haſſan, who was hated by his ſubjects, that he fled in the utmoſt conſternation, leaving all his treaſures behind him.

Haſſan was no ſooner gone, than the principal people imagining that prince Aſraſhid was in the Turkiſh fleet, releaſed his wife and ſon from confinement, paid them the moſt profound reſpect, and ſent two horſes finely capariſoned to Goletta, one for Aſraſhid, and the other for Barbaroſſa, that they might make their public entry into the city. Perceiving their humour and miſtake, the artful Barbaroſſa took care not to undeceive them, but gave them to underſtand that Aſraſhid was with him, and ſhould immediately land to receive their allegiance.

Sixty royal gallies were then filled with Turkiſh troops to the number of 9000, who landed, and immediately took poſſeſſion of the city and caſtle. The people were rather ſurprized not to ſee prince Aſraſhid with Barbaroſſa; but how greatly was their conſternation increaſed, when, inſtead of even mentioning him, the politic Turk talked of nothing but their ſubmiſſion to the will of the grand ſignior. This apparent treachery ſo irritated the inhabitants that they flew to arms; ſome went after Haſſan, to bring him back to their deliverance; while others attacked the caſtle: but the latter were repulſed with great loſs, and the Tuniſians were at length compelled to acknowledge the grand ſignior for their ſovereign, and Barbaroſſa as his viceroy.

Haſſan had recourſe to a very unaccountable expedient to regain his dominions, which was making application to the Chriſtian emperor Charles V. to whom he promiſed to become tributary. This rendered him ſtill more odious to his own ſubjects, and obnoxious to all Mahometans in general. The emperor entered heartily into the enterprize, and prepared a powerful armament accordingly; while Barbaroſſa did all that an able commander could do upon ſuch an occaſion; he put Tunis into the beſt ſtate of defence poſſible; invited all the Mooriſh and Arabian princes to join him, who readily gave him aſſiſtance, as they imagined that it was a general cauſe, in which all Mahometans were concerned, and perſuaded moſt of the Levantine cruiſers to aid him with all their ſtrength: the court of Conſtantinople was, however, ſo involved in its Aſiatic wars, that it could afford him but little aſſiſtance.

The emperor's fleet, conſiſting of 1400 ſhips of various ſizes, at length appeared on the Tuniſian coaſt, when the numerous forces were immediately landed, and the caſtle of Goletta inveſted in form, which, after a very ſtout reſiſtance, and great loſs on both ſides, was taken by ſtorm. The emperor then proceeded towards Tunis, while Barbaroſſa marched out on his approach, and drew his army in order of battle in the plain of Cazar-Menevi, which is about three miles from the metropolis. The two armies preſently came to engagement, when the Arabs ſoon giving way, Barbaroſſa was totally defeated.

Barbaroſſa, who had retreated to Tunis, now thought of nothing but eſcaping with his treaſure, though he did all he could to conceal his intentions from even his own people: but his deſign was perceived, both from his hurry to remove his riches from the caſtle, and the order he gave to blow up all the Chriſtian ſlaves. This diabolical command, however, none of his officers had the cruelty to put into execution. Among the Chriſtian ſlaves was one named Paul Simoni, a brave Malteſe, who had behaved ſo gallantly againſt the Turks, that Barbaroſſa would never ſuffer him to be ranſomed on any account. This gentleman having an intimation of Barbaroſſa's deſign, found means privately to procure ſome hammers and files, when he immediately releaſed himſelf and the reſt of the Chriſtian ſlaves from their chains, to the amount of 7000; and jointly breaking into the caſtle armoury, they furniſhed themſelves with weapons, with which they ſallied out, and killed or routed all the Turks who guarded the avenues to the caſtle. They then ſecured the place, and waved a white banner from the battlements, inviting the Chriſtians to come to their relief. The tumult this occaſioned brought Barbaroſſa to the place, who demanded entrance into the caſtle, but was anſwered only by a volley of muſquetry; when perceiving the nature of the caſe, he cried out, "I am undone! theſe Chriſtian dogs have got poſſeſſion of the caſtle, and all my treaſure," and fled with the utmoſt precipitation, ſo that he got ſafe to the city of Barca before the emperor Charles knew of the revolution in his favour. Simoni, however, ſent him word of Barbaroſſa's flight; and as ſoon as he entered the city, preſented himſelf before him at the head of the newly-emancipated Chriſtians; when the monarch tenderly embraced the Malteſe knight, ſaying at the ſame time, "My dear friend, bleſſed for ever be that noble reſolution which enabled you to break off your fetters, to facilitate my conqueſt, and increaſe the glory of the Malteſe order." This gentleman was afterwards ſent to Malta loaded with favours, and was moſt cordially received by thoſe of his order. Thus the Chriſtians became poſſeſſed of Tunis; but we are ſorry to add, that the cruelties which they indiſcriminately exerciſed upon the poor Tuniſians of all ranks and ages, and of either ſex, tended greatly to tarniſh the laurels they had gained by their courage during the whole enterprize.

The emperor now re-ſettled Haſſan upon his throne, under the following conditions:

1. That the fort of Goletta ſhould remain in the emperor's hands as a pledge, though Haſſan ſhould be obliged to repair the fortifications at his own expence.
2. That a garriſon of the emperor's troops ſhould remain in it, but Haſſan ſhould maintain and pay them.
3. That prince Mahomet, Haſſan's ſon, ſhould remain in the emperor's power, as an hoſtage for the fidelity of the father.
4. That all Chriſtian captives, of whatſoever nation, ſhould be releaſed without any ranſom.
5. That the Chriſtians ſhould have a free commerce throughout the whole kingdom.
6. That they ſhould be allowed to ſettle in it, to build churches and monaſteries, and enjoy the free exerciſe of their religion.
7. That no corſair, Turk or Moor, ſhould be allowed to come to any ſea-port, be furniſhed with any proviſions, or be aſſiſted or favoured in any caſe by the Tuniſians.
8. That the whole coral fiſhery ſhould belong to the emperor and his heirs for ever.
9. That the kings of Tunis ſhould hold themſelves vaſſals and dependants on the crown of Spain, and ſend thither yearly in token of it ſix horſes, and 12 falcons; in conſideration of which they ſhould be intitled to the protection of that crown.

All theſe things were exceeding diſagreeable to the Mahometan powers, and rendered Haſſan not only hated by them, but very contemptible in their eyes. As ſoon as the emperor returned to Europe, this general diſlike began to evince itſelf, by the revolt of ſeveral of his cities, which either put themſelves under the protection of the Turks, or erected themſelves into little commonwealths; Barbaroſſa at the ſame time having raiſed a conſiderable army and fleet in Algiers, began a new attack upon Tunis. Haſſan, being harraſſed on every ſide, ſent to Europe for ſuccours, which were liberally promiſed him, but the performance was ſo ſlow, that he determined to go and ſolicit them perſonally. While he was in Europe upon this errand, his ſon Hamida revolted againſt him, and raiſed a dangerous commotion at home, making the following ſpecious motives the pretext for his unnatural rebellion:

1. That his father was gone to the emperor in order to turn Chriſtian.
2. That Haſſan's deſign was to cut him off from the ſucceſſion, becauſe he was a friend to Mahometaniſm, and to place the crown upon his brother Mahmed's head, who had a great propenſity to Chriſtianity.

The governor of Tunis, however, ſeverely reprimanded him for his unnatural proceedings; which repulſe ſo much chagrined the prince, that he retired to a country houſe at a ſmall diſtance from Tunis, where he mourned in private his precipitate conduct: but the people, who were more prepoſſeſſed in his favour than he imagined, really fancied that Haſſan was dead, according to ſome flying reports, and that the governor would conſpire with the Spaniſh garriſon in the Goletta to crown prince Mahmed, and thereby force a Chriſtian king upon them: theſe notions operated ſo powerfully upon the minds of the vulgar, that they tumultuouſly went to the place of prince Hamida's retirement, and made him an immediate offer of the crown. This exactly ſuiting his ambitious temper, he accepted of the propoſal, and, putting himſelf at the head of the malecontents, he proceeded to the caſtle, where he cauſed the old governor to be murdered, and committed ſeveral other enormities.

Haſſan having been apprized of this revolution, returned home with about 2000 Italian forces, but his ſon defeated him, took him priſoner, and deprived him of his ſight. Haſſan's brother Abdulmelech, however, drove Hamida from Tunis, and aſſumed the reins of government himſelf; but dying in a very ſhort time, the Spaniſh governor of Goletta had one of his ſons crowned king, inſtead of Haſſan's ſon Mahmed, who ought in juſtice to have been advanced to the throne. The unfortunate Haſſan himſelf found means to make another voyage to Europe; when applying to the emperor Charles V, he was kindly received, much pitied, and promiſed redreſs; but the promiſe was the only comfort he ever had, for the emperor never thought proper to perform it.

Hamida, in the mean time, had been ſo ſucceſsful in forming alliances with the Arabian and Mooriſh princes and chiefs, that he recovered Tunis, and reigned without moleſtation till the year 1570, when Hali, baſſa of Algiers, again diſpoſſeſſed him of it.

Haſſan, during this interval, remained in the emperor's court, till that monarch had prepared a powerful armament to drive Barbaroſſa, and other formidable pirates, from the places they poſſeſſed on the Barbary coaſt. The command of the Chriſtian fleet was given to the famous Doria, a great Genoeſe admiral, who was ordered to begin his operations by diſlodging the celebrated pirate, Dragut, from the places of which he had poſſeſſed himſelf on the Tuniſian coaſt; for Dragut not only commanded the piratical, but the Turkiſh fleet, Barbaroſſa having reſigned in his favour, that himſelf might have more leiſure to purſue all manner of debaucheries, as his inclination for every ſpecies of libertiniſm ſeemed to increaſe, inſtead of diminiſhing with his years, till he fell a martyr to exceſs at upwards of fourſcore years of age. At length the grand Imperial Chriſtian fleet arrived on the coaſt of Africa with the unfortunate Haſſan, old and blind, and his ſons Mahmed and Muley-Bubekar on board: but the wretched monarch ſoon after died of a fever in the camp of the Chriſtians, and was buried with his anceſtors at Kayrwan. He was of a majeſtic appearance, black complexion, brave, wiſe, and politic; but vindictive, cruel, and to the laſt degree revengeful.

Doria ſoon made himſelf maſter of moſt places on the ſea coaſt, particularly Mohedia, in which he got an immenſe plunder; but the emperor afterwards ordered that place to be totally demoliſhed, and the Chriſtians to evacuate their poſſeſſions on the Barbary coaſt, the Goletta excepted, having occaſion for his troops in Europe, when Hali the Turk poſſeſſed himſelf of Tunis; but Sinan baſſa made a total conqueſt of the kingdom in the reign of the grand ſignior Selim II, and deſtroyed all the Chriſtians but 14, whom he ſent in chains to Conſtantinople. Having brought the whole beneath the Ottoman yoke, he appointed for its government a baſſa, or viceroy, a dowan, ſeveral governors, or beys, over the different provinces, 4000 janiſſaries, and a number of garriſons in the different cities, towns, and fortreſſes. This revolution terminated the ſplendor of the kings of Tunis, after 370 years continuance, from its firſt eſtabliſhment in 1204 by Abu-Ferez.

Now Tunis began to be governed by deys choſen by the dowan; but the ſtate was in ſuch confuſion, the jealouſies ſo great, and the intrigues ſo various, that new deys were frequently elected, the whole being murdered or dethroned; ſo that in the ſpace of 120 years, no leſs than 23 reigned, all of whom, five excepted, were either dethroned or murdered. The people in general were ſo diſſatisfied at the very firſt with the baſſa that Sinan had placed over them, that they petitioned the Porte to aboliſh that office, and permit them to elect a dey to govern them, as was done at Algiers. This requeſt was granted, and they immediately elected a popular perſon, of whom they were wonderfully fond at firſt, but they murdered him within the twelvemonth. One Ibrahim was their next choice, and they would have ſerved him in the ſame manner, if he had not luckily given them the ſlip, and fled to Mecca. Theſe frequent and bloody revolutions gave an opportunity to the beys or officers of the ſecond rank to uſurp an authority over the deys, and to render the dowan, or ſenate itſelf, ſubſervient to their pleaſure. The Sublime Porte, alarmed at the deſpotic power of the Tuniſian beys, determined to revive the office of baſſa, that they might have a perſon upon the ſpot to be a check upon the former: but ſo jealous was this politic court, that it never permitted its own baſſa to reſide above two years at Tunis, leſt that officer ſhould become as powerful, as arbitrary, and as troubleſome as the bey himſelf.

During the reigns of the ſeveral deys, Tunis muſt be conſidered rather as a kingdom involved in anarchy and confuſion, than as a well-regulated government; and we are leſs acquainted with their hiſtory at that period, than at any other. But, ſubſequent to the year 1681, we are better acquainted with the Tuniſian affairs; for at this time the bey Morat II. dying, left three ſons, viz. Mahomet, Hali, and Ramadan, who for ſome time maintained a bloody conteſt for the ſucceſſion: but Ramadan at length, greatly to his honour, declined his pretenſions, and gave up all his right to his brothers, perſuading them at the ſame time, in pity to the people, to compromiſe matters, and put a ſtop to their ſanguinary proceedings: but his brothers, more ambitious and leſs humane than himſelf, continued the diſpute for a conſiderable time by frequent appeals to the ſword, till Mahomet, growing tired of the conteſt, gave it up, and retired to Kayrwan, where he reſigned himſelf to a life of devotion; but the war was ſoon after again kindled by the perfidy of Hali; for Mahomet, when he went into retirement, entruſted his ſon Achmet to the care of his brother, that he might be brought up in the court in a manner ſuitable to his birth; but the treacherous Hali, inſtead of protecting, baſely murdered his nephew. This ſo exaſperated Mahomet, that it drew him from his ſolitude; and being informed that the perſons who had adviſed Hali to murder the young prince were fled, he purſued, overtook, and ſacrificed them to his reſentment. Hali himſelf had been driven from Tunis by the citizens, ſome of whoſe privileges he had attempted to infringe, but was now in full march to lay ſiege to that place, in order to reduce it to obedience. This ſeemed a favourable opportunity for Mahomet to obtain the crown; but an ambitious and artful perſon, named Cheleby, had the addreſs to prejudice the people equally againſt both brothers, ſo that Mahomet appeared as obnoxious to them as Hali. This, however, occaſioned a reconciliation to take place between the two brothers, who united their forces, and inveſted Tunis; when Cheleby making a ſally, totally routed their troops; but he had not the prudence to make a proper advantage of his ſucceſs, by purſuing the brothers, who ſoon rallied, recruited their forces, and ſtrengthened their army by the addition of 40,000 Algerines, whom they hired of Ibrahim dey of Algiers. With theſe troops they ſoon made themſelves maſters of Tunis, and took Cheleby priſoner, whom they put to death. The Algerines committed many horrid cruelties and depredations in the city, till they were paid and ſent home, and Mahomet was univerſally acknowledged as bey: but this prince ruling in a very arbitrary manner, the people called in the Algerines to expel him from the government, which they did, and made Ben-Choukee, his brother-in-law, bey in his ſtead; but the change availed them nothing, for the latter was as arbitrary and rapacious as the former; ſo changing their minds again with their uſual facility, they dethroned Ben-Choukee, and reſtored Mahomet.

Mahomet dying ſoon after, his brother Ramadan was made bey; who, having lived always a recluſe life, knew nothing of public buſineſs, or of mankind, and was conſequently very unfit to govern a kingdom: but what was worſe, inſtead of taking any trouble to acquaint himſelf with his duty, he devoted himſelf entirely to pleaſure, and made an Italian fidler his prime miniſter, leaving the whole adminiſtration of affairs to him. This occaſioned ſeveral commotions, and at length ſo much exaſperated the people, that they ſtrangled Ramadan, and tore his prime-miniſter piece-meal. Morat, the nephew of the former bey, ſucceeded his uncle, and proved a monſter of cruelty; but being murdered by Ibrahim, the captain of his guard, the aſſaſſin was advanced to the throne, and, after an unfortunate reign of no great length, was killed in a ſea-engagement, (the conſequence of an inſurrection among his ſubjects,) and was ſucceeded by Haſſan-Ben-Hali, a politic and formidable prince, who freed Tunis from a dependance on the Porte, rendered himſelf ſo powerful as to ſtand in no awe of his neighbours the Algerines or Tripolitans, reſtrained his ſubjects from acts of piracy, and concluded many commercial treaties with the Chriſtian powers, particularly the Dutch and Engliſh: the ſtipulated articles between the Tuniſians and the latter being much the ſame as thoſe between the Tripolitans and the Engliſh, and concluded with them by the ſame gentleman, that is, admiral Baker; ſince which nothing hath happened that requires any particular mention.

SECT. IV.

ALGIERS.

THE kingdom of Algiers takes its name from its metropolis, (the only city of conſequence in all the Algerine territories) and is divided into 18 provinces, viz.

1. Algiers Proper.
2. Tremecen.
3. Termez.
4. Bujeyah.
5. Angad.
6. Beni Arazid.
7. Miliana.
8. Couco.
9. Labez.
10. Tebeſſa.
11. Human Bar.
12. Hareſgol.
13. Oran.
14. Moſtagan.
15. Bona.
16. Sargel.
17. Irgeri.
18. Conſtantina.

This kingdom, which is 480 miles in length from eaſt to weſt, and 100 miles in breadth, where wideſt, is ſituated between 30 and 37 deg. north latitude, and between one deg. weſt, and nine degrees eaſt longitude; being bounded by the Mediterranean on the north, mount Atlas on the ſouth, the kingdom of Tunis on the eaſt, and the river Mulvia, which ſeparates it from the empire of Morocco, on the weſt. The climate of Algiers is remarkably ſerene and fine, ſo that the country ſeems to enjoy a perpetual verdure, and the people are unacquainted with the extremes of heat and cold. This is to be underſtood only of the parts toward the ſea, the inland parts being principally wild and barren, and very little inhabited except by a great variety of wild creatures, particularly lions, tygers, leopards, buffaloes, wild boars, ſtags, porcupines, monkies, oſtriches, &c. ſome of which it may not be improper to deſcribe here.

The African lion has a very large head, which is principally owing to the extraordinary thickneſs of the fleſh that covers it, and the largeneſs of the jaw bones. The tail runs tapering to the end, yet it appears to be all of a thickneſs, which deception is owing to the inequality of the hair that covers it; for at the beginning the hair is very ſhort, but increaſes in length, as the ſize of the tail decreaſes in bulk, and is very long and buſhy at the extremity. He has 14 teeth in each jaw, a ſtrong neck, rough tongue beſet with prickles, and bright ſhining eyes; the ſtructure of the paws, teeth, eyes, and tongue is the ſame as thoſe of a cat; and, according to the obſervations of the members of the Royal Academy at Paris, the internals of both theſe animals reſemble each other: one of the lions diſſected by thoſe gentlemen, though a young one, was ſeven feet and a half in length, from the noſe to the beginning of the tail, and four feet and an half from the top of the back to the ground.

The difference betwixt the lion and lioneſs is this, the latter hath no long hair about the neck, but the muzzle is more taper, the head flatter, and the claws leſs than thoſe of the lion.

The characteriſtics of a lion are the ſtrength of his limbs, the majeſty of his appearance, the dignity of his pace, the fire of his eyes, and the nobleneſs of his diſpoſition; he ſlights a weak enemy, but attacks a ſtrong one with the moſt impetuous fury. He expreſſes his anger by erecting his mane, and beating his ſides with his tail; but his hunger and ferocious temper often give way to his generoſity:

"For when the gen'rous lion has in ſight
"His equal match, he rouſes for the fight:
"But when his foe lies proſtrate on the plain,
"He ſheaths his paws, uncurls his angry mane,
"And, pleas'd with bloodleſs honours of the day,
"Walks over, and diſdains th' inglorious prey."

The tyger has a ſhort neck, and ſkin full of blackiſh ſtreaks, or yellow-ſpots encompaſſed with black hair; ſhining eyes, ſharp teeth, crooked claws, feet like thoſe of a cat, and long tails without any tuft at the end, like a lion. The fleſh is white, tender, and well-taſted. The tyger will not feed upon any animal but what he kills himſelf; and when he meets with ſeveral animals, he kills all if he can, and ſucks a little of the blood of each.

A panther, or leopard, is like a tyger in all reſpects except the ſize and ſkin, being a ſmaller animal, and ſpotted inſtead of ſtreaked: the body is long, the eyes bright, the mouth large, the teeth ſtrong and white, the ears round, and the ſpots of ſeveral colours.

The wild boar is always of a grizzle or iron grey colour; the ſnout is larger than that of a tame hog, the ears are ſhorter, rounder, and black, the tail and feet being of a ſimilar colour.

The Porcupine is about the ſize of a badger, and not unlike that animal in ſhape, being about two feet and a half from the end of the noſe to the tail; the feet are ſhort, the neck is about five inches in length, and the head the ſame. On the back and ſides he is covered all over with quills; on the back part of the head, and on the neck, there is a broad tuft, conſiſting of many flexible quills; ſome of the quills are a foot, and many of the whiſkers ſix inches long.

The oſtrich is a very large bird, being uſually ſeven feet in height from the top of the head to the ground; but the neck itſelf is ſo long, that it comprizes three of thoſe feet. From the top of the head to the rump, when the neck is ſtretched out in a right line, it is about ſix feet, and the tail is 12 inches in length. The wings are exceeding ſtrong, but at the ſame time they are too ſhort to enable the bird to fly, though they ſerve as ſails, and aſſiſt it to run with great expedition. The plumage is black, white, or grey; the large feathers at the extremities of the wings and tail are white; the others are black and white intermixed. The ſides and thighs have no feathers, nor are there any under the wings. All the feathers of oſtriches are as ſoft as down. Dr. Brooke, in his Natural Hiſtory, ſays, "An oſtrich is the moſt greedy bird that is known, for it will devour leather, graſs, bread, hair, metals, or any thing elſe that is given him; however, he does not digeſt iron and ſtones, as ſome have pretended, but voids them whole; theſe ſubſtances enter into the gizzard: a remarkable inſtance of this occurred in an oſtrich belonging to a Morocco ambaſſador here, and intended a preſent to the king's menagerie. I, among many others, went to ſee it, when it plucked off the braſs ſhell of a button from a gentleman's coat, and ſwallowed it; a few days afterwards it ſickened and died, when, upon opening it, the button was found in the gizzard, which it had gangrened."

The beforementioned 18 provinces into which Algiers is divided, are comprehended under three general heads or governments, viz. the eaſtern, or Levantine; the weſtern, and the ſouthern government. The towns in the firſt are Bona, Conſtantina, Gigeri, Bugia, Steſſa, Tebeſ, Zamoura, Biſcara, Necanz, and Couco. The ſecond contains Oran, Tremecen, Moſtagan, Tenez, and Secrelly. But the third, or ſouthern government, hath not a ſingle houſe in it, the inhabitants being almoſt wild, and living in tents, which they remove at pleaſure. To ſpeak of theſe in order:

1. Bona, once the capital of the province of its name, and ſuppoſed to be the antient Hippo, a ſea-port built by the Romans, and the ſeat of the celebrated St. Auſtin. Nothing now is viſible of its antient ſplendor, as it is but a poor mean place, thinly inhabited, and much expoſed to the incurſions of the Arabs. The only fragments of its antient grandeur are the ruins of a noble cathedral or monaſtery; for antiquaries are uncertain which. Near theſe is a famous ſpring, called St. Auſtin's well, and much reſorted to by French and Italian ſailors. The fortreſs hath a garriſon of 300 Turks, commanded by an aga, who is governor of the town.

2. Conſtantina, the Ciſta-Numidiæ of the Romans, received its preſent name from Conſtantina, the daughter of Conſtantine the Great, who rebuilt it with great magnificence; the ſituation is on a peninſula, difficult of acceſs, except towards the ſouth-weſt. It is 48 miles from the ſea, one mile in circumference, well fortified, and contains many antique fragments, particularly a noble bridge, near which is a large ſubterraneous aqueduct that terminates in a caſcade, into which ſtate criminals are thrown, and receive their deaths by being daſhed to pieces againſt the rocky bottom. The bey of the eaſtern government reſides here, and has under his command 300 Turkiſh horſe, and 1500 Mooriſh ſoldiers. The inhabitants are opulent, haughty, and ſpirited. The neighbouring mountainous territory contains a robuſt, hardy, and brave people, tenacious of

their liberty, civilized, and humane. They furniſh the neighbouring towns with great quantities of fruit and other proviſions, and are able to raiſe 40,000 fighting men; on which account the bey of Conſtantina ſtands in great awe of them. They, however, are deſtitute of fire-arms, and have only lances and arrows to annoy the enemy with. On the ſea-coaſt, at a ſmall diſtance from Conſtantina, ſtand the ruins of a Roman colony, antiently called Colo. It is ſituated on a high rock, and has a garriſon under the command of an aga; adjoining to it is a French factory, where the Moors bring hides, wax, and wool for ſale; and, at no great diſtance, are the remains of the antient city of Stora, the bay of which is ſtill good. Conſtantina was the reſidence of the kings of the province of the ſame name, till 1520, when it was conquered by Barbaroſſa, and annexed to the Algerine territories.

3. Gigeri contains about 1500 houſes, which are inhabited by very poor people. It is defended by a fort, and a ſmall garriſon, and is ſituated on the ſea-coaſt between Bona and Bujeyah, at about the diſtance of 15 miles from each. The whole territory contains no other town, the natives living in a roving wild manner, robbing all they can come at, plundering any ſhip that is ſo unfortunate as to be wrecked upon the coaſt, and treating the crew with the moſt ſavage ferocity. The dey himſelf cannot tame or reduce them to any kind of order, as they fly to places inacceſſible to all but themſelves, and put the Algerine army at defiance.

4. Bugia was formerly a ſplendid place, but now lies in ruins, and contains nothing remarkable but the ſepulchre of Seedy Buſgree, the tutelar ſaint of the place. Here are three caſtles, two at the port, and one upon a rock. The inhabitants deal in iron works, particularly ploughſhares, oil, wax, &c.

5. Steffa, or Steſſa, about 60 miles to the ſouth of Bugia, and 15 from the ſea, is ſituated in a fertile valley, contains about 300 families, who are miſerably poor, and exhibits only the melancholy ruins of its former magnificent buildings.

6. Tebef was antiently a flouriſhing city, but at preſent is quite decayed, and ſcarce inhabited.

7. Zamora, by the tyranny of the Algerine government, is reduced to as deſpicable a ſituation as the two former, though the territory is one of the moſt fertile ſpots in all Barbary. It has a market every Monday frequented by the Arabs, and is defended by a fort with a good garriſon.

8. Biſcara has a fort and a garriſon to keep the inhabitants of the neighbouring diſtrict in awe. Theſe people are very ignorant, and lead a wandering kind of ſavage life; but their chief employ is catching and taming wild beaſts, particularly lions and tygers, which they carry to Algiers for ſale.

9. Necanz, ſituated about 60 miles to the ſouth of Seffa, is one of the pleaſanteſt towns in Barbary. It is watered by an agreeable river, whoſe banks are adorned with a variety of beautiful trees. The town contains a magnificent moſque, and a large well-endowed college for the education of Mahometan youth. The inhabitants in general are polite, the women handſome, the houſes neat, the gardens well laid out, and the neighbouring territory fertile.

10. Couco was formerly the metropolis of a kingdom of the ſame name; but the ſovereigns entering into frequent alliances with the Spaniſh court, the Algerine government, in the beginning of the 17th century, thought proper to lay waſte the whole country, and deſtroy every town in it. The territory, though mountainous, is very fertile, and the people could never be entirely ſubdued; but the Algerines keep them miſerably poor by preventing them from carrying on any kind of commerce as they formerly did.

We come now to the weſtern or ſecond Algerine government, in which diſtrict the principal places are,

1. Oran. This city was the reſidence of a bey, and, though greatly fallen from its priſtine ſplendour, is ſtill the beſt fortified place in the kingdom, the city of Algiers excepted. It is ſituated upon a declivity near the ſea coaſt; a mountain overlooks it, upon the top of which ſtand two caſtles, and, at the diſtance of a furlong, a third. Theſe defend it towards the ſea. The ſouthern ſide is covered by two other caſtles, and a fortreſs is erected near the ſource of a rivulet, which ſupplies the city with water, for the defence of the ſubterranean magazines of corn. In 1505 the Spaniards took this important place, which was recovered by the Algerines in 1708; but the former again retook it in 1732, and are ſtill in poſſeſſion of it, though ſome *modern geographers*, for want of better information, have returned it to the Algerines without giving them even the trouble to beſiege it. About ſix miles from Oran, ſtand the ruins of the antient city of Batha, where a little chapel is built to the memory of a Marabout, who ſaved up money enough to maintain 500 diſciples, whoſe ſole buſineſs was, at certain hours, to repeat a long Mahometan litany by the help of their beads.

2. Tremecen, ſituated 30 miles from the ſea, and 90 ſouth-weſt of Oran, is ſurrounded by a ſtrong wall well fortified; has five gates with draw-bridges before them, and a ſtrong caſtle containing very handſome barracks for the janiſſaries who are in garriſon. Tremecen, while the metropolis of the kingdom of the ſame name, was a noble city, but is now fallen greatly to decay; for out of 150 moſques, and 160 baths, there are remaining only eight of the former, and four of the latter. The inhabitants are extremely indigent, and the place exhibits little but the fragments of its antient magnificence; among which the remains of a reſervoir, or baſon for water, are the moſt conſpicuous.

3. Moſtagan, 60 miles to the eaſt of Oran, is built in the form of a theatre opening to the ſea, and ſurrounded on every other ſide with rocks which hang over the town. The ruins of an old Mooriſh caſtle ſtand in a ſpace between the rocks, and there is a ſtrong ſtone wall towards the port, with a modern-built caſtle garriſoned by a number of Turks. The citadel is erected upon the ſummit of one of the rocks, and commands both city and territory: the haven is commodious, and the town is well ſupplied with freſh water. The neighbouring mountains are inhabited by a people called Magarabas, who live in tents, poſſeſs a great number of flocks, and pay 12,000 crowns annually to the dey of Algiers.

4. Tenez, about 20 miles eaſt of Moſtagan, is a league from the ſea, where it has a convenient port. Here is a caſtle that was once a royal palace, and in which the governor reſides. The fortifications are ſtrong, the garriſon numerous, and the neighbouring territory fertile.

5. Sherſhel, or Secrelly, the laſt town in the weſtern government, is a very poor deſolate place, ſituated about 24 miles to the weſtward of Algiers. It is defended by a Turkiſh garriſon, and has a little port, which will only admit of ſmall veſſels.

The ſouthern diſtrict, or third government, is inhabited by a wild ſet of people, who roam from place to place, and live in tents while they reſide in any particular ſpot. The territory itſelf is hilly, a part of Mount Atlas running through it: the only riches of the people are their numerous flocks and herds. They pay a tribute to government, but the bey is obliged to come at the head of an army to collect it annually, and many then evade the payment by retiring to inacceſſible places till the troops are withdrawn.

Having gone through the three diſtricts or governments, their towns and inhabitants, we ſhall wind up the whole with a particular deſcription of the city of Algiers, the metropolis of, and only city of real conſideration in the whole kingdom.

Algiers ſtands in 36 deg. 30 min. north latitude, and 34 deg. 15 min. eaſt longitude, and is ſituated upon the Mediterranean Sea, which waſhes it upon the north, and north-eaſt ſides. It is built upon a declivity, on which account, and the whiteneſs of the terraces, the proſpect of it from the ſea is admirable. It is about three miles in circumference, and the walls are in general 30, and towards the ſea 40 feet in height, 12 feet in thickneſs, and flanked with ſquare towers. The ditch is 20 feet wide, and ſeven deep; but at preſent it is almoſt choaked up with mud. Many of the gates of Algiers have been walled up, but thoſe ſtill open are ſix in number, viz.

1. The Alcaſſava, which forms the weſtern angle of the higheſt part of the city, is of an octagonal figure, and has embraſures on every ſide.
2. The Babjiddeed, or New Gate, towards the ſouth.
3. Bab-Azoone towards ditto.
4. The Fiſher's Gate, which forms the eaſtern angle of the city.
5. The Mole, or Dowan Gate, towards the north.
6. The Babel-wed, or River-Gate, facing the river El-ved towards the north.

On the weſtern ſide of the river is a ridge of hills, on which two fortreſſes are erected. The above are the ſtrength on the land ſide, but the fortifications towards the ſea are much ſtronger, and more conſiderable.

The Mole was the work of Cheredin the ſon of Barbaroſſa, as well as many of the other fortifications; for that monarch employed all the Chriſtian ſlaves in the improvement of the old, and conſtruction of new fortifications in and about Algiers; and by perſonally inſpecting their proceedings, had the ſatisfaction to ſee all he wiſhed for compleated in the ſpace of three years. The Mole is 100 paces in length from its gate to the caſtle that defends it, and about ſeven in width: on one ſide is a rock, and on the other a ſtone key: the caſtle, which is erected upon a rock, ſerves at once for a fortreſs and a light-houſe. To the ſouth there is another fortreſs, with three batteries, to defend the entrance of the harbour. The ſlaves are continually employed in bringing ſtones from a quarry in the neighbourhood, which they lay on the ſand to defend the Mole from the impetuoſity of the waves; and this laborious work is obliged to be repeated continually, becauſe the ſea conſtantly waſhes them away, and makes a perpetual ſupply neceſſary. The embraſures of the caſtle and batteries are in good repair; the cannon are of braſs, and their carriages, with all other neceſſary utenſils, are kept in excellent order.

Algiers is ſuppoſed to contain 100,000 Mahometans, 15,000 Jews, 2000 Chriſtian ſlaves, and ſome renegadoes. There is one ſtreet which is broad and handſome, and paſſes quite through the town from eaſt to weſt, in which the houſes and ſhops are elegant and capacious, and the markets are here kept; but all the other ſtreets are narrow, incommodious, and dirty; ſo that paſſengers are forced to ſqueeze themſelves continually againſt the houſes, to give way to camels, horſes, aſſes, mules, &c. and perſons of all denominations are obliged to make room, if they meet with a Turkiſh ſoldier, till he is paſt, otherwiſe they are ſure of being inſulted and ill-treated for their want of reſpect to theſe fellows, who walk about with prodigious dignity, and expect to be reverenced as much as if they were ſovereign princes; for their pride is almoſt inconceivable, and their inſolence intolerable. Some travellers have accounted for the narrowneſs of the ſtreets, by aſſerting that they were ſo contrived as a ſhelter from the heat; and others attribute their being built in that manner to the frequency of earthquakes, on which account the ſtreets are not only contracted, but the houſes low, and propped by pieces of timber paſſing acroſs the ſtreets from one to the other.

The houſes, which are about 15,000 in number, are built either of ſtone or brick, upon a ſquare plan, with a paved court in the center. Round the court is a double range of galleries one above the other, and both ſupported by columns. All the houſes are flat-roofed; the terraces in general ſerve either to walk upon, or dry linen, but many embelliſh them with pretty gardens, and a neat ſummer-houſe in one corner. The people are obliged, by the laws of the place, to whitewaſh their houſes inſide and out, at leaſt once a year; but all who can afford it do it much oftener. Their furniture is exceeding mean, conſiſting only of a few wooden and earthen utenſils, a mat, and two quilts laid upon a few boards to ſerve as bed and bedſtead. As there are no ſquares or large vacancies throughout Algiers, the inhabitants may paſs from one end of the town to the other over the roofs of the houſes, and moſt of them viſit each other this way. Though the houſes in general are mean, many of the principal people have very fine edifices, the pillars and pavements of which are of a very beautiful marble, and the ceilings and folding doors finely carved, painted, and gilt. Of theſe, the palace of the dey ſtands in the center of, and is the moſt magnificent in the city. It is very extenſive, and ſurrounded by two ſuperb galleries, one above the other, ſupported by marble pillars. It has two grand halls, in one of which the dowan meets every Sunday, Monday, and Tueſday.

The barracks for the Turkiſh troops are noble ſtructures, adorned with fountains, and contain many ſpacious and convenient apartments. Married men are precluded from lodging here, but take up their habitation either in private houſes, or in one of the four fendacas of the town; the latter being large commodious buildings, conſiſting of ſeveral ranges of apartments, warehouſes, &c. which are let indiſcriminately to all who chuſe to take them, and ſerve inſtead of caravanſeras or inns. Chriſtian ſtrangers, if of any conſideration, are uſually accommodated at the conſul's houſe of the nation to which they belong; but the poorer Levantine, or other traders, lodge as above, and may eat and drink according to their circumſtances or inclinations, as there are many cooks-ſhops, taverns, and other public houſes, kept either by the Chriſtian ſlaves of the deylike, or the Jews, who will accommodate any perſon, or deal in any commodity. The moſques are 107 in number, ſuperbly built, and chiefly ſituated near the ſea ſide; the baths are numerous, and in general large, ſumptuous, paved with marble, and well furniſhed with the conveniencies requiſite in ſuch places. The Mahometans are obliged by their religion to uſe them five times daily; but their pleaſure often prompts them to go ſtill more frequently. A number of baths are appropriated to the uſe of women only, who do not reſort to them for the benefit of bathing alone, but for the ſake of intriguing; for though the moſt dreadful puniſhments attend detection, yet the Algerine women venture every thing to purſue their inclinations. Upon this occaſion we cannot forbear tranſcribing the following paſſage from the writings of a nobleman of diſtinguiſhed abilities: "The women are indulged much more liberty throughout all Barbary, than in the Levant, and the Algerine women are leſs confined than the reſt of the Africans. They are allowed to go out when they pleaſe, upon the pretence of going to the bath, being commonly accompanied by ſome Chriſtian ſhe-ſlaves, who are as ſo many waiting women. Thoſe women whoſe huſbands are very rich, are preceded by a man who ſerves as a conductor. This man is always a ſlave, on whoſe fidelity the huſband relies very much; but he is frequently impoſed on by the man in whom he confides. As eunuchs are bought at a very dear price in this country, and can be employed in nothing but in ſuperintending the women, they not being robuſt enough to undertake laborious toils, the Algerines have no concern with them; they prefer Chriſtian ſlaves, who are of great ſervice, being employed by them in works of every kind. It muſt indeed be confeſſed, that the liberty which ſlaves are allowed, of being in the company of women, and even of ſpeaking to them, is frequently of dangerous conſequence to the repoſe and honour of huſbands."

"The female ſex are ſtill more devoted to gallantry in this country than in Conſtantinople; the climate inſpires fondneſs, and the ſcorching air raiſes in the heart ſuch a flame as nothing can extinguiſh; an African woman will brave every ſort of danger, and run every hazard to ſatiate her paſſion, and cannot be intimidated even by the fear of death. There is a law enacted here, which is ſtrictly put in execution, purſuant to which, any woman who is convicted of being engaged in a criminal correſpondence with a Chriſtian, is ſentenced to be toſſed into the ſea, with her head tied in a ſack in caſe her lover does not turn Mahometan. Examples of this ſevere puniſhment are frequently ſeen, notwithſtanding which, the married women and maidens are fired with a moſt violent paſſion for the Chriſtians, and there perhaps are as many intrigues in Algiers as in any Chriſtian city. The little affection they bear to their huſbands, and the conſtraint that is put upon them excite them to break the marriage vow; farther, the indolence, in which they paſs their days, they being confined to their houſes, where their ſole employment is to invent methods, in order to over-reach their tyrants, and the long voyages theſe commonly undertake, greatly favour their intrigues. They ſometimes are eight or nine months at ſea, and whilſt they are plundering and deſtroying the Chriſtians, ſuch as are ſlaves in Algiers revenge part of the ills which thoſe of their faith ſuffer."

" When theſe corſairs are upon their expeditions, they generally keep their wives in the city, but the moment they return they take them to their country houſes, where they unbend after the many hardſhips they have undergone at ſea. The liberty allowed their women of walking in the gardens gives them an opportunity of continuing their intrigues. If they can ſpeak to their lovers only by ſtealth, they find an opportunity of explaining their meaning, by ranging the flower pots in a certain order."

" Artifice and love have invented ſuch a language in this country as is unknown in all others. A ſlave who is in love with and beloved by his miſtreſs, is able to explain the ſeveral impulſes of his heart, by the manner in which he diſpoſes a parterre; a noſegay made in a certain manner, contains as many tender and paſſionate ideas as could be thrown into a letter of eight pages in length; the *flower-gentle* being placed by the *violet*, ſignifies that the lover hopes, after the huſband is gone away, to compenſate for all the evils which his preſence contains. The *orange flower* denotes hope, the *marigold* implies deſpair, the *amaranth* ſhews conſtancy, the *tulip* reproaches with being unfaithful, and the *roſe* ſuppoſes an encomium of beauty."

" From the particular attributes aſcribed to their flowers a perfect language is formed. If a lover, for inſtance, was deſirous of acquainting his miſtreſs, that the torments he ſuffers have brought him to the brink of deſpair, and if he never expected to be made happy again by the abſence of his rival; in this caſe, he forms a noſegay of a *marigold*, an *orange flower*, a *flower gentle*, and a *violet*. The ſlaves eaſily find an opportunity to communicate thoſe billet-doux to their miſtreſſes, there being ſome ſecret place in the garden where they always place them. Anſwers are returned in the ſame manner; for by gathering ſome flowers, they form their letter of them undiſcovered by any ſpectator; the ſignification of the principal letters being ſometimes known only to two perſons, who never fail to make deviations from the language commonly uſed, to prevent their being diſcovered."

" Love only could have been induſtrious enough to invent ſo ingenious a method to elude the care and foreſight of jealous huſbands; what will not two lovers effect when neceſſity forces them to have recourſe to ſtratagem [*]? I was lately told a ſtory which will equally touch and ſurprize all readers, who are unacquainted with the violent lengths to which love will carry the African women."

" The only daughter of one of the richeſt Moors in this country entertained a paſſion for a Portugueſe ſlave. The girl, purſuant to the cuſtom eſtabliſhed in Africa, made the firſt advances, neither the large fortune ſhe juſtly expected, nor the groveling condition of her lover, could divert the reſolution ſhe had taken to marry him; and notwithſtanding the obſtacles which ſhe foreſaw with regard to the execution of her project, nothing could make her loſe the hopes of giving ſucceſs to it. The Portugueſe, ſtruck with the thoughts of his good fortune, offered the fond maid the moment ſhe diſcovered her paſſion to run away with her to Liſbon, which might have been done eaſily enough, and the Chriſtian might have eſcaped by the aſſiſtance furniſhed him by Zulima, for ſuch was the name of our beautiful female African. She was ſenſible that the expedient propoſed by her lover was the moſt rational one, and almoſt the only one that could bring her to her wiſhed-for happineſs; but being a jealous Mahometan, and firmly perſuaded of the truth of her religion, ſhe could not conſent to retire to a country where ſhe would have been forced to quit her faith. I love you, Sebaſtiano, ſaid ſhe to her lover, much more than I do myſelf; grief will kill me, if I am not made your wife, and yet I can never prevail upon myſelf to purchaſe my happineſs at the price of my faith. It is not impoſſible but we may be happy in this country without running the hazard of being diſcovered in caſe we ſhould fly: change your religion, remove by turning Mahometan the chief obſtacle that keeps us aſunder, and leave the reſt to me. The Portugueſe was much leſs attached to his religion than the female Mahometan, not to mention that the fear of totally loſing his miſtreſs, the deſire of recovering his liberty, and the hope of acquiring a great fortune, had the ſtrongeſt influence on his reſolutions. He promiſed to comply with any thing ſhe might require of him, and upon a ſolemn promiſe made by him to quit his religion whenever it ſhould be neceſſary, the charming Moor indulged him with whatever love was capable of beſtowing."

" Theſe favours ſerved only to ſtrengthen the paſſion which Sebaſtiano felt for her; the fear he was under of one day loſing his dear Zulima increaſed his fondneſs, and his miſtreſs was in the like frame of mind. Her whole attention was to give ſucceſs to the deſign ſhe had in view, but ſhe found new obſtacles every moment; when on a certain day, at a time ſhe leaſt expected it, her father declared that he intended to marry her to one of the principal men of the country. Theſe words were as a thunderbolt to the maiden; in the firſt tranſports of her grief ſhe reſolved to fall at her father's feet, and open her whole ſoul to him; nevertheleſs ſhe did not yet dare to comply with her firſt impulſes, for fear of expoſing her huſband to the anger of an exaſperated maſter, which might probably carry him to the greateſt lengths.

" In this delemma Zulima reſolved to make uſe of an expedient, which was equally extraordinary and infallible; in order to ſucceed in her deſign, ſhe bade her lover meet her at a certain place, whither ſhe went upon the pretence of going to the bath, and was attended only by one woman; Sebaſtiano being come to the place appointed, had like to have died with ſorrow, upon hearing his miſtreſs was going to enter into the marriage ſtate; however, Zulima bade him take heart, telling him that ſhe hoped fortune would ſoon become more propitious to him; ſhe then ordered the woman who had accompanied her, and was her confidant, to go and inform the cadi, that her miſtreſs was in ſuch a place in the arms of a Chriſtian: the attendant obeying, the judge came with his ſubaltern officers, and ſurprized the two lovers in the midſt of their warmeſt tranſports, when they were inſtantly conveyed to the priſon where criminals are tried; Zulima's father being told the accident which had happened to his daughter, was ſeized with deſpair, upon which he flew to the priſon in order to ſee her, but he was told that he could not be admitted to ſpeak with her till ſuch time as her trial was over; that inquiry was now making whether the Chriſtian ſlave would turn Mahometan, and that if he would comply on that condition, the two lovers ſhould be married together purſuant to the laws, but that in caſe of his refuſal he ſhould be impaled, and his daughter drowned in the ſea."

" Muſtapha, for this was the name of Zulima's father, knew but too well what puniſhment would be inflicted upon his daughter, in caſe the Portugueſe refuſed to turn Muſſulman, and indeed the only motive which prompted Muſtapha to deſire a ſight of them, was to offer his wealth, and engage the Chriſtian to change his religion. He had no occaſion to make uſe of rhetoric to exhort them to prefer life to a cruel death, for the moment he made the overtures, Sebaſtiano anſwered, that he would gladly embrace the religion propoſed by Zulima, and marry her, and the father thought himſelf happy in having the opportunity of preſerving the life of his only daughter upon theſe conditions."

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[*] Many of the learned have ſuppoſed that love, and not commerce, firſt introduced the knowledge of letters to mankind, as the human heart feels leſs anxiety for the produce of the earth than the paſſions of the ſoul, and is not ſo ſolicitous concerning ſecrecy in articles of trade as in the impulſes of inclination.

" Heav'n firſt taught Letters for ſome wretch's aid,
" Some baniſh'd lover, or ſome captive maid;
" They live, they breathe, they ſpeak what love inſpires,
" Warm from the ſoul, and faithful to its fires;
" The virgin's wiſh, without her fears impart,
" Excuſe the bluſh, and pour out all the heart;
" Speed the ſoft intercourſe from ſoul to ſoul,
" And waft a ſigh from Indus to the Pole."
Pope.

Beſides the baths uſed for bathing, which are about 60 in number, ſix others are converted into priſons for the Chriſtian ſlaves, in each of which there is a chapel for the free exerciſe of their religion. Every ſlave is allowed a mattraſs and a rug for a bed; they are let out at a certain hour in the morning, and muſt be punctual at night, to the time limited for their return to be locked up.

Without the walls of the town are ſeveral tolerable edifices, which add to the beauty of the environs, particularly the marine officer's public hall, a Marabout's ſuperb dwelling, and a variety of Turkiſh ſepulchres and monuments; among the latter, ſix magnificent tombs of a circular figure are the moſt conſpicuous: theſe were erected to the memory of ſix deys, who were ſucceſſively elected, and then murdered in the dowan within a few days. It is to be obſerved, that the tombs of deys and baſſas are diſtinguiſhed by a ſtone, on which a turban is carved in relievo; thoſe of the agas, and other military officers, by a pike fixed in the ground cloſe to the coffin; thoſe of the ſea captains, by a ſtaff with a gilded ball at the top; and thoſe of the common people, by ſtones laid on the grave in the form of a coffin.

Formerly the city of Algiers had none but rain water, and the inhabitants were often greatly diſtreſſed upon that account; till a Moor, who had been driven from Spain, contrived, by means of two aqueducts, to introduce as much into the city as was requiſite to ſupply 100 fountains with water.

The territory about Algiers is very fertile, and the gardens, groves, and country ſeats numerous: in their gardens they uſe but little art, but truſt to nature in moſt productions of the earth, which occaſions a wild exuberance to reign throughout the whole, and many of the fruits and vegetables not to arrive at the perfection they might be brought to by means of ingrafting, pruning, tranſplanting, &c. The gardens are not walled, but ſurrounded by incloſures of Barbary fig-trees, which, from their compactneſs and prickles, are more ſecure than any other kind of fence. Among other rich ſpots in Algiers Proper, the great plain of Mettijah is admired for its aſtoniſhing fertility; it is 50 miles in length, and 20 in breadth, includes many delightful villas, fragrant groves, and pleaſant gardens, and produces ſuch a profuſion of the moſt delicious fruits of all kinds, rice, roots, and grain of every ſpecies, that the inhabitants enjoy always two, and frequently three crops in the year.

The only natural curioſities in the vicinity of this city, are the hot baths of Meereega, the principal of which is 12 feet ſquare, and four deep; the waters are exceeding hot, and when they have filled the above baſon, diſcharge themſelves into a ſmaller, where the Jews bathe, as they are not permitted to uſe the ſame bath as the Mahometans. Theſe hot baths proceed from the great quantity of ſulphur, nitre, and other inflammable bodies in the bowels of the earth; from whence likewiſe originate the frequent earthquakes that diſturb the kingdom in general, and the city of Algiers in particular.

SECT. V.

Of the Inhabitants of Algiers, *their Cuſtoms, Manners, civil and eccleſiaſtical Hiſtory, &c.*

THE inhabitants of Algiers are a mixture of Berebers, the oldeſt poſſeſſors of the country, Moors, Moreſcos driven from Spain, Arabians, Levantines, Turks, Jews, Chriſtian ſlaves of moſt nations, and the children deſcended from combinations of all the above various kinds of people; but the moſt numerous are the Moors and Arabians: the Moors are divided into two orders, viz. thoſe who live in towns and follow piracy, or various profeſſions by land or ſea; and thoſe who wander about without being poſſeſſed of houſes, land, or riches. The firſt are the citizens of the kingdom, the latter the bulk of the inhabitants.

The wandering ſort are diſtinguiſhed into various tribes, each forming an itinerant village, and every family living in a portable hut; they live by the produce of the lands, which they farm of thoſe of the firſt order; they pay their rent to their landlords in corn, herbs, fruit, honey, wax, &c. and a tribute to the dey according to the number of the family in each moving village, or rather camp. Their tents are mean, their utenſils trifling, their circumſtances poor, and their manner of living filthy. The family, and all domeſtic animals lye promiſcuouſly in the hut together, dogs excepted, theſe being placed on the outſide as centinels. They live chiefly on rice, bread, fruit, and plain water; and their principal employ is huſbandry, or breeding bees, and ſilk worms. The dreſs of the men is only a long piece of coarſe cloth wrapped round their ſhoulders, and falling down to their ancles, and a cap of the ſame. The women wear a piece of woollen ſtuff that covers them from their ſhoulders to their knees; they braid their hair, and adorn it with glaſs beads and fiſhes teeth; their arms and legs they ornament with bracelets of ivory, horn, and even wood; and blacken their cheeks, foreheads, arms, legs, &c. The children are ſuffered to go naked till ſeven or eight years, when they cover them with a few rags, rather for ornament than decency. The dreſs of the cheik or chief of every tribe, is a ſhirt and cloak all of one piece, hanging from the ſhoulders half way down the leg, and he wears a cap of fine cloth.

From their wandering and abſtemious life, they are both of a ſwarthy complexion and robuſt habit of body. The men are active, the women fruitful, and the children healthy. When a youth would marry, he drives a number of cattle to the hut where the intended bride reſides. The girl and her parents on viewing the ſtock immediately conſent; all the young women of the adowar or village are then invited to the feaſt; the bride is afterwards placed on a horſe of the bridegroom's, and led home amidſt the ſhouts of all preſent. When ſhe arrives at the door of the bridegroom's hut, a mixture of milk and honey is given her to drink, while a nuptial ſong is ſung. She then alights and is preſented with a ſtick, which ſhe thruſts into the ground, and repeats ſome lines to the following purport:

> As this ſtick is faſtened in the ground,
> So to my huſband, I'm in duty bound;
> As violence alone can this remove,
> So nought but death ſhall force me from his love.

She then drives his flock to water and back again, to ſhew her willingneſs to perform any duty he may aſſign her. Theſe previous ceremonies being ſettled, all the company enter the hut, and the evening concludes with the greateſt feſtivity that theſe poor people are capable of enjoying. Subſequent to the marriage the wife is obliged to wear a veil, and never ſtir from the hut during a month, and ever after is excluded from all concern in and knowledge of public affairs.

Theſe Moors are of a warlike diſpoſition, excellent horſemen, and ſometimes give the government great trouble. They are armed with a zagay or ſhort lance, and a ſcymeter, or broad cutlaſs; they are great thieves, ſo that it is dangerous travelling without a marabout or prieſt in company, to whom they ſhew ſuch reſpect that they will not rob any perſon thus attended.

The Arabians of Algiers are divided into tribes, wander up and down, and profeſs the ſame religion, cuſtoms, and manners as thoſe of Arabia.

The Algerines are the moſt cruel and dangerous pirates of all Africa, baſe, perfidious and rapacious to the laſt degree; no oaths or ties, human or divine, will avail to bind them when their intereſt interferes; in ſhort, whatever reſpect they may pretend to pay to their prophet

Mahomet, gold is the only true idol which they worſhip. Gold, that

" Inſidious bane that makes deſtruction ſmooth,
" The foe to virtue, liberty, and truth,
" Whoſe arts the fates of monarchies decide,
" Who gild'ſt deceit, the darling child of pride;
" How oft, allur'd by thy perſuaſive charms,
" Have earth's contending powers appear'd in arms?
" What nations brib'd have own'd thy powerful reign?
" For thee, what millions plough'd the ſtormy main;
" Travell'd from pole to pole with ceaſeleſs toil,
" And felt their blood alternate freeze and boil?"

The people who reſide on the coaſt are equally ſavage to ſuch as unfortunately fall into their hands by ſhipwreck; ſo that it appears that the Algerines in general are as much ſtrangers to humanity, as they are to an elegant taſte or polite behaviour; Algiers retains the title of a kingdom, though in fact it is but a republic, as their public ordinances evince, which run thus, "We the great and ſmall members of the mighty and invincible militia of Algiers," &c. This alteration was cauſed by the tyranny of the Turkiſh baſſas, who were at length depoſed by the militia, and janiſſaries, and a dey of their own chuſing put up, when the Ottoman Porte found themſelves under a neceſſity of ratifying this regulation, not to run the riſk of loſing Algiers entirely. The janiſſaries now became extremely powerful, as they formed themſelves into a dowan, and from their own body always elected a dey; but this dignity is a very precarious ſtation, for by the manner of election, a dey is ſeldom choſen without great tumult and bloodſhed; from the nature of his office he is always in danger, and from the diſpoſition of thoſe about him, ſeldom dies a natural death.

The next officer in dignity and power is the aga of the Janiſſaries, who only enjoys his poſt two months, and then retires upon a penſion; the other officers of importance are, a ſecretary of ſtate, 24 chiah baſſas, or colonels ſubordinate to the aga; 800 bolluk baſſas, or ſenior captains, and 400 oldak baſſas, or lieutenants. In all theſe offices the right of ſeniority is ſtrictly obſerved in Algiers; for a ſingle infringement in this eſſential point would immediately cauſe a revolt among the ſoldiery, and perhaps coſt the dey his life.

Beſides the above, there are purveyors to the army, a body guard to the dey, &c. and the officers of the Turkiſh forces, who are diſtinct from the reſt.

The general language of Algiers is a compound of Arabic, Moreſco, and the remains of the ancient Phœnician; but all public buſineſs is tranſacted, and records are kept in the Turkiſh tongue, though moſt of the Algerines of all denominations underſtand the Lingua Franca. The people in general are fond of the piratical trade, yet admit free Chriſtians, Jews, Arabians, Moors, &c. to trade in ſilk, wool, cotton, leather, carpets, &c. in the country. To import gold and ſilver ſtuffs, damaſks, cloths, ſpices, tin, iron, braſs, lead, quickſilver, linen, cordage, ſail cloths, bullets, rice, allum, tartar, cochineal, ſugar, ſoap, cotton, raw and ſpun, aloes, copperas, brazil, logwood, arſenic, vermilion, gumlack, opium, ſulphur, aniſe and cummin ſeeds, ſarſaparilla, franckincenſe, galls, honey, paper, combs, cards, dried fruits, &c. And to export oſtriches feathers, wax, hides, wool, copper, rugs, ſilk ſaſhes, embroidered handkerchiefs, dates, and Chriſtian ſlaves, who, for large ranſoms, are allowed to be ſent home. But commerce is greatly injured by the oppreſſions of the government, the ſuſpicions of the merchants, who are always afraid of being deprived of their properties, and the perfidy of the common traders.

The religion is Mahometan, and the principal officers who preſide over eccleſiaſtical matters are,

The mufti, or high prieſt,
Cadi, or eccleſiaſtical judge, and
Grand marabout, or ſuperior of the Monkiſh orders.

The Algerines in general are exceeding ſuperſtitious, and the marabouts upon all occaſions take an advantage of their weakneſs, and enrich themſelves by the folly of the people.

The Algerine Turks dreſs with as much elegance as the inhabitants of Turkey. The free Chriſtians are permitted to dreſs in the faſhion of their reſpective countries, but the ſlaves are obliged to wear a coarſe grey ſuit and a ſeaman's cap. The ſhariffs, or thoſe who pretend to be deſcended from Mahomet, are diſtinguiſhed by a green turban; but the common Algerines wear ſhirts, linen drawers, an open woollen jacket with a hood behind, and a black cloak, which reaches to their knees, when they go abroad.

The revenues of the dey cannot be aſcertained, for as they are founded on rapine and plunder, and depend chiefly on caſual robberies, they muſt fluctuate continually, and be at all times uncertain. Juſtice is venally adminiſtered, favour publicly ſold, and corruption ſo general, that it is not looked upon as a vice.

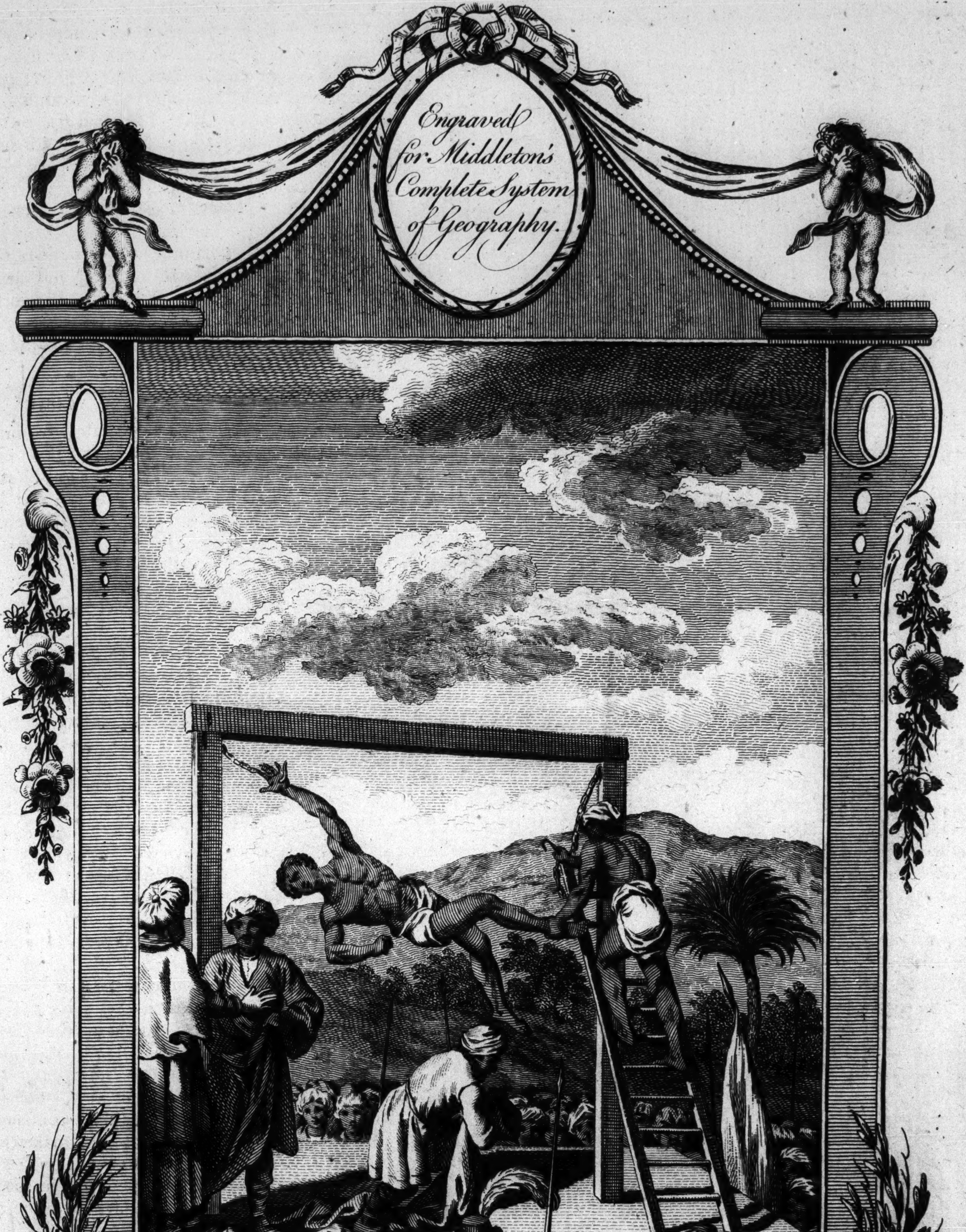
Rebels are ſtrangled with a bow-ſtring, or hanged on an iron hook; leſſer offences are puniſhed by fine, degradation or the baſtinado; women detected in adultery are faſtened by their necks to a pole, and held under water till they are ſuffocated. But the moſt dreadful puniſhments are inflicted on the Chriſtians and Jews for various offences, ſuch as ſpeaking againſt Mahomet, for which the offender muſt either turn Mahometan or be impaled alive; changing to the Chriſtian faith again, after having turned Mahometan, for which the puniſhment is roaſting alive, or being thrown from the city walls, when the unhappy ſufferer is caught upon ſharp pointed hooks, and hangs ſeveral days in the moſt exquiſite tortures before he expires; fomenting a revolt or killing a Turk, is puniſhed by impaling or burning; and thoſe who attempt to eſcape from ſlavery are put to death in the following ſingular and cruel manner: The criminal is hung naked on a high gallows by two hooks, the one faſtened quite through the palm of one hand, and the other through the ſole of the oppoſite foot, where he is left till death relieves him from his cruel ſufferings; a Moor convicted of burglary hath his right hand cut off, and faſtened about his neck, and then is led through the city on an aſs with his face towards the tail; and perſons of diſtinction, for crimes againſt the ſtate, are placed between two boards and ſawed aſunder.

Beſides the grand dowan, there are inferior ones in ſome of the diſtricts, in all which the proceſs is very conciſe, the charge is heard, the witneſſes ſworn, the defence attended to, and ſentence immediately given. Chriſtian ſlaves in Algiers are very numerous, every eighth of whom is the property of the dey; thoſe who come of good families, and can procure a conſiderable ranſom, and ſuch as have trades, or can make themſelves otherwiſe uſeful, are treated tolerable well; but ſuch as are of poor parentage, and have not learned to perform any thing which can procure favour, are terribly ill uſed.

O ſlavery! thou friend of hell's receſs,
Profuſe of woes, and pregnant with diſtreſs;
Eternal horrors in thy preſence reign,
And meagre famine leads thy doleful train:
To each curſt load, ſubjection adds more weight,
And pain is doubled in the vaſſal's fate;
O'er nature's ſprightly face thou ſpreadſt a gloom,
And to the grave do'ſt ev'ry pleaſure doom.

None but the principal people are allowed to ride on horſeback, at leaſt in the metropolis; others either ride on aſſes or walk on foot. Women throw a veil over them when they go abroad, ſo that they are unknown to all but the ſlaves who attended them. Some are carried in litters made of oſier twigs, and covered with painted cloth, but ſo low that they are obliged to ſit croſs-legged in them; this mode of travelling is uſed by both ſexes in long journies, particularly pilgrimages, as the traveller can ſee and not be ſeen, and travel without being annoyed by wind, duſt, rain, heat, &c.

The women lead a life of indolence, their principal employment being dreſſing, lolling on their ſofas, bathing,

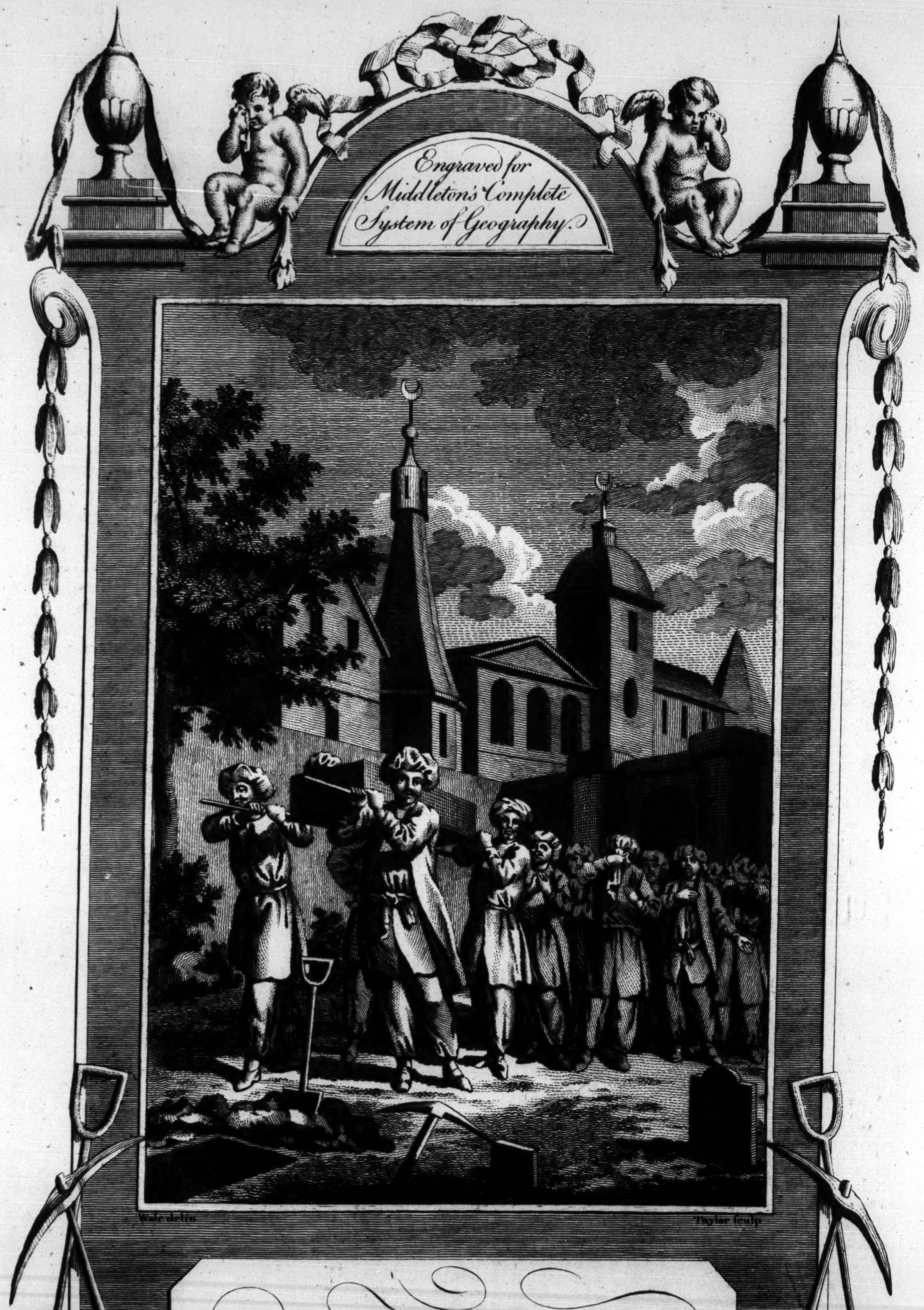

Engraved for Middleton's Complete System of Geography.

Wale delin. Grignion sculp.

Algerine method of Executing a **CHRISTIAN** *for attempting to escape from* **SLAVERY.**

BRITISH 1 JY64 MUSEUM

BRITISH 1 JY64 MUSEUM


Engraved for Middleton's Complete System of Geography.
Wale delin
Taylor sculp

An ALGERINE FUNERAL

ing, chatting, viſiting the tombs of their relations, and ſauntring in their gardens. The men ſpend moſt of their ſpare time with the women in their gardens, in converſation, drinking coffee, ſmoaking, &c. The Algerines may have as many wives as they pleaſe by their law, but they uſually content themſelves with two or three at the moſt. They ſeldom ſee them before marriage, but have their deſcription from a female go-between. When the marriage is agreed upon, the bridegroom ſends a preſent of fruits and ſweetmeats to the bride, and gratifies her relations with a feaſt and a muſical entertainment. On the nuptial day ſhe is conveyed, richly dreſſed, in a ſedan, to the houſe of the intended bridegroom, when the marriage is concluded with another entertainment.

In ſickneſs the Algerines are attended by perſons of their own ſex to nurſe them, the phyſicians are very ignorant, and if they find their patients on the point of death they turn them towards the eaſt. The corpſe, after being waſhed and clad in a ſhirt, drawers, ſilk robe and a turban, is laid in a ſquariſh kind of coffin, and carried on mens ſhoulders by means of poles to the grave, attended by the relations, friends, &c. Mourning is expreſſed by the women going veiled for ſome days, and the men wearing their beards for a month; during three days after the interment of the body the neareſt relations viſit the tomb, diſtribute alms to the poor, and ſuffer no fire to be lighted in their houſes; the better ſort of people have epitaphs, or ſuitable texts from the koran upon their tomb ſtones, in which, as with us, the dead are complimented with virtues which they never poſſeſſed, that the living may be flattered in the ſuppoſed merits of their defunct relations.

The forces of Algiers conſiſt of the Turkiſh Janiſſaries, who are the moſt powerful, Moors and Couloglies. About 20 ſhips form the navy, of which one only, called the Deylik or Royal ſhip, belongs to the government. They are ſupplied with military ſtores by the Europeans, who purchaſe their friendſhip with the implements of miſchief, and court them not to make depredations on their trading ſhips, by ſupplying them with the means; the Engliſh conſul in particular furniſhes them with powder, balls, bombs, fire arms, anchors, cordage, &c. And takes in return corn, oil, and other proviſions for the garriſon of Gibraltar.

The Algerine ſailors are extremely filthy, and even boaſt of their naſtineſs, and pretend to deſpiſe the nicety found in moſt of the veſſels belonging to the Chriſtians. The ſailors are compoſed of Couloglies, Moors, Renegadoes, Chriſtian ſlaves, &c. But all the officers muſt be Turks.

REVOLUTIONS.

THE Romans were expelled from the Algerine territories by the Vandals, and other northern barbarians, who held them from the year 427 to 558, when they were conquered by Beliſarius, the emperor Juſtinian's celebrated general. From this period they continued ſubject to the Greek emperors till the year 663, when the whole country was over-run by the Arabs, who remained maſters of it till 1051, when Abel-Texein, of the Zinhagian tribe, expelled them, and took the reins of government upon himſelf, which continued in his family till the 12th century, when the Zinhagians were driven out by the Marabouts. This prieſtly race was ſoon diveſted of power by the Benimerini, who were likewiſe deprived of what they had conquered in the 13th century, by the Sharifs of Haſcen, who divided Algiers, and other parts of Barbary into ſeveral petty kingdoms; but falling out among themſelves, Ferdinand the Vth, king of Arragon, took advantage of their civil diſſenſions; and in the year 1505, by the advice of his prime miniſter, Cardinal Ximenes, ſent a powerful armament to Algiers, under the command of the count of Navarre. This nobleman ſoon made himſelf maſter of Oran, Bugia, and ſome other places. In this exigency the Algerines applied to Selimi Eutemi, an Arabian prince, for aſſiſtance; but though he aided them as much as in his power, he could not prevent the count from making the city of Algiers tributary to the court of Spain. This ſubjection continued till the death of king Ferdinand, which happened in 1516, when the famous pirate, Barbaroſſa, undertook their deliverance; but inſtead of vanquiſhing their enemies, he conquered the kingdom of Algiers, put prince Eutemi to death, cauſed himſelf to be proclaimed ſovereign, ſubdued the kingdom of Tenez and Tremecen, and eſtabliſhed his power in ſuch a manner as to be dreaded not only by the neighbouring ſtates, but by the Europeans; till in 1517, the emperor Charles V. prepared to oppoſe him, and to ſet the young king of Tremecen on the throne, of which he had been deprived by Barbaroſſa. The Spaniards and Arabs were ſo ſucceſsful, that Barbaroſſa's army was totally defeated, himſelf ſlain, his head carried in triumph upon a lance, and the kingdom of Tremecen re-conquered.

The news of Barbaroſſa's defeat and death occaſioned great conſternation at Algiers; but the people determined to chuſe his brother, Hayradin Barbaroſſa, king and high admiral in his room. But Hayradin fearing that he ſhould not be able to ſupport himſelf againſt the numerous enemies that ſurrounded him, and his own domeſtic foes, applied to the grand ſeignior, and propoſed to cede the Algerine kingdom to him, on condition that himſelf ſhould continue to rule it as viceroy, and be aſſiſted with ſome Turkiſh forces. Theſe propoſals were gladly acceded to by Selim I. and a body of forces immediately diſpatched to the aſſiſtance of Hayradin; by theſe means he became formidable to the Moors and Arabians by land, and the Chriſtians by ſea.

Hayradin then laid ſiege to the Spaniſh fort, which was a continual thorn in his ſide, and took it by ſtorm, after a brave reſiſtance; being now ſecure from enemies, he turned his thoughts to improve the harbour of Algiers, which he did effectually, by building a ſtrong mole for the ſafety and convenience of the ſhipping. Upon this great work 30,000 Chriſtian ſlaves were inceſſantly employed till the whole was compleated; he afterwards repaired the fort, and put a ſtrong garriſon in it, and thus rendered Algiers more ſecure than it had ever before been.

The grand ſeignior now raiſed Hayradin to the dignity of *captain baſſa of the Ottoman empire*, and appointed Haſſan, a Sardinian renegado, as baſſa of Algiers in his ſtead. The latter purſued his piracies with great ſucceſs, and even made depredations on the coaſts of the eccleſiaſtical ſtate. This induced the pope to exhort the emperor Chales V. to put a ſtop to the ravages of the Algerines, which that monarch immediately undertook, and ſoon ſet ſail at the head of a formidable armament, conſiſting of 120 ſhips, 20 gallies, a large train of artillery, 30,000 ſoldiers, and a great number of volunteers of ſeveral nations, among whom were many knights of Malta.

The emperor having landed his forces, built a fort on an eminence, which, to this day, goes by the name of the *Emperor's Fort*; he then cloſely inveſted the city, and turned the courſe of the ſtreams that ſupplied it with water, which greatly diſtreſſed the inhabitants.

The Algerines looked upon their condition as ſo deſperate that the members of the dowan were upon the point of ſurrendering it, when a poor eunuch, named Yuſef, who was looked upon as a lunatic, appeared before, and thus addreſſed them, "My lords, I am the poor Yuſef, the ſlave of ſlaves, and moſt abject of Muſſulmen, perſecuted by the great, repreſented as a madman by our Marabouts, on which account not only my advices have been rejected, but myſelf treated ignominiouſly; the cadi, who is the judge of the law, hath often made me undergo very ſevere public puniſhments, and why, becauſe the Almighty, whoſe ways are to us unſearchable, hath ſometimes given me an inſight into futurity, and what I have hitherto foretold hath been thought unworthy of their regard. I have remained ſilent towards them that deſpiſed me, but have informed thoſe poor people, who pitied and relieved me of things of the greateſt moment to them; but at this juncture, Haſſan, being ruler of our city, the public danger forces me to ſpeak: here is a powerful fleet of

Infidels, whoſe veſſels are crowded with armed men, and who have come as ſuddenly upon us as if they had riſen out of the ſea. We are deſtitute of every means of defence, and our only hope placed on an equitable capitulation, if equity can be expected from Chriſtians. But God, who laughs at the machinations of men, hath quite other thoughts: he will releaſe his people out of the hands of idolators[*] in ſpite of all their ſaints, be they ever ſo many. Lord Haſſan, and you his miniſters, and great men of the kingdom, and learned men in the law, I call upon you to take courage, rely for this once upon the deſpiſed and abject Yuſef; and be aſſured that before the end of this moon God will diſplay his glory to the utter confuſion of the Chriſtians. Their ſhips and army will periſh in your ſight, and our city be victorious and free. Their arms and equipage will fall to our ſhare; and as they have already employed a vaſt number of hands in erecting forts for our future defence againſt themſelves, ſo they ſhall continue ſtill ſlaves to us, and few of thoſe blind and hardened people ſhall be permitted to return to their own country."

This ſingular ſpeech diverted them from their intended deſign of delivering up the city; and what is ſtill more extraordinary, every circumſtance of the prediction was verified within the month, the greateſt part of the emperor's fleet being deſtroyed by a violent tempeſt, and his army greatly diſtreſſed by the inceſſant rains, which occaſioned torrents of water to pour down from the mountains and overwhelm his camp. Theſe diſaſters obliged him to raiſe the ſiege, which he did with precipitation, leaving behind him tents, baggage, artillery, &c. and betaking himſelf to his ſhips; which the Algerines no ſooner perceived than they fell upon his troops while they were embarking, cut many to pieces, and took a great number of priſoners. In fine, the emperor's whole loſs amounted to 120 ſhips and gallies, 300 officers, and above 12,000 ſoldiers and ſailors killed or drowned, and near as many taken priſoners; with reſpect to the latter, the Algerines in deriſion put many of them up to public ſale, at an onion per head. Yuſef was liberally rewarded, and looked upon as a ſaint, and the Algerines have ever ſince been much addicted to aſtrology, and great admirers of the art of divination.

Haſſan dying ſoon after, was ſucceeded by Haji, an officer of the militia, who was, however, obliged to reſign in favour of Haſſan, the ſon of Hayradin, the brother of Barbaroſſa; the latter being nominated by the Ottoman Porte. In the beginning of the reign of this prince, the Algerines were, however, obliged by the Spaniards to evacuate Tremecen. But a few years afterwards they ſubdued and plundered it; Haſſan was afterwards, by the intrigues of the baſſa Ruſtan, and Salha Rais, depoſed, and a creature of theirs advanced to the throne in his ſtead. This prince rendered tributary ſeveral Numidian provinces, and returned with 15 camel loads of gold duſt, and other valuable ſpoils; he afterwards died of the plague, and was ſucceeded by a Corſican renegado, called Haſſan Corſo, who was ſoon murdered by a Turk, named Tekelli.

Tekelli tyrannized for a ſhort time, but being killed by *Yuſef Calubres*, the murderer ſucceeded him, and reigned only ſix days, being ſeized by the plague, which carried him off immediately.

A Turk, named Chajah, now held the office in truſt, till the pleaſure of the porte was known; when Haſſan, who had been depoſed by means of Ruſtan and Salha Rais, was reſtored by the grand ſeignior's order, and Chajah quietly reſigned the government to him. This prince invaded Tremecen, but was totally defeated; the enſuing year, however, made him ſome amends, for the Spaniards making an attempt upon Moſtagan he gave them a dreadful overthrow. In the fight, the brave count D'Æcondela and his ſon, Don Martin de Cordona, with many other officers, and a great number of private men were ſlain, and 12,000 Spaniards, including ſeveral noblemen and gentlemen were made captives; but Haſſan becoming obnoxious to the Janiſſaries, was again depoſed, and ſent to Conſtantinople in irons, when Boſnoe Haſſan, aga of the Janiſſaries, and Couza Mahomet, the general of the land forces, took upon them jointly the office of deputies to ſuperintend the affairs of government. Soon after, a new viceroy named Achmet, arrived from Conſtantinople, who began his reign by ſending the two deputies to that city where they were beheaded. Achmet died in four months, and his lieutenant Yajat governed the kingdom four more, till the will of the Ottoman court could be known; when Haſſan was a third time appointed to the ſovereignty; ſuch was the friendſhip which Solymon the ſecond entertained for him, and the eſteem which he always profeſſed for the two famed Barbaroſſas, his father and uncle.

He was no ſooner re-inſtated on the throne of Algiers, than he raiſed a greater armament than had ever been done by any of his predeceſſors; his army conſiſted of 15,000 Turks, renegadoes, &c. 1000 ſpahis, and 10,000 horſe; and his fleet of 32 gallies and galliots, and three French veſſels laden with proviſions; with this force he intended to make himſelf maſter of Marſaalquibber, and drive the Spaniards from thence: this he had near effected, when a powerful fleet appeared upon the coaſt, under the command of the celebrated Genoeſe admiral Doria, which obliged him to raiſe the ſiege with precipitation. The court of Conſtantinople now growing jealous of him, he was obliged finally to reſign his dignity; when retiring to that city with all his wealth, he died about three years after, in the 50th year of his age, and 8th of his laſt baſſaſhip.

His ſucceſſor, Mahomet, was a public ſpirited prince, and became very popular on many occaſions, in particular he incorporated the Janiſſaries and Levantines, which proved the firſt ſtep towards rendering Algiers independant of the Ottoman Porte. In this prince's reign, a bold Spaniſh adventurer, named Gaſcon, made a romantic attempt on Algiers, but being taken priſoner, he was put to a cruel death. The grand ſeignior, however, thought proper to depoſe Mahomet, and appoint a renegado, called Ochali, or Hali Baſſa, in his room. This prince ſubjected Tunis, took three rich Malteſe gallies, and in the famous battle of Lepanto was the only Mahometan chief who gained the leaſt reputation; he was nevertheleſs ſoon after depoſed by the Porte, and Arab-Achmed appointed to the government in his ſtead. Within three years the latter was recalled, and Rumardan Sardo placed in his room, who contributed to the expulſion of the Spaniards from moſt parts of Barbary, and aſſiſted Muley Moloch in the conqueſt of Fez; but being recalled from Algiers, he was ſent as baſſa of Tunis, and Haſſan Vercedic appointed to the kingdom of Algiers in his ſtead.

Haſſan reigned better than three years, and being recalled, on account of his uncommon extortions, an Hungarian renegado, named Jaffer, ſucceeded him, arriving at Algiers about the end of Auguſt 1580, when that city ſuffered a dreadful famine, occaſioned by his predeceſſor's having monopolized the principal neceſſaries of life. Jaffer, by the moſt prudent methods, relieved the diſtreſſes of the people, and acted with great equity upon all other occaſions; yet the rapacious Haſſan found means to make ſo many friends at the court of Conſtantinople, that the juſt Jaffer was recalled, and himſelf again appointed to the government of Algiers. The firſt thing he did after his reſtoration was to fit out a conſiderable fleet, with which he made depredations on the coaſts of Sardinia, and plundered other parts of Chriſtendom; but once more diſpleaſing the Ottoman Porte, he was again recalled, and ſoon after poiſoned.

Mommi Arnaud ſucceeded the above tyrant, and grew ſo bold, that he effected what no corſair had ever been confident enough to attempt before, that is, to paſs the ſtreights of Gibraltar; after entering the Atlantic ocean he proceeded to the Canary Iſlands, which he plundered, and returned to Algiers in ſafety, notwithſtanding a Spaniſh fleet of 18 ſhips was ordered to watch his return; but he took the opportunity of repaſſing the ſtreights in a ſtormy night, while the Spaniards ſought ſhelter in different ports. He was ſoon after ordered from Algiers to the Tuniſian government, and was ſucceeded by Achmet.

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[*] The Mahometans term the Roman Catholics idolaters, on account of the homage they pay to the images of ſaints, relicks, &c. which kind of ſuperſtition the Mahometans themſelves utterly deteſt.

Achmet made ſome deſcents upon the Chriſtian territories, reigned three years, and then was ordered to the government of Tripoli, to make room for Hidir baſſa, who, in the year 1592, was recalled, and ſucceeded by Shaaban baſſa: the latter ruled Algiers about three years; when, being ordered to Conſtantinople, his kinſman Muſtapha was placed on the throne. This prince was ſupplanted four years afterwards in favour of Hidir baſſa, who was re-appointed to the government of Algiers by the Porte. Hidir had no ſooner regained his power, than he extorted 15,000 ducats from Muſtapha, before he ſet ſail for Conſtantinople, and ruled the Algerines with his uſual tyranny, oppreſſing the poor, and plundering the rich with the utmoſt rapacity. All theſe things Muſtapha, on his arrival at Conſtantinople, repreſented with ſuch energy, and painted Hidir's character in ſuch glaring colours, that the Ottoman miniſtry thought proper again to recal that tyrant, and to re-appoint Muſtapha once more. The latter ſoon returned to Algiers, ſtripped Hidir of the principal part of his ill-got wealth, ſent him to Conſtantinople, and afterwards ruled the people with ſo much juſtice and moderation, and acted upon all occaſions with ſuch generoſity and humanity, that he became beloved by all ranks of people, and the nation was never more proſperous nor happier than under his government.

This period brings the Algerine hiſtory down to the latter end of the 16th century, and here conclude the annals of the celebrated Diego de Haedo, the moſt circumſtantial and authentic hiſtorian who hath written upon the affairs of Africa in general, and Algiers in particular. Since this æra we are not ſo minutely acquainted with the hiſtory of thoſe parts; but the following extract from an able writer will, in ſome meaſure, help to fill up the chaſm:

"Since the miſcarriage of Charles V. (the emperor) the kingdom of Algiers continued a province of the grand ſeignior's, governed by a viceroy of his nomination: The abuſes of theſe viceroys were great, by aſſuming a deſpotic power, ſeizing upon all the public revenues, and embezzling the funds deſtined for the payment of the Turkiſh ſoldiers, whoſe number was always deficient, and theſe but ill paid. In the 17th century this body of ſoldiers ſent a ſecret deputation to the Porte, repreſenting the tyranny of the pachas, their avarice, and the detriment reſulting from it to the ſtate, together with their miſapplication of the funds ſent from Conſtantinople, and the non-payment of the troops, which occaſioned daily deſertions; adding, that without a ſpeedy redreſs of theſe grievances, the evil would be paſt remedy, and the Ottoman power ſoon brought to a period by the Arabians and Moors, who were continually plotting with the Chriſtians. Theſe deputies moved, that a perſon of judgment and good morals, of courage and experience, ſhould be choſen out of the troops with the title of dey, who ſhould be accountable for the public revenue, and the contributions raiſed on the Arabians and Moors for the payment of the troops, whoſe full complement ſhould be conſtantly kept up; and that he ſhould ſuperintend all other branches of the ſtate, which thus might ſtand by its own ſtrength, without being burthenſome to the Ottoman court; engaging withal to remain in perpetual ſubjection to the grand ſeignior as ſovereign of the kingdom, and to continue the uſual honours, ſalary, and prerogatives to his pacha, provided that he ſhould only be preſent in the general dowans without having any vote, unleſs required to give his advice. The deputies inſiſted that if theſe offers were rejected, the weakneſs and diſcontent of the ſoldiery would ſoon transfer the kingdom of Algiers to the firſt aggreſſor. This diſpoſition was more agreeable to the grand vizir, as it would ſave conſiderable ſums to the Porte, and yet the army be kept in a more reſpectable ſtate. He therefore got it approved by the grand ſeignior, and an inſtrument was drawn up agreeable to the propoſals of the deputies from Algiers. At their arrival they communicated it to the pacha, who could not pretend to oppoſe it. The army proceeded to the choice of a dey, and inſtituted reciprocal laws both for him and his ſubjects, to the due obſervance of which he was ſworn, under pain of death. Every article of the inſtrument was adjuſted; the pacha had his houſes, his retinue, and his ſalary out of the public funds, never concerning himſelf in any deliberation but when required. As all ſchemes are liable to abuſes and mutations, the ſoldiers by degrees divided into factions concerning the choice of a dey: ſome by open force, or by their intereſt, upon the leaſt diſguſt, got their dey depoſed and ſtrangled, ſetting up another, whom they expected to find more favourable to their deſigns. But Baba-Ali, who was bachaour, or grand provoſt, being choſen dey in 1710, in ſpite of the pacha, who was for intruding himſelf int oſtate-affairs, clapped him on board a Tunis veſſel, and ſent him to Conſtantinople, threatening that if ever he preſumed to come and cauſe any diſturbance at Algiers, his life ſhould pay for it. At the ſame time this artful dey ſent an embaſſy to the Porte, with preſents to the vizir, ſultanas, and chief officers of the ſeraglio, with a detail of his complaint againſt the pacha. He humbly repreſented to the vizir, that this officer's turbulent practices began to raiſe to ſuch a height, that it was only out of reſpect to the grand ſeignior and himſelf, that he had changed the death he had deſerved into baniſhment; but that the faithful army was ſo incenſed againſt the pachas, that in like caſe they would be uncontroulable, and undoubtedly cut them to pieces; which, as it would be a moſt execrable affront to the ſacred orders of the Porte, the malecontents would improve ſuch a confuſion to their rebellious purpoſes; concluding, that ſince a pacha was not only an uſeleſs, but really a detrimental officer, it would be the beſt method to ſend no more, but confer the title of pacha on the dey, which was accordingly granted. Since this, the dey has looked upon himſelf as an independent ſovereign, governing as ſuch, and only an ally of the Ottoman Porte, from which he receives no order, though an envoy is ſent on any important negotiation. They are, however, unwelcome gueſts to the government of Algiers, being entertained at its expence, and diſmiſſed with conſiderable preſents; beſides their affecting a lofty deportment, which is extremely odious to the ſoldiery of Algiers, as being a kind of reproach on their meanneſs and dependance on the Porte: accordingly they diſmiſs them as ſoon as poſſible, and the coldneſs of the ceremonies paid them, intimate that they only proceed from cuſtom and policy."

All that remain worthy of remark, relative to the hiſtory of Algiers, is as follows:

In 1682 the Algerines made a treaty of alliance with England, and in the ſame year plundered the French coaſts, which occaſioned the court of France to ſend a fleet againſt them under the command of the Marſhal du Queſne, who cannonaded Algiers; but a ſtorm ariſing, his ſhips received ſome conſiderable injuries, which obliged him to return home. He was no ſooner gone, than the Algerines ſallied forth, put to ſea, ſailed for France, and committed the moſt dreadful ravages on the coaſt of Provence. This new inſult ſo much exaſperated the French monarch, that he ordered the Marquis du Queſne, and the Marquis d'Anfreville to ſail for Algiers, in order to puniſh thoſe pirates for their audacity. The French ſquadron came before that city in May 1683, and poured in ſuch a ſhower of bombs, that the place was ſoon in flames; the dey's palace, many moſques, and other public buildings, with a vaſt number of private houſes were deſtroyed; the ſlain and wounded were very numerous, and the people greatly diſtreſſed. This occaſioned them to ſue for peace; when one of the principal articles inſiſted upon by the Marquis was the delivery of all Chriſtians taken under French colours. This was aſſented to, and 142 of them brought on board the next day, with a promiſe of ſending the remainder: but unfortunately the negotiation broke off, and the Algerines again hung out the bloody flag. The Marquis accordingly renewed the bombardment, when great deſtruction and ſlaughter enſued; to revenge which the Algerines had recourſe to the moſt bloody and ſavage cruelty, murdering all the French captives, and firing off the conſul of that nation from the mouth of a mortar. This inhumanity the French admiral puniſhed by deſtroying all the ſhipping and fortifications, and all buildings in the lower, with moſt of thoſe in the upper part of the city; that is, in fact, all that his cannon or bombs could reach. Having done as much miſchief as he intended, he ſailed home, and a peace was ſoon after concluded between France and Algiers.

In 1686 the Algerines entered into a treaty with the Engliſh, (or rather renewed one entered into in 1682) which was often broke, and often renewed in ſubſequent years, till it was thought proper to chaſtiſe them for their perfidy; when Captain Beach attacked ſeven of their frigates, drove them on ſhore, and burnt them. This brought them to their reaſon; the treaty was revived in 1700, with the addition of theſe three articles:

1. “ That the peace concluded in 1682 be confirmed, and more particularly the 8th article, wherein it is expreſſed that no ſhip belonging to Algiers ſhall cruize in ſight of any port or place belonging to Great-Britain, or in any way diſturb the peace or commerce of the ſame, nor ſhall any Algerine veſſel enter the Engliſh channel.

2. “ No paſſes ſhall be required from any Engliſh ſhip till the laſt day of September 1701: but after that time, if any Engliſh ſhip ſhall be ſeized, not having a paſs, the goods of ſuch ſhip ſhall be prize, but the maſter, men, and ſhip ſhall be reſtored, and the freight immediately paid to the maſter.

3. “ Whereas Captain Munden hath complained that he was affronted ſome years paſt, by ſome rude ſoldiers at the Mole; it is promiſed, that at all times hereafter, when any Britiſh man of war ſhall come to Algiers, orders ſhall be given to an officer to attend at the Mole, during its ſtay, to prevent any ſuch diſorder; and if any ſuch ſhall happen, the offender ſhall be puniſhed with the utmoſt ſeverity.”

Soon after the two following additional articles were added, in a treaty with Sir George Byng, afterwards Lord Viſcount Torrington.

1. “ Whereas by thoſe of the old treaties it was agreed that the ſubjects of England ſhould pay 10 per cent. cuſtom for goods they ſhould ſell at Algiers, or in the dominions thereof; for the better ſettling and maintaining a good commerce between the ſubjects of theſe two nations, the Engliſh ſhould from thenceforth pay no more than five per cent. cuſtom for ſuch goods, and that ſuch as were found to be contraband, ſhould not pay any cuſtom, as had been before concluded.”

2. “ That all prizes taken by any of the ſubjects of the ſaid queen of Great Britain, and all the ſhips and veſſels built or fitted out in any of her Majeſty's plantations in America, that have not been in England, ſhall not be moleſted on account of their not having paſſes; but that a certificate in writing under the hands of the commanding officers who ſhall take any prizes, and a certificate under the hands of the governors or chiefs of ſuch American colonies or places, where ſuch ſhips were built or fitted out, ſhall be ſufficient paſſes for either of them; and our faith ſhall be our faith, and our word our word. Signed at Algiers, Oct. 28, in the year of Jeſus 1703, &c.”

But the Algerines were never very punctual in the performance or due obſervance of their treaties with us, till we became poſſeſſed of the important fortreſs of Gibraltar and the iſland of Minorca; for till then their faith was a farce, and their words but wind; but our having the command of the Streights, by means of thoſe acquiſitions, obliges them to act through fear, as they never would do by the impulſes of conſcience.

In 1716 Admiral Baker renewed and ratified all the former treaties with Algiers, in the ſame manner as he did with the ſtates of Tunis and Tripoli, as we have already mentioned.

The Spaniards attacked Algiers with a very formidable fleet and army in the month of July, 1775; but by the miſconduct of their principal officer, the Algerines obtained a conqueſt, and the Spaniards were obliged to retire with great precipitation, after a loſs of about 800 killed, and 2000 wounded; ſince which, though they have continued their preparations, no other attempt has been made.

SECT. V.

MOROCCO and FEZ.

BOTH theſe kingdoms were comprized in the antient Mauritania, and at preſent compoſe one empire, which is ſituated on the weſtern borders of Barbary. It is bounded on the ſouth by the celebrated mountain called the Great Atlas; on the north by the Mediterranean; on the eaſt by the river Mulvia, which ſeperates it from Algiers; and on the weſt by the Atlantic Ocean; extending from 28 to 36 deg. north latitude, and from 4 to 9 deg. weſt longitude from London, being 500 miles in length, and 480 miles in breadth, where broadeſt.

The grand diviſion of this empire is into three large provinces, viz. Morocco, Fez, and Sus: but a more common diviſion makes Morocco and Fez contain ſeven provinces each, viz.

MOROCCO.	FEZ.
Hea,	Azgar,
Sus,	Chaous,
Geſula,	Errif,
Morocco Proper,	Fez Proper,
Ducala,	Garet,
Eſcura,	Hazleat,
Telda.	Temeſine.

The climate is extremely hot, particularly towards the ſouth, but in general is tolerably healthy, being cooled by the ſea breezes, and defended by high mountains from the ſultry ſouth winds, which give it a temperature not to be expected from its ſituation ſo near the tropic. Indeed Mount Atlas, whoſe head is covered with ſnow the greateſt part of the year, ſurrounds it in the manner of a creſcent to the ſouthward, and in ſome meaſure prevents the paſſage of the damp vapours and peſtilential blaſts from that quarter:

——“ The ſouth wind night and horror brings,
“ And fogs are ſhaken from his flaggy wings;
“ From his divided beard two ſtreams he pours,
“ His head and rheumy eyes diſtill in ſhow'rs;
“ With rain his robe and heavy mantle flow,
“ And lazy miſts are low'ring on his brow.”

But if the rainy ſeaſon, which begins in October, continues too long, it occaſions peſtilential fevers; and the north-weſt winds which prevail in March, ſometimes greatly affect the lungs and nerves, and injure the products of the earth. In other reſpects the ſky is ſerene, and the air clear and wholeſome. The country is well watered by fine ſprings that are found in moſt moors, and fine winding rivers, which in general have their ſource in Mount Atlas, and diſembogue themſelves in the Mediterranean Sea, or Atlantic Ocean.

“ This country (ſaith a modern author) has been always famous for its horſes, which, though inferior in ſize, make up that defect by their fine ſhape, fleetneſs, and particularly by their peculiar docility. The inhabitants have been no leſs celebrated for their dexterity in breaking, training, and riding of them, ever ſince the time of the Romans; and even to this day are allowed to excel all nations, and to be in ſome meaſure inimitable in both.”

A moſt beautiful deſcription of that noble animal the horſe, is thus tranſlated by Dryden, from Virgil's original:

“ Upright he walks, on paſterns firm and ſtrait,
“ His motions eaſy, prancing in his gait;
“ The firſt to lead the way, to tempt the flood,
“ To paſs the bridge unknown, nor fear the trembling wood;
“ Dauntleſs at empty noiſes, lofty neck'd,
“ Sharp headed, barrel belly'd, broadly back'd,
“ Brawny his cheſt, and deep his colour grey,
“ For beauty dappled, or the brighteſt bay,
“ Faint white and dun will ſcarce the rearing pay.
“ The fiery courſer, when he hears from far
“ The ſprightly trumpets, and the ſhouts of war,

“ Pricks up his ears, and trembling with delight,
“ Shifts place, and paws, and hopes the promis'd fight:
“ On his right ſhoulder his thick mane reclin'd,
“ Ruffles at ſpeed, and dances in the wind:
“ His horny hoofs are jetty black, and round;
“ His chine is double; ſtarting with a bound,
“ He turns the turf, and ſhakes the ſolid ground.
“ Fire from his eyes, clouds from his noſtrils flow,
“ He bears his rider headlong on the foe.”

This noble, uſeful, and generous animal is thus emphatically deſcribed in the ſacred writings, Job xxxix. ver. 19. *Haſt thou given the horſe ſtrength? haſt thou cloathed his neck with thunder?* 20. *Canſt thou make him afraid as a graſshopper? The glory of his noſtrils is terrible.* 21. *He paweth in the valley, and rejoiceth in his ſtrength; he goeth on to meet the armed men.* 22. *He mocketh at fear, and is not affrighted; neither turneth he back from the ſword.* 23. *The quiver ratleth againſt him, the glittering ſpear and the ſhield.* 24. *He ſwalloweth the ground with fierceneſs and rage, neither believeth he that it is the ſound of the trumpet.* 25. *He ſaith among the trumpets, ha, ha; and he ſmelleth the battle afar off, the thunder of the captains, and the ſhouting.*

Theſe verſes have been thus finely paraphraſed:

“ Haſt thou, O Job, given to the gen'rous horſe
“ His confidence, his ſpirit, and his force;
“ The deep thick mane, that cloathes the noble beaſt,
“ The graceful terror of his lofty creſt;
“ Is it thy work? Canſt thou his courage ſhake,
“ And make him like a wretched inſect quake?
“ With native fire his dreadful noſtrils glow,
“ And ſmoak and flame amidſt the battle blow:
“ Proud with exceſs of life he paws the ground,
“ Tears up the turf, and ſpurns the ſand around:
“ Pleas'd with the martial noiſe he ſnuffs the air,
“ And ſmells the duſty battle from afar,
“ Neighs to the captain's thunder, and the ſhouts of war.”

M. la Condamine ſays, that the Engliſh racer can run with his rider faſter, by ſome ſeconds in a mile, than a barb of Africa can without a rider.

The Barbary camel is larger and ſtronger than the camel of Aſia, and the dromedary is exceedingly uſeful, on account of its docility and ſwiftneſs.

The ſoil of Morocco is ſo good, that it generally produces three crops annually; and it is ſaid, would, with proper management, furniſh every year 100 times more than the inhabitants are capable of conſuming: but cultivation is very little attended to, except a few miles round the different cities and towns.

The chief rivers are, 1. The Mulvia, which is the boundary between Fez and Algiers, ſprings in Mount Atlas, and falls into the Mediterranean. 2. The Taga ſprings from the ſame ſource, and empties itſelf into the ſame ſea. 3. The Sebu. 4. The Ommirabih. 5. The Tenſiſt. 6. The Sus; which four laſt riſe in Mount Atlas, and diſembogue themſelves into the Atlantic Ocean.

With reſpect to mountains, the Great and Leſſer Atlas are not only the principal in Barbary, but ſome of the moſt celebrated in the univerſe. The Great Atlas divides Barbary from Biledulgerid; and the Little Atlas extends along the Barbary coaſt to the Streights of Gibraltar. The coldneſs and inacceſſibility render the Great Atlas in many parts uninhabitable; but ſome places enjoy a milder climate, contain many villages, numerous herds of cattle and flocks, are well cultivated, and inhabited by Arabs, Berebers, and other African people, who, in the ſeverer parts of the winter, are obliged to retire into vaſt caverns, to preſerve themſelves and their flocks from being overwhelmed with the prodigious quantities of ſnow that fall, and from the inclemency of the weather. Theſe people are in general fierce, cruel, and warlike, and are ſpread in numerous tribes over the various branches of this prodigious mountain. They can bring many men into the field, and have it in their power to be very troubleſome to the neighbouring governments, it being as impoſſible to be entirely upon the defenſive againſt them, as totally to ſubdue them.

This mountain gave riſe to a thouſand fabulous ſtories among the antients; in particular, they ſay that Atlas, king of Mauritania, and ſon of Japetus, was forewarned by an oracle, that he ſhould be ruined by one of the ſons of Jupiter, which made him determine to give no entertainment to any ſtranger whatever. At length Perſeus, the ſon of Jupiter, arriving in his dominions, was forbidden the court by Atlas: this ſo enraged the young prince, that he put his ſhield before the eyes of Atlas, and ſhewed him Meduſa's head, which transformed him into the famous mountain that ſtill bears his name:

“ Atlas, who turns the rolling heav'ns around,
“ And whoſe broad ſhoulders with their lights are crown'd;
“ Atlas, whoſe head ſuſtains the ſtarry frame,
“ Whoſe brawny back ſupports the ſkies;
“ Whoſe head with piny foreſts crown'd,
“ Is beaten by the winds, with foggy vapours bound;
“ Snows hide his ſhoulders; from beneath his chin
“ The fount of rolling ſtreams their race begin.
“ A beard of ice on his large breaſt depends, &c.”

The abovementioned king Atlas was a very able aſtronomer, and the firſt who taught the doctrine of the ſphere: hence originated all the fables concerning him, particularly that he ſupported the heavens on his ſhoulders, and that his daughters were turned into ſtars.

The inhabitants of this empire conſiſt of,

1. Berebers, or deſcendants of the antient natives.
2. Arabs.
3. Moors.
4. Jews.
5. Renegados of many nations.
6. Chriſtian ſlaves of many nations.
7. Turks and Levantines
8. A mongrel breed, conſiſting of thoſe who proceed from a promiſcuous commerce of any of the above claſſes.

The principal cities are,

MOROCCO, the capital of the empire, is pleaſantly ſituated on an extenſive plain between two rivers, the Nephtis and the Agmed, and is watered by a third, the Tenſiſt. It is, without doubt, one of the moſt opulent, populous, and important cities in Africa. The moſt received opinion is, that it was founded by Abu-Techifien, and finiſhed by his warlike ſon Joſeph, who, after obtaining many glorious victories in Spain, brought from thence 30,000 captives, whom he conſtantly employed in ſurrounding it with ſtrong walls, which were 12 miles in circumference. It then contained 100,000 houſes, and ſtill hath 24 magnificent gates, and a great number of moſques, palaces, &c. but at preſent its priſtine ſplendor is much decayed. It is 16 miles north of Mount Atlas, and 150 from the Atlantic Ocean, in 30 deg. 40 min. north latitude, and ſeven deg. weſt longitude. The walls are ſo ſtrong, both with reſpect to the ſtones themſelves, and the cement with which they are faſtened, that they are impenetrable to the pick-axe, and other inſtruments; they are flanked with ſtrong towers, bulwarks, baſtions, &c. and ſurrounded with a deep ditch.

The imperial palace is within a ſpacious fortreſs, called the Al-Capava, which is ſituated on the outſide of the city. It is defended by high walls, ſtrong towers, a deep ditch, &c. and has only two gates, the one leading towards the country, and the other towards the city; both of theſe are handſome and well guarded; and that towards Morocco faces an elegant and capacious ſtreet, the viſta of which is terminated by a large magnificent moſque, admirably embelliſhed with carvings of marble, jaſper, &c. and the noble gates of the church of Seville, which the celebrated Almanzor brought from Spain. On the top of its ſtately tower, four large copper balls, plated with gold, were fixed upon iron ſpikes; together they weigh 700lb. but are of unequal ſizes, the ſmalleſt being capable of containing one, the next two, the third four, and the largeſt eight ſacks of wheat: of theſe balls take the following account:

“ Some writers affirm, theſe four balls, or golden apples, as they ſtile them, to have been the dowry of ſome queen of Morocco, who was daughter and heireſs of the king of Gagoa, who, to eternize her memory, cauſed them to be thus planted on the top of that tower. Others ſay, that one of the wives of the famed Jacob Almanzor, ſold all her jewels to defray the expence of this whimſical ornament. However that be, the notion that went for current among them was, that they were ſet up by ſome extraordinary conjurer under a proper conſtellation, and that it was either impoſſible, or at leaſt extremely dangerous to attempt the taking them down, and would be attended with ſome fatal calamity. This notion the Altakis tell you was ſo impreſſed on the minds of the people, that ſeveral of their kings had attempted it to their coſt, and particularly that A. D. 1500, Naker-Beuchentuf, being exhauſted by an expenſive war with the Portugueſe, Arabs, and Fezans, having ordered one of them to be taken down to pay his troops, the people ſurrounded him in a tumultuous manner, and told him they would ſooner ſell their all, even to their wives and children, to raiſe him money, than ſuffer it. Beuchentuf was ſoon after treacherouſly poiſoned by Muley-Hamed, and the people interpreted it as a juſt judgment for his avarice and irreligion. This did not deter Hamed, in a little time after, from attempting the ſame thing, and with better ſucceſs, becauſe he went more cunningly about it, for having cauſed it to be taken down in the night, and the gold to be taken off by a Jew, who gave him 25000 piſtoles for it, he ordered it to be baſely gilt, and ſet up again in its place, and the Jew to be hanged near it; and cauſed it to be given out, that the demon to whom the care of theſe balls had been committed, had inflicted that puniſhment on him for having attempted to take it down. A long while after, Muley Iſhmael, who reigned when Marmol (the geographer) was a ſlave in that capital, cauſed them all to be taken down, and turned to better advantage."

Beneath this moſque there is a capacious vault, originally deſigned for a ciſtern, but now converted into a granary. The battlements are exceeding lofty, and the ſpire riſes 70 feet above them, from the ſummit of which the talleſt men beneath appear to the beholder like ſmall children.

The royal apartments, halls of audience, ſeraglio, &c. are noble ſtructures, highly embelliſhed and richly furniſhed; and the gardens, though neither well deſigned, or properly variegated, are extenſive and magnificent, containing all kinds of trees, herbs, flowers, ſhrubs, &c. which can poſſibly grow in that climate; but the ſplendor ſtill remaining is inconſiderable with reſpect to the former grandeur of the place, the evidences of which yet ſubſiſt in a variety of noble fragments. The innumerable ruins of many ſuperb palaces, colleges, halls, baths, hoſpitals, and above 400 aqueducts, are the mournful monuments of the effects of deſpotiſm, the ravages of frequent wars, and the devaſtations of the tyrant time.

The houſes in general are but in an indifferent condition, and a great part of them gone quite to decay. The inhabitants are about 25,000; but the Jews, the number of whom is about 4000, live in a particular quarter, which is near the palace, and ſurrounded by a wall, through which there is but one gate, and that is well guarded by Moors; yet foreign ambaſſadors, agents, merchants, &c. chuſe to live in this, preferable to any other part of Morocco. The Jews have the art of growing rich, though they are exceedingly taxed; but they, politically, pretend to poverty, and for obvious motives make a very mean appearance. There is a handſome bridge over the *Tenſiſt*, which runs through the city, and ſupplies the inhabitants with water.

Fez was originally the capital of the kingdom of the ſame name, and is at preſent a rich and populous city, ſtanding in 38 deg. north lat. and 4 deg. weſt long. It compriſes three diſtinct parts, viz. Beleyd, which contains about 4000 houſes, and ſtands on the eaſt ſide of the river Fez.—Ain-Alu contains about 4000 inhabitants, and ſtands on the weſt ſide of the ſame river; and Albegd, or White Fez, which was built by Jacob, king of the Beni-Mereni, and contains 20,000 inhabitants. The two firſt form *Old Fez*; the latter *New Fez*: and at preſent they together form one city. Old Fez is nine miles in circumference, ſtands between two hills, is ſurrounded by ſtrong walls, and flanked with magnificent towers. It is without ſuburbs, contains many excellent gardens, hath narrow ſtreets, ſeven gates and two caſtles; the one old and gone to decay, the other new and in good condition; the latter is garriſoned with blacks, but neither have any cannon to defend them. The houſes are of ſtone or brick, three ſtories high, flat roofed, encompaſſed with galleries; adorned on the outſide with moſaic work, and embelliſhed within with carving, painting, and handſome furniture; but it is to be obſerved, that in general the ſeraglios are upon the turrets of the houſes, from whence the women have a fine proſpect, but they are never permitted to ſtir abroad.

The river Fez, in paſſing through the city, divides itſelf into ſix canals, over the various parts of which are 250 ſtone bridges, and 370 mills are turned by the ſeveral ſtreams. In the city 336 ovens are daily employed; the moſques are computed at 500, 50 of which are of the firſt rank, and one in particular is a moſt amazing ſtructure: it is a mile and a half in circuit, including the cloiſter and college belonging to it; the roof is 150 cubits high, and 50 in breadth; the ſtately gates are 30 in number, and the pillars which ſupport the minaret, or tower, are 30 cubits in length, and 20 in breadth; the roof is ſuſtained by 1500 pillars of white marble, and 17 arches; two curious lamps continually kept burning adorn every arch. In the cloiſter belonging to this moſque are 42 galleries, and 400 ciſterns for the people to perform their ablutions. The college is the moſt eminent, and contains the beſt library in the empire; here are ſeveral other hoſpitals and colleges, which are large, magnificent, and well endowed; 600 water conduits, and 200 ſpacious inns. The principal magiſtrate of the city is ſtiled provoſt of the merchants, beſides whom there is a governor, a cadi, and their ſubordinate officers.

Fez is uſually deemed the grand magazine, and principal mart of Barbary; the ſtreets therefore ſwarm with merchants and tradeſmen of all profeſſions, and the warehouſes, ſhops, &c. are filled with a great variety of commodities, viz.

Imports.	Exports.
Spices	Hides
Cochineal	Leather of all ſorts
Vermillion	Skin
Iron	Furs
Braſs	Wool
Steel	Dates
Arms	Almonds
Ammunition	Raiſins
Drugs	Figs
Watches	Olives
Looking-glaſſes	Honey
Quickſilver	Wax
Tartar	Silk
Opium	Cotton
Allum	Flax
Aloes	Flax-cloths
Linen } Cloths	Oſtrich feathers
Woollen	Pot-aſhes
Muſlins	Gold duſt, &c. &c.
Callicos	
Fuſtians	
Gold-wire, &c. &c.	

Mequinez, in 34 deg. north lat. and 6 deg. weſt long. is ſituated in a capacious pleaſant plain, on the river Sebu. It is three miles in circumference, ſurrounded with ſtrong walls, environed by gardens, and embelliſhed by many moſques, colleges, baths, &c. The markets are daily crowded with people, particularly Arabs, who bring honey, wax, butter, hides, and dates for ſale. The emperor's palace is almoſt a town of itſelf, and though much decayed, is ſtill exceedingly ſuperb; the parks and gardens that ſurround it, with the number of halls, rooms of ſtate, offices, pavilions,

&c.

&c. are ſurpriſing to the beholder. It ſtands upon the moſt elevated ground in the city, conſiſts of ſeveral ſquares, contains two moſques, an extenſive ſeraglio, large magazines and ſtore-houſes, an armoury, barracks for the guards, and apartments for various mechanics, who are continually retained by the emperor to do buſineſs immediately belonging to the palace. The Jews in this city have their peculiar quarter to themſelves, in which, as in moſt other towns of the empire, they are ſhut up at night. Adjoining to Mequinez, being only ſeperated by a road, is Negro-town, ſo called from the black troops in the emperor's ſervice being quartered in it.

It is to be obſerved, that the Jews here are exceedingly ill uſed, as they are plundered, abuſed, and beat, even by the very meaneſt of the Moors, and dare not reſent the ill-treament they receive. The great men horſewhip, or cudgel them whenever they come in their way, and they are not permitted to come out of their quarter with ſhoes and ſtockings on, being obliged to walk bare-footed in the ſtreets frequented by the Moors.

Sallee, ſituated in 33 deg. 48 min. north lat. and 6 deg. 25 min. weſt long. is an ancient city, being mentioned by Ptolemy, and ſtands on the river Gueron, which divides it into two parts. The northern part, encompaſſed with a ſtrong wall, and defended by battlements, towers, &c. is Salla or Salee, properly ſo called; but the ſouthern part, named Rabat, compriſes many farm houſes, orchards, gardens, and corn fields; the latter being ſufficiently extenſive to yield wheat enough for the ſuſtenance of 15 000 perſons, yet the whole is ſurrounded by walls, which were erected by the captives that Almanzor brought from Spain. On the ſouth eaſt part there is a tower, which ſerves for a land mark in the day time and a light houſe at night: it is lower than it was originally, for ſome part of the top was ſtruck off by lightning; it is 50 feet ſquare, built of ſtone ſtrongly cemented, and opens towards a magnificent moſque, 1400 paces long, and 300 wide, in the court of which is a well 30 feet deep, and 100 in width. Beneath the tower are two docks, the one for wintering, and the other for building of ſhips. The harbour is large, but ſo ſhallow that the piratical veſſels are obliged to put into the iſland of Tedal near its mouth. The town is defended by two caſtles, which communicate with each other, but the fortifications are irregular and ill deſigned; all articles of commerce here pay a tenth part to the emperor, but the chief ſupport of the place is the piratical trade.

Magazan, 30 miles ſouth of Sallee, is a ſtrong well built town, poſſeſſed by the Portugueſe, who have a numerous garriſon here; it is ſurrounded by a ſtrong wall, above ſix yards thick, and well defended by cannon. The piratical ſhips often intercept the proviſion veſſels, which puts the garriſon to great ſtraits, and obliges them to make excurſions and rob the Moors, in order to obtain a ſubſiſtance.

Alcaſſar, which was ſuppoſed to have been built by the celebrated Almanzor, was a good trading town till the Portugueſe took it in 1458; while they poſſeſſed it, which was not long, they did it great injury, and after it was recovered by the Moors it was ſuffered inſenſibly to run to decay.

Arzila is another ruinated place, about 24 miles from the ſtreights of Gibraltar.

Tangier is ſituated in 35 deg. 56 min. north lat. and 6 deg. 30 min. weſt long. on a good bay. Its ancient name was Tigris, being the capital of Mauritania Tingitana. It was once a noble city, containing many ſumptuous edifices. The Portugueſe took it in 1471, and conſiderably increaſed its ſtrength, though they deſtroyed much of its beauty; they afterwards ceded it to the Engliſh, as part of the dowry of Catherine, princeſs of Portugal, upon her marriage with Charles II. king of Great Britain, when a mole was made at an immenſe expence, which ran 300 fathoms into the ſea; but the parliament deeming it too chargeable an incumbrance upon the nation, it was abandoned in 1684, and the fortifications blown up; it ſtill continues but a mean little fiſhing town, though the Moors have attempted to re-people it. The few inhabitants are great thieves, whenever they can find an opportunity, and are exceeding cruel to thoſe that they can get into their power; as the following curious narrative will evince, which we preſent to our readers as a genuine account of the ſufferings of the crew of the Inſpector privateer during their captivity.

On the 24th of October, 1745, captain Richard Veale, in the Inſpector privateer, ſailed from the Downs on a cruiſe, and having taken two prizes, entered the ſtreights of Gibraltar on the 1ſt of January, and the next day the veſſel ſprang ſo bad a leak, that it was with the utmoſt difficulty the crew kept her above water till the 4th, when finding all farther efforts ineffectual, they ran her aſhore in the bay of Tangier.

As the emperor of Morocco was at that time under a treaty of peace with the crown of Great Britain, the crew expected a favourable reception, and immediate relief from the Moors; but in this they were greatly diſappointed!

Thoſe who eſcaped with their lives, and reached the ſhore firſt, were uſed in a very barbarous manner by the Moors, and ſtripped of all their cloaths: and ſome who preſumed to reſiſt theſe Barbarians, were immediately drowned, or otherwiſe murdered, without mercy.

A ſmall number of them got into the town of Tangier before night; but the greater part of them lay without the walls, and as the ſeaſon was then very ſharp and inclement, they were half periſhed with cold and hunger, abſtracted from the barbarous treatment they received.

Twelve of the crew continued on the wreck all night, where they ſpent their time in the moſt melancholy manner, expecting every moment to be ſwallowed up by the waves, which ſwelled like mountains, and broke over their heads almoſt every minute.

In the morning the Moors ſent out a boat to take them in, which was no ſooner done, than they began to ſtrip them of every thing that was of the leaſt value, and at the ſame time inſulted them in the moſt cruel manner, calling them Chriſtian dogs, infidels, and unbelievers.

Early the next morning, as thoſe who had lodged in the town were going to the beach to take a ſurvey of the wreck, they found the dead body of Mr. Ruſſel, their ſurgeon, extended on the ground with his face downwards, at a little diſtance from the town walls.

This unhappy gentleman had ſwam aſhore, but the gates of the town being ſhut, he could not poſſibly get admittance, and having nothing to nouriſh him during the night, had fallen a ſacrifice to cold, hunger, and fatigue.

Out of the whole crew, which amounted to 183 before the wreck, excluſive of Mr. Ruſſel, 95 periſhed in the waves, or were murdered by the Moors; and the ſurvivors, to the number of 87, with great difficulty obtained permiſſion to go to the Britiſh conſul's houſe in a body, in order to lay before him their unhappy circumſtances, and obtain ſomething towards their ſubſiſtence: but the conſul being then at Gibraltar, they applied to the deputy conſul.

In a few days Mr. Petticrew, the conſul, returned from Gibraltar in the Phœnix man of war, and went inſtantly to the alcaid, to perſuade him to permit his unhappy countrymen to go over to Gibraltar; but the alcaid ſaid that he could not comply with this requeſt without orders from the emperor.

The captain of the Phœnix having lain one night at the conſul's houſe, went on board the next morning; ſoon after which the conſul paid a ſecond viſit to the alcaid, the conſequence of which was, that he ſent our unfortunate ſufferers word, that there were no hopes of their getting out of the country, till the government of Great Britain had diſcharged an old debt due to the emperor of Morocco, for a ranſom of a certain number of captives, who had been releaſed by John Leonard Sollicoffre, eſq. and carried to England about 17 years before.

Confounded at this ſhocking and unexpected news, captain Veale and four lieutenants who had private intimation of it before the reſt, formed a project of making

ing their eſcape, and by the aſſiſtance of the captain of the Phœnix, who ſent his boat well manned to fetch them, they got ſafe on board the ſhip.

As ſoon as they were on board, the captain ſent off a boat in the night, which kept plying along the ſhore, to carry off as many of the crew as they could find; but they only found two, who had luckily hid themſelves under a rock, without the walls of the town, all the reſt having been hurried to priſon.

The barge which conveyed captain Veale on board had no ſooner put from the ſhore, than the whole town of Tangier was alarmed; and finding part of their booty irrecoverably loſt, a whole legion of the Moors ſwarmed down on the Engliſh, vowing revenge for their loſs, and drove them immediately to priſon.

The jail in which they were confined was more loathſome than can be imagined: and as the conſul had now abandoned them, they knew not whom to apply to for redreſs or aſſiſtance: a ſmall pittance which had hitherto been allowed them was ſtopped, and they had nothing but famine and death before their eyes.

For near three days ſucceſſively they received no kind of ſuſtenance; and when their miſerable condition as laid before the alcaid, he only anſwered, with a malicious ſmile, "If the unbelieving dogs are hungry, let them eat the ſtones."

At length a perſon, who was not wholly diveſted of humanity, obtained the alcaid's permiſſion for them to beg about the town in the day-time, under the conduct of a guard; but at night they were obliged to return to their diſmal dungeon.

Though this, doubtleſs, was an act of indulgence, yet the inhabitants were ſo little diſpoſed to deeds of charity, that their ſubſiſtance was very ſmall and indifferent, inſomuch that if any one got a piece of bread or meat given him, the reſt were ready to tear him to pieces, and could not help grudging him the delicious morſel.

They continued in this deplorable condition for above two months, begging all the day, and lying on the bare ſtones at night; but at length they were driven to the brink of deſpair, by being informed that they would ſoon be conducted to the emperor, whoſe preſence they dreaded to ſuch a degree, that they determined to attempt their eſcape; but in this they were unhappily diſcovered, and prevented from carrying their plot into execution.

After ſuch an act of rebellion, as it was called, they could not reaſonably expect the leaſt indulgence; nor indeed did they meet with any, for large iron chains were immediately faſtened round their necks, and twenty of them were linked together in one chain.

They were now locked up in a dungeon that was very nearly dark, and were almoſt wholly deprived of food, ſo that they began to entertain thoughts of caſting lots who ſhould die for the ſupport of the reſt till ſome relief ſhould arrive.

Happily, however, this plan was not carried into execution; for on their complaining to the jailer that they were periſhing with hunger, he repreſented their caſe to the people of the town, who ſent them a ſmall quantity of bread, and eight ſmall ſheep, two of which were inſtantly devoured raw; for at that time they had been four days and nights without any kind of food.

At this time Mr. Petticrew, the conſul, was at Gibraltar; and the alcaid ſent to the emperor, to know how he ſhould diſpoſe of the priſoners: he received orders to bring them under a proper guard to Buſcoran, which was at the diſtance of 200 Engliſh miles: but Mr. Petticrew returning juſt at this juncture, deſired the alcaid not to take them to the emperor till the arrival of William Latton, eſq. who was daily expected, an ambaſſador from the king of Great Britain to the emperor.

The alcaid refuſed to comply with this requeſt, unleſs Mr. Petticrew would go with him to the emperor, to ſatiſfy him that an ambaſſador would ſo ſoon arrive: but this Mr. Petticrew declined, having no orders ſo to do, nor any preſent to carry with him to the emperor.

On the morning of the 18th of May, theſe unhappy people were driven out of the jail, unchained, and placed on the outſide of the town-walls, where they continued till the alcaid and his retinue came to them, and then they proceeded on their journey to Buſcoran.

After a very diſagreeable and fatiguing journey, during which they were confined in a priſon at one town for ſeveral days, they arrived at the emperor's camp at Buſcoran on the 9th of June.

When they came within half a mile of the emperor's tent, they ſtaid about half an hour waiting his farther orders, during which they could obſerve, by the countenance of the alcaid and others, that there was ſomething very dreadful to be expected from the emperor.

Juſt before the meſſenger came from the emperor, the alcaid and his principal attendants formed themſelves in a line, and prayed in the devouteſt manner. They were ſo terrified that their countenances changed every moment; the alcaid and ſeveral others wept much, which induced the Engliſh captives to imagine, that the miſeries they had hitherto expected, were not near ſo great as what they ſhould now experience.

A meſſenger ſoon came from the emperor, commanding their immediate appearance before his tent; on which the Moors were drawn up in one line, and the Engliſh in another, and ſtopping at about 60 paces from the tent, the guards immediately ſurrounded them, and in about a quarter of an hour his majeſty came out, and ſent a meſſenger to bid the alcaid and his attendants advance nearer him: to this they inſtantly anſwered, "Yes, maſter;" and ran to him in ſuch haſte that it might have been thought they were going to ſeize him.

When they were near enough to hear him ſpeak, they fell on their knees, and bowed their bodies forward, with their faces to the ground, till he ſpoke to them; they then held up their heads, and informed him that they had brought him a preſent, conſiſting of powder, cloth and other things, beſides the Engliſh captives.

The emperor having accepted the preſent, aſked the alcaid where the captain of the Chriſtian captives was? To which it was anſwered, that he had made his eſcape. The emperor then aſked for the lieutenants? and being anſwered as before, told the alcaid, he thought him and his attendants a ſet of villains; and by his manner, the Engliſh captives imagined he ſuſpected the alcaid had received a ſum of money for the eſcape of captain Veale and the lieutenants.

Immediately after this the emperor ſent for four Engliſhmen, who had been in the Spaniſh ſervice, and deſerted from Cadiz to Tangier, to conduct the new captives to a caſtle at a little diſtance from the camp, till farther orders.

They were not long there before the alcaid and all his guard were drove to the ſame place, and put in irons, which was ſo far from giving pleaſure to the Engliſh, that notwithſtanding the ill treatment they had received from that officer, they gave him and his people bread out of their poor allowance of two-pence a day.

When our unfortunate countrymen had been confined two days, they were drawn up in a line before the emperor's tent, when his majeſty picked out ſix of the youngeſt of them, and ſent them back to the caſtle, to aſſiſt the Moors that had the care of his arms; and to each of the reſt was given a cutteau, or a pickax, and they were ſent to Buſcoran caſtle, at the diſtance of about a mile, to enter upon that ſtate of ſlavery which is ſo much dreaded by free-born Engliſhmen.

No ſooner were they got to the caſtle, than they were ſet to pulling down a large houſe that was within it; when being in great want of the neceſſary tools, and perfect ſtrangers to that kind of work, they were in the utmoſt danger of being buried under the rubbiſh.

The emperor now frequently came to give his orders, and would often ſtay within the caſtle five or ſix hours together, and ſometimes the whole day, during which they were not permitted a moment's reſt, nor even to ſtand upright to eaſe their backs, or get a drop of water, though the ſun ſhone ſo hot that their heads and backs were an entire bliſter.

Their ſufferings were ſo great, that in leſs than a month 20 of them renounced their faith, and turned Mahometans, in order, at that dear price, to be exempted from a ſlavery which they conſidered as inſupportable.

One morning, about ſeven o'clock, the emperor came to Buſcoran caſtle, and having ſurveyed the Engliſh ſlaves for about three hours, he went to the other caſtle, where the alcaid and his miſerable companions were confined: and having reviewed them, he withdrew to about 60 paces from the caſtle, and then turned about, and gave orders for their being brought before him; which being done, the alcaid and four of the principal people were ſet apart from the reſt.

After this, with all the compoſure and ſerenity imaginable, he called for his ſcymetar, which being delivered to him, he drew it out of the ſcabbard with a peculiar air, and ordered one of the delinquents to be taken out of his chain, and brought before him.

This unhappy victim now fell proſtrate on the ground, and with tears implored his pardon: but the emperor, deaf to all his entreaties, ſtretched out his arm, and crying, "In the name of God," ſtruck off his head at one blow.

This being done, he delivered his ſcymetar to his ſword-bearer, to whom, and others, he gave orders for their following the example he had ſet them. And then retired to a ſmall diſtance, where he ſtood to ſee his commands punctually obeyed.

At this time there were no leſs than 335 miſerable wretches that loſt their lives in this arbitrary manner, including 40 bravoes, who had been kept in chains ſeveral days before the Engliſh arrived at the camp.

In order to ſtrike the greater terror into the minds of his ſurviving ſubjects, the emperor ordered the heads which had been cut off to be collected in hampers, and ſent to the alcaid or governor of Mequinez, to be nailed on the walls of that city, and expoſed to public view; while the bodies were dragged about a mile from the place of execution, and there left to moulder into duſt, or be devoured by birds or beaſts of prey.

Sometimes, however, theſe unhappy victims meet, after death, with an odd kind of favour from the emperor, who gives an order for the interment of their mangled carcaſes, which is ſignified by a meſſenger in the following words:

"O thou impudent, preſumptuous and diſloyal wretch! notwithſtanding thou didſt in thy life-time commit ſo many and ſuch enormous crimes againſt God and thy king, I do now in his name, and by his expreſs order, to ſhew his love and affection for thee, though altogether unworthy of the leaſt of his royal favours, freely forgive thee all thy paſt tranſgreſſions; and in conſequence thereof, as the ſame are from this time to be buried in oblivion, I am come to give thy remains a decent interment."

Without this permiſſion, no perſon muſt preſume to bury the body of any one thus executed, as the life of the offender would immediately pay the forfeit of ſo raſh an action.

The reader will recollect, that the alcaid and four other perſons were ſet apart from the reſt, and reſerved to be ſpectators of the abovementioned bloody ſcene, which being ended, the emperor addreſſed them in the following manner: "Behold your ſlaughtered friends there! Having given you this proof of my reſentment of your rebellious proceeding, I ſhall carry my juſt vengeance to no greater length at preſent: I give you my royal word not to behead you, as I have your companions; but I expect, as a teſtimony of your ſorrow for having mutinied againſt me without cauſe, that you ſend immediately to Tangier, and take care that I may receive the remainder of my dues; and on your compliance with this my juſt demand, I ſhall freely acquit you, in hopes that this my lenity towards you may produce a reformation in you, and teach you to become more loyal ſubjects for the future."

By this act of clemency the emperor hoped to have obtained a conſiderable ſum from the alcaid and his unfortunate companions; but being diſappointed in his expectation, he determined that they ſhould be ſacrificed to his vengeance.

Wherefore ſummoning them before him a ſecond time, he gave immediate orders for their execution; but previouſly told them, that "as he deteſted the guilt of a lie, they ſhould not end their days by the ſtroke of the ſword; yet as they had forfeited their lives a ſecond time by their diſobedience of his royal injunctions, he had determined that they ſhould be all bow-ſtrung."

Hereupon he called out two of his guards, and gave them orders to faſten a cord about the neck of each priſoner, and ſtrangle them one after the other; but to take time in the execution of their office; which they accordingly performed with the utmoſt deliberation, in order to aggravate the pains of theſe unhappy wretches, whom they ſpent near two hours in executing, the emperor himſelf being preſent all the while, triumphing over them, as traitors to him and their country.

This barbarous ſcene being ended, his majeſty ordered the bodies to be dragged by the heels to a diſtance from the place of execution, and there to lie above ground for two days; but on the third day he gave orders for their interment.

Soon after this the Engliſh priſoners received the following letter from Mr. Petticrew, the vice-conſul:

Larache, Friday 24th of June, 1746.

Mr. Kilbs and Countrymen,

"I Send this courier to adviſe you of my arrival here, where I ſhall reſt on account of my lameneſs till Sunday, and then proceed for Mequinez; and on Wedneſday or Thurſday next ſhall ſee you.

"By letters lately received from the ambaſſador, he was to leave England the 28th of May, ſo is hourly expected at Gibraltar; which I wiſh may be ſpeedily, for your ſakes, and God ſend you an immediate delivery.

I am, Sirs,
Your very humble ſervant,
W. PETTICREW."

On the 29th of June they received advice of Mr. Petticrew's arrival at Mequinez, whereupon they ſent him ſeveral letters, deſcribing their unhappy ſituation, and intreating him, in the moſt preſſing terms, to uſe his utmoſt intereſt on their behalf, not doubting but that when he ſhould be admitted to the emperor's preſence, it would be in his power to procure ſome mitigation of their hardſhips.

On the ſame day that they diſpatched theſe letters, the emperor having ordered them all into his preſence, ſelected 16 of the youngeſt of them, whom he aſked if they would turn Moors? which they refuſing, he ſent them under a proper guard to Fez, to aſſiſt ſuch of the Moors there as were gun-ſmiths by profeſſion; and the reſt of the Engliſh captives were ſent back to the caſtle, with orders that they ſhould be kept cloſe to their uſual labours.

Thoſe who were ſent to Fez had an opportunity of paying their reſpects to Mr. Petticrew, at Mequinez, and lodged for one night in the houſe where that gentleman had taken up his quarters.

On the 30th of June, Mr. Petticrew was admitted to the emperor's preſence, and having delivered him a preſent from his Britannic majeſty, informed him that Mr. Latton, an ambaſſador from England, was daily expected at Gibraltar, where he propoſed to wait for his majeſty's directions reſpecting his landing at Tetuan, in order to ſettle a treaty of peace between the two crowns.

To this the emperor replied, that he had long lived in expectation of the arrival of an ambaſſador from the court of Great Britain, but had not yet had the pleaſure of ſeeing any perſon inveſted with that character; wherefore he deſired that Mr. Petticrew would inſtantly return, and take care that the ambaſſador came to him without delay.

Hereupon Mr. Petticrew took his leave, and repaired immediately to Mequinez: and though he was not above a mile from the caſtle where his unfortunate countrymen were at work, yet he did not favour them with one friendly viſit.

As they were deprived of any opportunity of ſpeaking to Mr. Petticrew, to lay before him their deplorable condition, they on the firſt of July ſent him a letter, in which they incloſed a letter of attorney, to enable him to receive their ſhares of the prize money of a French veſſel, which they had taken and carried into Gibraltar.

To this letter they received the following anſwer; but the power of attorney never was of the leaſt ſervice to them.

"GENTLEMEN,

"I THIS morning received your letter, with the power of attorney, and ſhall do all in my power to recover your parts of the prize, which ſhall be † Farthingly reſerved for you. I ſhall alſo endeavour to collect ſome charity at Gibraltar.

"I aſſure you I ſhall do and act in every thing in my power to get you out of the country as if the caſe was my own: ſo hope no more of you will be ſo mad as to renounce your faith. The people the emperor has ordered for Fez, lay with me laſt night. It makes my very heart bleed to ſee their naked, miſerable condition: but one comfort is, it cannot be long, as I expect the ambaſſador will be at Gibraltar before I get down. I wiſh you all health and happineſs, and am, Sirs, your affectionate friend,

W. PETTICREW."

The day after writing this letter, the ſixteen perſons abovementioned ſet forward for Mequinez, on their journey towards Fez; but as they had near 40 miles to march in one day, Mr. Petticrew kindly ordered each of them a pair of ſhoes, and gave them two loaves to refreſh themſelves with on their journey.

In the mean time the reſt of the unfortunate Engliſhmen were kept to hard labour, without any thing to cheer them in all their oppreſſions, but the pleaſing hope that advice of the ambaſſador's arrival would ſoon reach them, for which they put up their fervent and daily prayers to heaven.

Though the hardſhips they underwent were almoſt inſupportable to thoſe few who were in health, yet the afflictions of the greater part of them were aggravated by their being troubled with the bloody flux, which gradually growing upon them, impaired their ſtrength ſo much that they could ſcarcely crawl upon the ground.

Sickneſs, however, is no plea for a captive to be relieved from his labour even a ſingle hour in a day; for the overſeers, if they had an inclination, durſt not preſume to favour them in the leaſt, without an expreſs order from the emperor, who, though he cannot be inſenſible of their tortures, ſeldom ſhews them the leaſt favour: and no one dare preſume to aſk any at his hands.

At length Mr. Kilbs, having laboured till his ſpirits were quite exhauſted, dropped down on the ground in the emperor's preſence, and lay a conſiderable time as one abſolutely dead, no one daring to afford him the leaſt aſſiſtance.

When he had lain ſome time, without the leaſt ſign of life, the emperor demanded the reaſon of that captive lying in ſo indolent a poſture, and why he was not compelled to work? When being informed of the cauſe, he ordered him to be brought forward, that he himſelf might form a judgment of the matter.

Three Moors inſtantly took him up, and carried him to the emperor, who, perceiving that there was no impoſition in the caſe, gave orders for his being conducted to the outer part of the caſtle, where he lay in the agonies of death for four days ſucceſſively, and then expired.

When the emperor heard he was dead, he indulged his companions ſo far as to permit ſome of them to attend him to his grave; and he was buried with as much decency as their ſituation would admit of.

Some little time after this, theſe unfortunate captives were removed from Buſcoran caſtle, to another caſtle near the place where the emperor was then encamped. As ſoon as they arrived, ſome of them were employed in aſſiſting the maſons, and others in levelling ſuch rock ſtones as obſtructed the emperor's paſſage from the camp to the caſtle. As his majeſty ſat ſeveral hours every day to be a witneſs of the progreſs of the works, it is impoſſible for the reader to form an idea of the toils and fatigues they were obliged to undergo; nor is it in the power of words to expreſs their hardſhips; for after the rocks were levelled to his ſatisfaction, all the pieces that were hewn aſunder, were ordered to be conveyed to one corner of the caſtle: a work of incredible labour and difficulty!

The few cloaths which they had being worn to rags, they worked quite naked from the head to the waiſt; and the weather being exceſſive hot, their ſkins were at firſt bliſtered, and at length ſo perfectly tanned, that it would have been impoſſible for their moſt intimate acquaintance to have known them, for they looked like a parcel of negro ſlaves.

From this ſecond caſtle the captives were removed to another at Mequinez, from which the emperor having been abſent ſome time, they were, on his return, drawn up in order, to pay their homage to him as he paſſed by them.

On his near approach, he ſtopped and took a ſurvey of them, and aſked their overſeer what place was ſet apart for their lodging; and the overſeer, pointing to a wall at ſome diſtance, told him that was the place: the emperor, however, caſting his eyes over the garden, and obſerving a large arch belonging to one of the walls of the palace, gave orders that they ſhould be quartered there.

They thought themſelves greatly obliged to him for indulging them with ſo convenient an apartment, where they could lay under cover, and were not expoſed, as they had been before, to the cold dews of the night.

They now began to congratulate each other on the ſudden amendment of their wayward fortune, and thought themſelves happier than they had ever been ſince they came into the country.

Their pleaſure, however, ſoon began to be interrupted; for the Moors, grudging them ſo comfortable an apartment, inſulted them, by throwing ſtones and clods of earth into their lodging in the night, when they could not ſee from whom the injury was received. This was a dreadful grievance, as they lay in manifeſt danger of having their brains beat out; but as they knew not whom to apply to for redreſs, they were obliged to take ſuch meaſures as they could to ſcreen themſelves from the malice of their implacable enemies. Happily for theſe poor captives, ſeveral hedges of cane happened to grow within the walls of the palace: of theſe they gathered a large quantity, and made ſuch a fence to the front of their lodging, that at length they were at eaſe, being totally ſecured from any injury that the Moors could do them.

Thus ſituated, and having no taſk impoſed upon them for a conſiderable time, ſome of them, who were in health, embraced that opportunity of mending what few rags they had to cover their nakedneſs: and thoſe that were ſick had ſufficient reſt to recover their ſtrength, which had been impaired through exceſſive labour.

Their allowance was alſo better than it had been at Buſcoran, being two-pence per day to each man, and they were permitted to go into the town whenever they pleaſed in the day time, to lay out their little ſtipend to the beſt advantage: and as they began to be acquainted with the mercenary diſpoſition of the Moors, and to have a tolerable ſmattering of the language, they were not ſo eaſily impoſed upon as they hitherto had been.

As the emperor had permitted them to enjoy a life of eaſe for ſome time paſt, they began to flatter themſelves that he had received private intelligence of the Engliſh ambaſſador's arrival at Gibraltar: and they began to hope that their toils were at an end, and that their deliverance was at hand.

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† This is an odd phraſe; but the meaning of it muſt be, that not a farthing of the money which he could procure for them ſhould be diminiſhed.

In the midſt of this pleaſing reflection, they were ſent for in haſte to appear before the emperor, who immediately ordered them to remove a large pile of wood that ſtood in his way, to a place at the diſtance of about a quarter of a mile: for this piece of work two days were allotted; but notwithſtanding their utmoſt endeavours, they found it impoſſible to clear it in that time without farther help.

When the emperor found that a conſiderable part of the wood ſtill remained on the ſpot where it firſt ſtood, he was highly diſguſted, and ordered near an hundred of his foot-guards to aſſiſt the Engliſh ſlaves. Among theſe were two poor, old, worn-out wretches, who were ſcarcely able to crawl along, and who, after two or three turns, determined to deſiſt from their labour, and truſt to the emperor's clemency to make allowance for their infirmities.

They accordingly declined their work, which the emperor obſerving with apparent ſigns of anger, they approached him, trembling and ſhuddering, and told him they were too old and infirm to go through ſo laborious a taſk, and they therefore hoped, that as they had faithfully ſerved both his father and himſelf for many years, he would conſider their infirmities, and provide for them in ſuch manner as he thought proper for the ſhort remainder of their days.

To this the emperor made anſwer, that he plainly perceived they were paſt their labour, and therefore he thought it his duty to provide for them for the future; whereupon he inſtantly gave orders to two of his guards to ſhoot them through the head.

This cruel injunction being immediately obeyed, "Now, ſaid he, I have taken ſufficient care, in return for your paſt ſervices, that you ſhould not linger out your days in miſery; your ſorrows in this life are at an end:" And then, as a farther teſtimony of his kindneſs, he gave orders to one of his officers to ſee that they were buried with decency.

In a ſhort time after this, the Engliſh ſlaves having compleated the job they were ſet about, were remanded to their uſual place of abode, where they had time to refreſh themſelves again; and from this time till they left Mequinez, which was about ſix weeks, their labour was ſo inconſiderable that they had no reaſon to complain.

They had not lived long in this manner, before the emperor's aid de camp came to them, and acquainted them that his Britannick majeſty's ambaſſador was arrived at Gibraltar; notice of which had been given to the emperor by a letter from the alcaid of Tetuan.

The ſame night that they received this agreeable intelligence, one of the emperor's brothers rouſed them from their repoſe, and in a very obliging manner deſired to know if they had received any tidings of the arrival of an ambaſſador from England; to which they anſwered in the negative, but told him that they lived in daily expectation of news from Gibraltar.

He ſeemed ſurprized at this anſwer, but told them an ambaſſador was actually arrived at Gibraltar, with an intention of paying down a ranſom for them; and aſſured them farther, that he had lately had an interview with his brother the emperor, who ſpoke of them in the moſt favourable terms, and intimated, that he ſhould releaſe them with pleaſure, if he approved of what the ambaſſador had to offer in their behalf.

The reader will believe, that on the receipt of ſuch good news, they had not the leaſt inclination for ſleep; their eyes were too full of tears of joy to admit of their taking any repoſe, and they mutually congratulated each other till day-light, on the pleaſing proſpect they had now before them.

In the morning the report grew more univerſal, and almoſt every one they ſaw gave them hopes of a ſpeedy releaſe; and before noon the emperor's brother came to them again, and aſſured them that the emperor intended to ſend a letter to the alcaid of Tetuan, with orders for him to invite the ambaſſador to Barbary; and that afterwards he would ſend his black army to wait on him to the alcaid's houſe, and eſcort him to court.

Though this was doubtleſs very agreeable news, yet they had a kind of dread upon their ſpirits, leſt the report ſhould be without foundation; and of this they were the more apprehenſive, as they had received no notice of their intended redemption, either from the ambaſſador, or from Mr. Petticrew the vice-conſul.

However, as they were not kept to ſuch hard labour as uſual, they could with the greater patience wait for the confirmation of the news that they ſo ſincerely and conſtantly prayed for.

On the evening of the 24th of October, their overſeer informed them that they muſt prepare to march to Fez the next morning; for the emperor had iſſued out orders for the alcaids, with their attendants, to be ready early in the morning, without the walls of the palace.

Early in the morning, therefore, our unfortunate countrymen were removed from their arch, the moſt commodious habitation they ever had in that country, and having marched about a mile, were ordered to halt till the emperor ſhould overtake them.

About eight o'clock his majeſty ſet forwards; a train of the ladies of his ſeraglio, the eunuchs, their attendants, and his baggage, moving in the van. As theſe ladies paſſed by, the Engliſh captives, as well as the Moors, wheeled about with their faces another way, for it is not allowable for any perſon whatever to look at a lady belonging to the emperor's retinue. When the ladies and eunuchs had proceeded about half a mile, the baggage began to move; after which followed the Chriſtian captives on foot, and then a part of the emperor's army, conſiſting of about two thouſand men, all mounted on mules. Next to theſe came the emperor himſelf, and then the remainder of the army, together with about two thouſand of the inhabitants of Mequinez, who attended to ſhew their loyalty and reſpect to the emperor.

About eleven o'clock it began to rain very hard, upon which the emperor gave orders for the ladies and eunuchs to mend their pace, that the whole body might move faſter. This order was highly incommodious to the poor captives, who were obliged to walk all the way; eſpecially as the rain continued the whole day without ceaſing.

As this march was little leſs than thirty-five miles, and as the weather and roads were extremely bad, the very mules themſelves were perfectly jaded, and their riders could with difficulty make them go forward: how deplorable then muſt be the caſe of the poor captives, five of whom in particular were very ſick and weak!

About ſun-ſet they came within 11 miles of Fez, at which time the emperor paſſed them, in order, if poſſible, to reach the town before it was quite dark. As he paſſed by them, he called them good men, and gave orders for a detachment of his army to take care of them, and conduct them ſafe to the town, as ſoon as they were conveniently able to reach it.

No ſooner, however, was the emperor out of ſight, but the party who were ordered to conduct them, deſerted from them, being anxious to get to the town as ſoon as they could.

Though it was now dark, and they were extremely fatigued, they kept moving forward with great labour and pain, and at length came ſo near the end of their journey, that they could ſee ſeveral lights at a diſtance, which were fires kindled by thoſe who had already arrived, in order to dry and refreſh themſelves after the fatigues of ſo diſagreeable a march.

The nearer they approached the town, the road became more ſtoney, which proved no ſmall mortification to them; for it was ſo dark they could not ſee the ſtones, ſo that they often kicked them with their toes, which being bliſtered before, cauſed a pain that was almoſt intolerable.

After all their endeavours, ſeveral of them were unable to reach the town till the next day, ſo that they were obliged to lie down on the cold wet ground, where they had a moſt miſerable and filthy lodging; and even thoſe who reached the town that night were as wet as if they had been dragged through a river; and having no change of raiment, were obliged to repoſe themſelves, in that condition, on the bare ground.

The next day thoſe who had been left behind dropped into the town, one by one, moſt miſerably fatigued, and ſome of them ſo far ſpent, that they were unable to ſpeak, or to communicate their diſtreſs otherwiſe than by their tears.

Some of them were ſo lame after this fatiguing march, that they could not walk without crutches for near a fortnight, and two of them actually ſunk under the weight of their affliction; for though they did not expire immediately, yet they grew daily worſe and worſe, and in about three weeks ended their lives and their miſeries together.

At the city of Old Fez, it is cuſtomary to allow the Chriſtian captives only a penny a day, which the reader will imagine was no ſmall aggravation of their diſtreſs; and, to render their caſe ſtill more deplorable, proviſions were there much dearer than in any other part of the country where they had been.

As the town had never before been viſited by ſuch a multitude of people, the price of bread in particular was ſo greatly advanced, that the ſame quantity which uſed to be ſold for the value of an Engliſh halfpenny, was now valued at above five farthings; ſo that our unfortunate countrymen could not at any rate purchaſe enough to ſupport life.

In this extremity they purchaſed a parcel of horſebeans, and laid them in water to ſoak; and during that interval, they ſauntered about the town, and picked up what ſticks and other materials they could find proper to make a fire with, and boiled their beans as ſoon as they were ſufficiently ſoaked. This expedient furniſhed them with one hearty meal a day, and, conſidering their pitiful allowance, they thought themſelves happy with that.

On the 12th of September 1746, they received the agreeable news that the ambaſſador was arrived at Gibraltar, and would certainly exert himſelf to procure their releaſe as ſoon as poſſible. This was moſt agreeable news: but they had the hard fortune to remain in ſlavery four years after his excellency's arrival at Gibraltar.

The emperor now began to put them to hard labour, in clearing rubbiſh out of an apartment that led to the rooms where he reſided: they were kept very cloſe to this work, beginning in the morning as ſoon as it was light, and continuing at it till it was quite dark, when they returned to their priſon, where they had no other ſatisfaction than to repoſe their bodies on the bare ground, having nothing to eat, as they eagerly devoured their only meal before they began the labour of the day.

On the 22d of November they received a letter from the ambaſſador, who, with all the concern imaginable, lamented their melancholy ſituation, and informed them that, by the paternal care of their ſovereign, he hoped they would in a ſhort time be removed from their captivity.

Early the next morning, each man being furniſhed with a pick-ax, they were conducted to a caſtle called Doer Dabibah, which the emperor was going to rebuild; but at that time they little imagined that this fatiguing job would have fallen to their lot.

They were firſt ordered to pull down a wall at about 200 yards diſtance from the caſtle; on which they laboured from break of day till the cloſe of the evening, without intermiſſion, for near a quarter of a year.

When they had pulled down this wall, and dug up the foundation, they were ſet to work upon another, which was 18 feet thick, and coſt them a deal of pains: their manner of pulling it down was by making trenches with their pickaxes, and raiſing pieces of a ton weight at a time, with wooden levers provided for that purpoſe.

Having entirely pulled down the laſt wall they were to ſet to work upon, the emperor ordered that they ſhould dig a trench for the foundation of a new caſtle, 12 yards within the walls of the old one. In about a fortnight the trench was prepared, and they began to build the walls, which were made in the following manner: a caſe being made, they put into it their materials ready prepared, which conſiſted of a fine kind of loomy earth, well tempered with lime and water, and the remains of the old wall, beat ſmall and mixed with it: a quantity of this, to the depth of about 18 inches, being put into the caſe, was beat till it became as fine as paſte; then another layer was put in, and beat in the ſame manner, and ſo on till the caſe was filled, which being done, it was taken away, and there appeared a fine ſmooth wall of one entire piece, which being hardened by the heat of the ſun, became ſtronger than ſtone.

After receiving great and repeated inſults from thoſe who were ſet over them, our unfortunate countrymen compleated the caſtle on the 20th of July 1748. The outer walls of this caſtle were about 1040 yards in circumference, four feet thick, 24 feet high in moſt parts, but in ſome upwards of 30, and incloſed about five acres of ground.

No ſooner was this large piece of work compleated, than they were again ſet to work, to fill up a very large pit, which had been dug for materials to mix among others, with which they built the caſtle.

On the 31ſt of October 1748, our captives received a letter from Mr. Petticrew, in which he acquainted them that the emperor had granted his licence for their coming to Tetuan, where he hoped for the pleaſure of ſeeing them very ſhortly; and that he had given orders that they ſhould be ſupplied with a jillabee * and bambouches †, and ſome mules to eaſe them on the road.

They received this moſt agreeable news with tranſports of joy not to be expreſſed; and in about ſeven days time a guard arrived from the governor of Tetuan, to conduct them to that place, which was about 160 miles diſtant, and which they reached in ſix days.

Before they ſet out, the emperor, who was then at Mequinez, ſent an order that four of the youngeſt of the Engliſh captives ‡ ſhould be ſtopped, and ſent to him, to remain in his poſſeſſion till the ambaſſador ſhould pay his demands; and it was his intention to preſent thoſe to the ambaſſador, in return for the preſent brought from his Britannick majeſty.

On the morning of their departure, the Chriſtians of different nations accompanied them almoſt to the gates of the town, ſhook hands with them at parting, and, with ſtreaming eyes, wiſhed them a good journey to Tetuan, and ſafe out of the hands of the barbarians.

They made their journey in the moſt chearful and agreeable manner; and, to add to their ſatisfaction, they had the fineſt weather imaginable; but nothing material happened till they got within 16 miles of Tetuan, when they were met by another guard, who brought with them horſes and mules for them to ride on, that they might not make it late the next day before they got into town.

They proceeded on their journey early in the morning, and at twelve o' clock had the pleaſure of ſeeing Tetuan at the diſtance of about two miles. As they came nearer, they were met by the inhabitants, eſpecially a great number of women, ſome mounted upon mules, and others on foot, and the women riding aſtride, as the emperor's ladies do when they travel from one place to another.

Juſt as they were entering the firſt gate, they were met by Mr. Petticrew, and two or three Engliſh merchants who reſided there, to whom they had paid their reſpects as they paſſed; and when they were within the gate, they were met by the alcaid and other principal people, with a guard of 200 ſoldiers; and as they paſſed by him they cried, "Long life to thee our maſter!"

Multitudes of the inhabitants crouded to ſee them paſs along, ſome of whom inſulted them, by calling them unbelievers, dogs without ſouls, and other opprobrious names. But the guards did not ſcruple to knock down theſe abuſive wretches, having orders to do ſo on ſuch occaſions.

They were now put into a priſon provided for their reception, where Mr. Petticrew came, and gave them

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* A jillabee is a garment made of coarſe blanket ſtuff, in the form of a friar's capuchin.

† Shoes.

‡ Theſe four did not arrive in London till June 1751.

ſome mutton which he had got ſtewed for them, as alſo ſome bread, and to each man a cup full of wine.

About four o'clock Mr. Petticrew came again to the priſon, wiſhed them joy on their ſafe arrival at Tetuan, told them he hoped it would not be long before he ſhould ſee the ambaſſador, and that he did not doubt but their redemption would be compleated in a very ſhort time after his arrival.

Having returned him their beſt thanks, they deſired he would be ſo kind as to order them a daily allowance for their ſubſiſtence; which he immediately complied with, allowing them ſix-pence a day each, which is about what is cuſtomary to be allowed to priſoners of war.

As Providence had once more indulged them with a kind of plenty, they loſt no time in procuring food and neceſſary refreſhments; for though their journey had been highly agreeable, they had been by no means over-fed.

Guards were now placed at the door of their habitation, whoſe buſineſs it was to go either to buy proviſion, or on any other errand which the captives wanted; and if at any time they had a mind to walk about the town, theſe guards were obliged to attend them.

Soon after their arrival at Tetuan, the alcaid ſent to the ambaſſador, to acquaint him, that as he had got the captives in his poſſeſſion, he ſhould be glad he would come and bring their redemption to a concluſion, which would oblige the emperor much more than any unneceſſary delay.

About the middle of December the ambaſſador ſent a preſent to each of the captives, conſiſting of a ſoldier's coat and breeches, a ſhirt, a cap, a pair of ſtockings, ſhoes and buckles, which was of the utmoſt ſervice to them, as they had been almoſt naked for a conſiderable time. On the Sunday following they appeared in their new cloaths, and began to think themſelves the beſt dreſſed perſons in the town.

On the evening of the ſecond of January they eſpied a ſail ſtanding in to the bay; and early next morning they could diſcern, from the top of Mr. Petticrew's houſe, an union flag at the maſt head, which being a ſignal that the ambaſſador was on board, Mr. Petticrew immediately informed the alcaid thereof, and then went on board, and remained with the ambaſſador till he came on ſhore, which was on the following day.

As ſoon as the captives heard that the ambaſſador was debarked, they gave three huzzas, and upon a long pole hoiſted an union flag on the top of their priſon, having previouſly prepared it againſt the time that his excellency ſhould land.

About ſeven o'clock in the morning the alcaid ſent down the beſt horſe he had for the ambaſſador to ride on to the town; at eight all the Chriſtian merchants in the town went down to accompany his excellency; at nine the alcaid followed them, with the ſoldiers belonging to the town, firing with powder all the way they went; and about eleven they all ſet out in grand proceſſion from the place where the ambaſſador landed.

By this time the walls were covered with people to ſee his excellency's entry: and when he entered the gates of the town, the cannon of the caſtle were fired, and every one who had a muſket made uſe of it on the occaſion, ſo that the firing in different parts of the town continued till it was almoſt night.

On the fifth of the month the captives wrote a letter to his excellency, congratulating him on his arrival; and repreſenting that the priſon in which they were confined was too ſmall, and ſo old, and ſo much out of repair, that they daily expected it would fall on their heads: upon which another place was taken in that part of the town where the Jews live, and they were divided; half of them being moved to the new priſon, and half remained in the old one.

Some time now paſſed away without any ſteps being taken towards their redemption; during which the alcaid ſeveral times deſired the ambaſſador to bring the matter to a concluſion.

At length they had ſeveral conferences, but could not agree, which occaſioned great uneaſineſs among the captives; for they were informed by the Moors, that in caſe the ambaſſador ſhould not very ſoon give the alcaid the ſatisfaction he expected, they would be all put into the mortimore or dungeon, of which mention will be made in its proper place.

Though the apprehenſion of being locked up in this ſhocking place ſtruck them with a panic, yet they flattered themſelves the ambaſſador would find ſome means of procuring their redemption, and not permit the Moors to exerciſe their tyranny much longer.

Filled with theſe hopes, they bore the bad news as patiently as poſſible, and lived in expectation of a happy turn of fortune; but no negotiation going forward for ſome time, they at length ſent a memorial to the ambaſſador, ſigned by 52 of them; after reading which his excellency ſaid, that "Nothing had been wanting to forward their redemption that lay in his power, and that every expedient that was agreeable to his inſtructions, ſhould be put into execution for that purpoſe."

On the fifth of February 1748-9, the alcaid, being impatient to have the affair brought to an iſſue, ſent for ſix of the captives, and, by means of an interpreter, addreſſed them in the following manner:

"It is a long time ſince you were caſt away in the bay of Tangier, and I am ſenſible you have had a great deal of fatigue, which I am very ſorry for. You know how dangerous it is for me to diſoblige the emperor; and I doubt not but you have ſeen many of his ſubjects loſe their lives for a trifling diſobedience."

To this the Engliſh anſwering in the affirmative, he continued thus: "Why then ſhould I diſoblige him in this negotiation with your ambaſſador? In ſuch a caſe, I ſhould expect that the firſt time I ſhould ſee him would be the laſt; therefore, for the ſake of ſelf-preſervation, if for no other cauſe, I ſhall loſe no time in this affair.

"Yeſterday, continued he, your ambaſſador and I had a long conference, when I repreſented to him the great trouble I had been at to procure the favour of your coming down to Tetuan; and now you are here, he does not ſeem to be under any concern whether you return to your own country or not. Before I ſent for you down, his agreement was to depoſit the money for your redemption, which he now refuſes to do till ſuch time as you are embarked; therefore I would have you go the ambaſſador, and inform him that this day is the laſt that you will be allowed the liberty of walking about the town."

They aſked the alcaid if the whole money due for the redemption of the captives by the late John Leonard Sollicoffre eſq. was inſiſted on, whereof the Baſhaw Hamet had received almoſt two thirds: to which he anſwered, "I demanded no more than the ambaſſador's agreement, which was to pay for your redemption; and as to what is remaining due on account of the laſt ſlaves redeemed, he muſt diſpute that with the emperor: I would therefore have you go to your ambaſſador and try what you can do in behalf of yourſelves and your companions."

Hereupon they went to the ambaſſador, and informed him what the alcaid had ſaid to them; to which his excellency replied, that he would not pay him till they were embarked, "For," ſaid he, "I fear when he has got the money he will not ſend you away."

To this they replied, that "If his excellency contended with him ever ſo long, it would be to no manner of purpoſe; for as the tyrants had got both him and them in their power, they were a ſufficient pledge for the money." Hereupon his excellency ordered them to go to the alcaid with his compliments, and inform him that he would ſend for the money that day, and at the ſame time to beg he would indulge them in their uſual liberty.

They now returned to the alcaid, and having delivered this meſſage, and informed him that the ambaſſador was in doubt whether he would let them embark after he had got the money in his poſſeſſion; the alcaid anſwered, "Let the ambaſſador ſend for the money; and when I am ſatisfied that it is on board the veſſel, you and your brethren ſhall embark; and when you are on board I ſhall expect the money, and not before: you may therefore return to your ambaſſador, and inform him what I have ſaid to you, and aſſure him if I can oblige him in any other reſpect, I will; and that you ſhall have the ſame liberty to walk about the town with a guard, as you have had hitherto."

The emiſſaries now returned to their companions, with hearts filled with joy, to think that they had eſcaped being put into the dungeon: and there being a veſſel in the bay ready to ſail for Gibraltar, that circumſtance gave them ſtill greater ſpirits, as the ambaſſador had declared he would ſend for the money by the firſt veſſel that ſhould go from Tetuan to Gibraltar.

When the veſſel had been ſailed two days, they began eagerly to wiſh for its return, as the leaſt delay might again plunge them into almoſt as bad circumſtances as they had ever been in yet: but as during theſe two days the wind continued eaſterly, the alcaid had no reaſon to be uneaſy, as he well knew that with that wind no ſhip could come from Gibraltar to Tetuan.

At length the wind coming about to the weſt, a ſhip arrived from Gibraltar, and the commander came to the town; but all they could learn from him was, that they need not doubt but they would in a very ſhort time be at Gibraltar: but whether the money was brought for their redemption or not, they could not learn. This account therefore was by no means ſatisfactory; and this night all thoſe that were abroad were driven to their priſons.

Their guards now began to treat them in a very different manner from what they had done before; and as they knew that this could not be done but by order of the alcaid, they were well convinced that the money for their redemption was not arrived.

The alcaid, however, being willing they ſhould know why they were more cloſely confined than heretofore, ſent for the ſix people who were with him before, and, by his interpreter, addreſſed them as follows.

"You all well know that your ambaſſador promiſed that the money for your redemption ſhould be paid ſome time ago: but it could not be expected that ſhips ſhould arrive from Gibraltar, as the wind was contrary; but now the wind is ſhifted, and there is a veſſel come, but the money is not: I am ſurprized that your ambaſſador ſhould trifle with me in this manner; therefore do you go to him and inform him, that I ſhall wait till to-morrow for his poſitive anſwer, whether he intends to pay the money, that you may go to your own country, or otherwiſe you muſt be ſent back to the emperor in irons; for I cannot delay any longer without his majeſty's expreſs order."

They now begged of the alcaid that he would have a little more patience; and ſaid they did not doubt but that the ambaſſador would ſoon have the money ready for him, and bring every thing to ſuch a concluſion as would give him perfect ſatisfaction.

"Well then," ſaid the alcaid, "go to your ambaſſador, and inform him that I will wait till another veſſel arrives, to ſee if he will then order the money to be brought; for I would not have it ſaid, that I am in the leaſt a foe to him, or to any of you; and to-morrow you ſhall have your liberty again, as uſual."

They now returned their beſt thanks, and going to the ambaſſador, told him what the alcaid had ſaid; on which his excellency bid them not be diſcouraged on account of the money not being arrived, "For," ſaid he "I now give you my promiſe, that it ſhall not be long before you are ſet at liberty."

Soon after this another veſſel arrived, and then a ſecond and a third, but brought no money: which made our poor captives extremely apprehenſive that they ſhould in a ſhort time be put into the dungeon: but theſe veſſels ſailed again to Gibraltar, without the alcaid's taking any farther notice of the affair than he had already done.

On the evening of the 14th of March, 1748-9, arrived the Brave Sherbeck, captain Haſwell, from whom they were in the higheſt expectation of hearing ſome ſatisfactory news; but as the captain did not come on ſhore till the next morning, they were obliged to wait with as much patience as poſſible.

The captain came to Tetuan about ten o'clock in the morning; and about two in the afternoon the alcaid ſent for them all in the utmoſt haſte, which made them apprehend ſome fatal conſequence.

When they were arrived, he ordered them to ſtand in a line: and having picked out 25 of them, he acquainted them that thoſe were to embark on the next day, and the reſt were to remain ſome little time longer, for there was not money enough come to pay for the redemption of any more.

He then ſent thoſe that were to embark the next day to a houſe by themſelves, and the others to a priſon: and on the 16th of March about eleven o'clock the ambaſſador ſent for thoſe who were to embark, and gave every man a certificate, wiſhing them all ſafe to England: and about twelve o'clock, they were, by order of the alcaid, ſent without the city walls, where they were met by Mr. Petticrew, captain Haſwell, and the alcaid; and 12 mules were provided to help them on the road, there having been a great deal of rain, which made the ways very bad.

They were not far out of the town before it began to rain very hard; on which the alcaid told Mr. Petticrew, that as the weather was likely to prove ſo bad, it would be proper for them to ſtay till the next day; but his true reaſon for deſiring this delay was, that he had agreed for the departure of theſe people without the knowledge of the emperor; and the dread of his diſpleaſure was evident enough in his countenance.

Captain Haſwell now told the alcaid, that the ſhowers only came off the mountains in ſqualls, and would not laſt long; and if they did, it was not to be imagined that thoſe who had been ſo long in captivity would delay a moment on account of the weather.

Still, however, it was evident that the alcaid was uneaſy; upon which Mr. Petticrew deſired to know if it was his intention that they ſhould embark or not, "For," ſaid he, "if you are apprehenſive that the weather will be prejudicial to their health, ſend them back at once to their priſon; for it is as bad for them to ſtand there in the rain, as to proceed in order to embark; but I imagine you do not care to part with them; and if ſo, when do you imagine you ſhall get the money into your hands; do you think that the governor of Gibraltar will ſend the money a ſecond time? Indeed he will not; nor will he, for the future, ever take your word on any account whatever; and when the merchants of Gibraltar come to underſtand that you are not a man of your word, they will not think themſelves ſafe in carrying on the leaſt commerce with this town."

Hereupon, the alcaid, (who knew that if the merchants of Gibraltar ſhould entertain a bad opinion of him, it would be of the utmoſt prejudice to the town,) directed that they ſhould depart, which they joyfully obeyed: ſome mounted the mules, while others ran on foot; and indeed thoſe on foot kept a-head of the mules all the way to Marteene[†].

When they came to Marteene, the captain and two Moors who were commiſſioned to receive the money, went on board in order to bring it on ſhore; and when the money was in the boat, the Moors were to hoiſt and ſtrike the enſign three times; on which the Engliſh captives were to put off, and the boat with the money was to come on ſhore.

Accordingly, about three o'clock, two boats, being prepared for them, the ſignal was given; on which they inſtantly jumped into the boats, and had the pleaſure of taſting that freedom, for which they had ſo long and ſo ardently wiſhed. As ſoon as they were embarked, they congratulated each other on the occaſion, and with hearts full of joy and gratitude, returned their unfeigned thanks to Almighty God, who in his great goodneſs, had delivered them from the inſults of the merciless barbarians.

[†] Marteene is a place about ſeven miles diſtant from Tetuan, where all commodities to and from that town are imported and exported.

On the next day they arrived at Gibraltar, where they remained a week, and then embarking on board his majeſty's ſhip the Crown, ſailed for England, and, on the 11th of May 1749, arrived ſafe at Portſmouth.

From Portſmouth they repaired to London, where they preſented a petition to the king, ſetting forth the nature of their ſufferings, on which his majeſty was pleaſed to order them a bounty of five pounds each, and his late royal highneſs the prince of Wales, ordered fifty pounds to be divided amongſt them.

Having now accompanied theſe 25 captives to England, let us return to their fellow ſufferers, who were not redeemed till the 8th of December, 1750.

Theſe, having wiſhed their companions a proſperous voyage to their native country, ſtood gazing on a hill till the veſſel in which they ſailed was out of ſight, and then returned to their priſon, where they lamented their hapleſs fate, thinking it extremely unfortunate that the whole redemption-money was not ſent at that time, while the door of freedom was equally open to them all.

About 20 days after the departure of the 25 perſons abovementioned, the ambaſſador was informed that there was a ſhip ſtanding into the bay; on which, with a few of the captives who then happened to be with him, he went on the roof of his houſe, and by the help of a glaſs, knew the veſſel to be the Nightingale; on which he wiſhed them joy, and told them that the money for their redemption was brought by that ſhip.

On the evening of the ſame day his excellency ſent Mr. Petticrew to the alcaid, to inform him that the ſhip arrived in the bay had brought the remainder of the money for the redemption of the captives.

The captives were at this time inſpired with new life, and the looks of freemen appeared in each countenance: but to their great mortification, when Mr. Petticrew returned he informed the ambaſſador, that the alcaid had received orders from the emperor not to part with one of the Engliſh captives, till he had received from the ambaſſador the former redemption money remaining due; and alſo that which the Engliſh ſaid was paid to the baſſa Hamet †.

On the following day the ambaſſador had a conference with the alcaid, when he repreſented that the money paid to the baſſa Hamet was by compulſion; for that when the late Mr. Sollicoffre came from the emperor, and brought with him the Britiſh captives to Tetuan, the baſſa, then governor of the town, inſiſted, before he would ſuffer the captives to embark, on bills for the payment of the money agreed on between the emperor and Mr. Sollicoffre for their redemption; and there could be no doubt but that Mr. Sollicoffre imagined, that when the baſſa had received the money, he would immediately have remitted it to his majeſty, as it was his duty to have done; but as he had not remitted it, it was proper that the baſſa's family ſhould be anſwerable for it, and that it ſhould not be again demanded of his Britannic majeſty. Thus, for three days ſucceſſively, did the ambaſſador reaſon with the alcaid, in order to procure the liberty of his countrymen, but all he could ſay produced no good effect.

In this emergency his excellency knew not what to do, but to offer the payment of 4399 pounds, and one ſhilling, and the head-money, on condition that the captives were embarked on board the Nightingale; but this the alcaid refuſed to accept, becauſe his inſtructions from the emperor were to inſiſt on 8201 pounds, which was paid to the baſſa Hamet, and the 4399 pounds and one ſhilling remaining due, together with the head money for the releaſe of the captives.

The alcaid, finding he could not bring the ambaſſador to agree to theſe terms, told him he would put the captives into the dungeon, and in a ſhort time ſend them back to the emperor in irons, and oblige him to go with them; beſides which he would ſend out his row boats and gallies to make repriſals on any Engliſh ſhips they could meet with: which, if he had done, muſt have increaſed the number of captives, and occaſioned a conſiderable expence to the Engliſh government.

Hereupon, the ambaſſador deſired the captain of the Nightingale to permit Mr. Stevens, his firſt lieutenant, to carry diſpatches from him to the Engliſh miniſtry, for inſtructions how to act in this critical affair.

This requeſt being readily complied with, Mr. Stevens left Tetuan on the 29th of April 1749; and during the time that he was going to England and back, which was about two months, the captives had the liberty of walking about the town in the day time with a guard, as before.

Mr. Stevens being returned, they were in hopes that they ſhould ſoon obtain their liberty; but to their mortification they found that his voyage had not been attended with ſucceſs.

The alcaid now again ſent for the ambaſſador, and renewed his demand; but his excellency told him that he could not in the leaſt exceed the inſtructions he had from the king his maſter; and therefore could not comply with his demands.

In this perplexity the ambaſſador had no method of prevailing on the alcaid not to ſend the captives back to Fez, but to ſign an acknowledgement that their mercenary demands were juſtly due, and give an obligation for the payment of the money in two months time.

The complying with theſe demands, was alſo the only method by which he could prevent the row-boats and gallies from taking the Engliſh merchant-ſhips; and if he had not complied, he would have been unanimouſly blamed by the merchants, for not preventing the capture of their ſhips, while he was on the ſpot.

The two months being expired, and no money arrived, the alcaid ſtopped all commerce with Gibraltar, inſulted the ambaſſador in the moſt ſcandalous manner, put the captives into the dungeon, and threatened to ſend them back to Fez in irons.

When they had been confined in the dungeon three weeks, a ſquadron arrived in the bay under the command of commodore Keppel, to whom the ambaſſador repreſented the dreadful conſequences of the men being ſent back to ſlavery, which muſt inevitably happen if the alcaid was not appeaſed: he likewiſe ſet forth the dangerous conſequence of their taking the Engliſh merchant-ſhips, by which others would be reduced to the ſame dreadful ſtate of ſlavery.

Hereupon the commodore promiſed the payment of the 4399 pounds and one ſhilling, which the alcaid then agreed to take, and contented himſelf to wait for the reſt till an anſwer reſpecting it ſhould be received from England.

This promiſe of payment releaſed the captives from the dungeon, and procured them their uſual liberty; but as the money was not paid according to promiſe, the alcaid put them into the dungeon a ſecond time, and confined the ambaſſador to his chamber, at the door of which two ruffians ſtood century, who had orders not to permit any Chriſtian or Jew to converſe with him: but the particulars of this affair will be more clearly ſhewn by the following letter, which was ſent from Tetuan to the Engliſh miniſtry.

"On the 23d of Auguſt 1749, a meſſenger arrived at Tetuan, from the emperor Muley Abdallah, to the alcaid, ordering him to demand of his excellency William Latton, eſq. ambaſſador there from the court of Great Britain, the ballance-money due, being 4399 pounds and one ſhilling, for the redemption of the captives, now 36 in number; and the 8201 pounds that was paid to the late baſſa Hamet, deceaſed, which, as the ſaid emperor received no part of, he deems an illegal payment. The ſaid alcaid declared to the ambaſſador, that if he was not forthwith paid the whole ſum, or, at leaſt, had not his note of hand, engaging to pay it in eight or ten days, he had poſitive orders to carry him and the Engliſh ſlaves up to Fez; which would not only greatly enhance the expence of the crown, diſgrace his majeſty's preſent, by confiſcation, and his ambaſſador by a denial of audience, but render him, and his attendants, no leſs miſerable than thoſe he came to redeem.

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† The ſum that remained due was 4399 pounds and one ſhilling, which the ambaſſador had agreed to pay, as well as 350 Mexico dollars, (equal in value to an Engliſh crown piece) as redemption-money for each man. The other ſum that had been paid to the baſſa Hamet, was 8201 pounds, which the ambaſſador refuſed to pay, having no inſtructions ſo to do.

The reaſon of its being again demanded, was, that ſoon after the baſſa Hamet had got poſſeſſion of the money from Mr. Sollicoffre, he rebelled againſt the emperor, and applied the money to his own uſe.

"The ambaſſador anſwered, that he could not engage himſelf in that manner for the payment of ſuch ſums in ſo ſhort a time: but did directly hire a polacre to carry over letters to the governor of Gibraltar, entreating him to ſend the former ſum due of 4399 pounds and one ſhilling, which was in his poſſeſſion.

"The governor ſent back a letter to the ambaſſador, and a ſharp one to the alcaid, but no money; whereupon the ambaſſador's houſe was immediately inveſted with a party of ſoldiers, who firſt violently dragged away his ſecretary, Mr. Charles Sturgis, tearing off his cloaths, and tumbling him into a diſmal deep dungeon under ground, called the Mortimore, where he lay buried, without light of ſun or moon, for above three weeks, which was not only ſo dark, but ſo chilly, that it might, but for the ſingle favour of providence, have loſt him the uſe of his limbs, or life itſelf."

"Afterwards, 27 of the Engliſh ſlaves were taken, in the like manner, out of their priſon, and with a Portugueſe, who was one of the ambaſſador's ſervants, hurried into the ſaid moſt dreadful interment; and the ambaſſador himſelf had irons brought into his houſe, wherewith he had been ſurely fettered, but for the oppoſition made againſt it by the Engliſh merchants; yet they had degraded him, and taken off his allowance."

"After 23 days, one of the guards brought word to the alcaid, that the ſecretary was very ill, and his life in danger; whereupon he appointed him to be led up before him; and when he underſtood how ſtedfaſtly willing the young man was to ſuffer for, or with his maſter, the barbarian relented, and gave him liberty to return home again."

"There was not a Moor, or a Jew, ſuffered to approach the ambaſſador; nor ſo much as the Jew who was wont to ſhave him. There was not a letter directed to the ambaſſador, which was not broke open before he ſaw it, and interpreted to the alcaid, by an Engliſh renegade or apoſtate."

"Two negro porters, who were planted at the ambaſſador's ſtreet door, had the keys of all his rooms above and below; and two ruffian ſoldiers were conſtantly poſted to watch and ſleep every night at his chamber-door, nor could his ſecretary go any where abroad without a guard."

"The alcaid, finding no money arrive from Gibraltar by the time limitted, and that the governor had paid no regard to his proteſt againſt the ambaſſador, gave him to underſtand, that he had compelled ſeveral Engliſh merchants to ſell their goods; and alſo forcibly ſeized upon part of the king's preſents, deſigned for the emperor, to fulfil his engagements with him; and the remainder thereof was expected every moment to be alſo carried away."

"The Engliſh merchants were frighted from the coaſt at theſe ſeverities, till, at laſt, that they might be induced to return and trade as uſual, the alcaid ordered the captives to be releaſed out of the mortimore, and remitted again to their priſon."

"On the 28th of October arrived there the Brave Sherbeck, captain Haſwell, with letters from the governor of Gibraltar, to the ambaſſador, ſignifying, that no money could be ſent by the ſaid governor, till he had received a final anſwer from the government. The ambaſſador has not wanted courage becoming the honour of his country, or condeſcenſion, compatible with the dignity of his commiſſion, enough to have gained him both reſpect and affection among any humane and civilized people; but though it has been his generous ambition to diminiſh the number of our captives, it has been his misfortune to be made one himſelf: and thus are they waiting with Chriſtian patience, until they can meet with ſome Chriſtian relief."

Let us now return to our account of the captives, who lay buried for 50 days in the mortimore*, from whence they never expected any releaſe, till they aſcended in order to be ſent back again to Fez.

Their ſufferings here were multiplied, on account of the commerce being ſtopped with Gibraltar, from whence they could get no ſubſiſtence, and their allowance being reduced to two-pence per day, which, as they could not lay out themſelves, on account of their cloſe confinement, they were obliged to truſt the Moors with it; and theſe mercenary villains always cheated them of a part, and ſometimes of the whole.

Proviſions were alſo very dear, on account of a famine and plague, which at that time raged all over the country; ſo that their condition was now more deplorable than it had ever been during their captivity.

While in this dungeon, they were continually inſulted by the Moors, who uſed to throw down upon them dead dogs, cats, ſtones, &c. and never thought themſelves ſo happy, as when they were exerciſing theſe ſcandalous barbarities.

At length they were releaſed from this damp and nauſeous cell, and put into their old priſon, and in a few days afterwards were taken out early one morning, and conducted to a place without the town walls, where a galley was building for the uſe of the Moors, and on this they were ſet to work, which they continued all day, and at night were re-conducted to their priſon; and this labour they continued till the alcaid was murdered by the Moors, of which mention will be made hereafter.

Mr. Petticrew, the vice-conſul, being at Gibraltar in the beginning of September 1749, was diſpatched to England by the governor, in order to lay a ſtate of the affairs in Barbary before the miniſtry, and to inform them of the great neceſſity there was of bringing to a concluſion the treaty of peace then on foot with the emperor, that the remaining Engliſh captives might be releaſed.

It was during the abſence of Mr. Petticrew, that the plague raged at Tetuan, and through the adjacent country; but through the good providence of God none of the Engliſh captives catched the diſorder, though they worked along ſide of the galley with thoſe who had it, and died of it.

In the month of November 1750, Mr. Petticrew returned to Gibraltar, with full powers to pay the emperor all his demands, and releaſe the captives; the news of which reaching Tetuan, inſpired them with the utmoſt joy, to think that their miſerable ſlavery was near a period, and that they were once more to enjoy the moſt invaluable of all bleſſings, Liberty!

Soon after Mr. Petticrew arrived at Gibraltar, he came to Tetuan in his majeſty's ſhip Sea-horſe, to acquaint the alcaid that he had orders from the king of Great Britain, to treat for the redemption of the captives, and conclude the treaty of peace between the two powers; whereupon they invited him to come on ſhore, with which he complied; and after having held a conference with the ambaſſador and the alcaid, he returned again to Gibraltar, and acquainted the governor that the matter was brought to a concluſion, and he was now come to fetch the money for the redemption of the captives.

During Mr. Petticrew's ſtay at Gibraltar, the heads of Tetuan, having quarrelled with the alcaid, employed ſome ruffians to murder him, which was executed in the following manner: As the alcaid was at prayers in one of the moſques, and kneeling at his devotion, one of the perſons employed came behind him, and ſtabbed him in the neck; when the alcaid making a ſudden reſiſtance, ſome other villains joined the firſt, and ſtabbed him in ſeveral parts of the body, of which wounds he inſtantly died.

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* The Mortimore is a place 20 feet under ground, where there is no light but what comes from a hole at the top, like a gully-hole in England; and it is always very damp, on account of the ſprings riſing in it, occaſioned by its being dug ſo deep.

This unexpected piece of cruelty occaſioned the whole town to be in confuſion; for ſuch a ſacrilegious inſtance of barbarity was never before heard of, their moſques being deemed ſanctuaries for the worſt crimes that can be committed.

The death of the alcaid was ſome detriment to the Engliſh captives, becauſe Mr. Petticrew would not land again till a new alcaid had orders from the emperor to receive him; which occaſioned the loſs of another month.

The people of Tetuan having choſen a new alcaid, he ſent a preſent to the emperor, who on receipt thereof confirmed their choice, and immediately ſent full inſtructions to the alcaid, to agree with the Engliſh ambaſſador, on the ſame terms that the late alcaid had done.

Hereupon the new alcaid ſent a copy of his orders to the governor of Gibraltar, and Mr. Petticrew, which gentleman came into the bay of Tetuan on the 7th of September, on board the Sea-horſe, and ſent a meſſage to the alcaid, to inform him that he intended to come on ſhore the next day; on which the captives, to their inexpreſſible joy, were ordered down to the water-ſide for their embarkation.

About ſix o'clock the next day Mr. Petticrew landed, and ſoon afterwards the alcaid gave orders for the captives to get into the boats that were to carry them on board: on which they ran into the water as high as their waiſts, ſtriving who ſhould firſt get into the boats; and when they put off, they gave three cheers to the ambaſſador, Mr. Petticrew, and ſome gentlemen that attended them; which being returned by the gentlemen, the others gave one huzza more, and in about half an hour were embarked on board the Sea-horſe.

The wind coming about eaſterly, they ſailed the ſame evening; and on the 9th of December, 1750, came to an anchor in the bay of Gibraltar, from whence, in a few days, they found means to return to their native country.

Melille is ſituated in 35 deg. 20 min. north lat. and 2 deg. 9 min. weſt long. 120 miles ſouth weſt from Oran, and at the bottom of a bay, called Eutrefolcos; it received its name from the great quantity of honey which the neighbouring territory yields. It was anciently capital of the province, and is ſtill a conſiderable place, containing 2000 houſes; it is defended by a citadel, and is now in the hands of the Spaniards.

Ceuta is advantageouſly ſituated at the entrance of the Mediterranean, on a kind of peninſula, which is the neareſt point of land to the Spaniſh coaſt; the walls and fortifications are not ſo good as might be expected from its ſituation; nevertheleſs it is a conſiderable town, has a ſtrong garriſon, a magnificent cathedral, and a noble palace. It belongs to the Spaniards, is a place of great trade, and has good harbour. The Moors laid ſiege to it in 1697, but have never been able to take it, though they have blockaded it ever ſince. Near this city is a mountain with ſeven heads, which the antients diſtinguiſhed by the appellation of Septem Fratres, or ſeven brothers.

Tetuan is a little better than 20 miles from Ceuta, and built on the declivity of a rocky hill, at the ſtreight's mouth; it is ſurrounded by a wall made of mud and water, and conſequently is not very ſtrong; the houſes are not above 800 in number, but the inhabitants, between trade and thieving, are in tolerable circumſtances; for when they are not ſtrong enough to plunder a ſhip, they will traffic with the crew. The caſtle is ſtrong, ſquare, and flanked with towers; the garriſon conſiſts of 1500 men, that is, 1100 infantry, and 400 cavalry. The Chriſtian ſlaves are here very numerous, very ill-uſed, and nightly locked up in a diſmal dungeon, called Mortimore: the houſes in general are white waſhed both within and without. The palace of the baſſa, in the city, and his villa, at about two miles diſtance, are magnificent ſtructures; and the moſques are as elegant as any buildings can be that are in the Moreſco ſtile. The ſantons or monks have about 12 cloiſters, which are places of refuge for all criminals, except thoſe guilty of treaſon; the Jews are about 5000 in number, and have ſeven ſynagogues; all the inhabitants viſit each other over the tops of the houſes, which are flat roofed, as is the cuſtom in Algiers and other parts of Barbary. The proſpect either towards the ſea or land ſide is very noble, the circumjacent country being exceeding fertile, and finely interſperſed with orchards, gardens, lawns, villas, groves, &c.

Meſſa is ſituated at the foot of Mount Atlas, on the river Suz, at the place where it diſcharges itſelf into the ſea. It is divided into three diſtinct parts, each being ſurrounded by a wall, and about a mile diſtant from each other. The adjacent territory is fertilized by the overflowing of the river, and whales have been frequently caſt upon the ſhore.

Teſſut is about four miles from the laſt mentioned town, and like that divided into three parts. A branch of the river Suz waters it, and paſſes through a large moſque in the center of it, by which means the people have an opportunity of performing their ablutions in a running ſtream. The town contains about 4000 families; the principal commodities are ſugar and Morocco leather, and the neighbouring territory is extremely fertile.

Tamdant is a ſmall, but handſome, populous, and flouriſhing place, and the inhabitants are opulent, courteous and polite.

Tedſi, famous for its ſugar manufactory, contains about 5000 inhabitants. The chief alſakis, who is ſupreme judge in all eccleſiaſtical matters, reſides in the great moſque here: it has a good market on Mondays, the chief traffic being leather, linen, woollen, cattle, horſes, ſugar, wax, honey, butter, iron tools, &c.

Tagoſt, the largeſt city in the province of Suz, is ſituated in a fertile plain, and contains about 8000 families, 400 of which are Jews. Here are two markets weekly, to which the Arabs and Moors reſort with their commodities, and the negroes to buy apparel.

Taphilet, or Tafilet, was once a kingdom of itſelf, but never very conſiderable; the limits and extent are uncertain, and in general the whole country is a long, dry, barren tract of land. The people here are miſerably poor, the common ſort living principally upon dates and camels fleſh, the chief produce of the country being an excellent kind of indigo. Moſt of the dates which are ſent to Europe come from hence, as the emperor will not permit them to be exported from any other part of his dominions; and it is affirmed that the leather manufactured here is tanned with the ſtones of that fruit. About 4000 horſe are retained in this diſtrict, to keep the people, who are chiefly Berebers, in ſubjection, and it is uſually governed by a prince of the blood.

The city of Taphilet, which ſtands on a river of the ſame name, is the reſidence of the governor, and has a ſtrong caſtle to defend it. The inhabitants, about 2000 in number, are induſtrious in the manufactures of leather, ſilk, and linen; and in general poſſeſs a competency in camels, horſes, cattle, date trees, &c. It is a great rendezvous of both African and European merchants, and the people are very ſociable, though extremly ſuperſtitious.

Subordinate to the governor of Tafilet is the province of Geſula, a dry, barren country, the limits of which are not perfectly known. The mountains, however, yield plenty of iron and copper, and the inhabitants are famous for working in thoſe metals, by the exchange of which they procure horſes, linens, woollens, ſpices, &c. They have annually ſeveral fairs, but one in particular, which is kept on a large plain, laſts two months, and is reſorted to by merchants from all parts of Barbary: and this fair is, perhaps, better regulated than any other in the univerſe; as the people, though naturally brutiſh, are under ſuch reſtrictions, that a quarrel was never known to happen during fair time.

The weapons of the Geſulans are ſcymetars, daggers, darts, ſpears, and ſhort guns; they can bring 60,000 men into the field. Their dreſs is a ſtriped jacket of linen or woollen, with ſhort ſleeves, over which they throw a gown of coarſe woollen cloth. They have only one mode of puniſhment, that is, piercing the criminal to death with darts, and throwing his carcaſe to the dogs.

SECT. VI.

Political, Civil, and Eccleſiaſtical Hiſtory, Manners, Cuſtoms, &c.

THE emperor of Morocco is deemed the moſt deſpotic monarch in the univerſe, having an uncontroulable power over the lives and properties of his ſubjects, or rather ſlaves; for there is not a ſingle perſon in the whole empire, who can pretend to the leaſt ſhadow of freedom, or dares openly to avow his ſentiments. But the infatuation of the people is ſtill more ſtrange, ſince the very crimes of their monarch are ſanctified in their opinion; they think he does them a favour when he treats them with barbarity, and imagine to be murdered by him is a peculiar bleſſing, as it inſures their immediate admittance into paradiſe. Where ſuch notions prevail, the tyrannic cruelty of the ſovereign, and implicit reſignation of the ſubject, are not to be wondered at.

Beſides the unbounded power over the people's properties during their lives, the emperor is the univerſal heir to all his ſubjects upon their demiſe; ſo that the greateſt part of the wealth of the empire centers in the royal coffers. The emperor's titles are very high ſwoln, he being called *The moſt Glorious, Mighty, and Noble Emperor of AFRIC, King of Fez and Morocco, Taphilet, Suz, Dahra, and all the Algarbe, and its territories in Afric, Grand Sharif* (that is deſcendant) *of the prophet Mahomet, &c. &c. &c.* In fine, his will is the only law, his paſſions the interpreters thereof, the judges his creatures, and the executioners his minions.

Beſides robbing his ſubjects at pleaſure while they live, and ſeizing all their effects at their death, the emperor's revenue is conſiderably increaſed by the piratical trade; for he is at no expence in fitting out the corſair veſſels, yet has a tenth part of the effects and captives which they take; and after his tythe is deducted, is at liberty to purchaſe the remainder of the priſoners, if he thinks proper, at only 50 crowns per head. This produces immenſe profit to him, either by their ranſom or labour, for he makes them all work, and ſupplies them with nothing but a ſcanty allowance of coarſe bread and oil. If they fall ſick, he gives them no aſſiſtance, but leaves that to the fathers of a Spaniſh convent, who ſupply them with neceſſaries and medicines; but even the benevolence of theſe is taxed, as they pay him a conſiderable annual ſtipend, for a toleration to act with humanity to their fellow-creatures. Another branch of the revenue is a tenth part of the cattle, corn, fruit, honey, wax, hides, rice, &c. extorted from the Arabs and Berebers, by his governors and baſſas, who levy this tax with the utmoſt ſeverity. The Jews pay a capitation tax, and all the commodities in which the Chriſtians deal are heavily aſſeſſed.

The navy of this empire is nevertheleſs very inconſiderable: it ſeldom conſiſts of above 12 veſſels, the largeſt of which carry no more than 20 guns and about 200 men, who are badly provided for, poorly armed, and very indifferent ſailors into the bargain. It is happy for the Chriſtians, that the whole coaſt of Morocco does not afford a ſingle good harbour; Sallee, which is the beſt of any, is but very indifferent, and at low water is almoſt dry. This is an inſurmountable obſtacle to their ever becoming formidable as a maritime power; otherwiſe their depredations would be much more dreadful, as they are exceeding faithleſs; and if they find in a veſſel belonging to a nation with whom they are at peace a ſingle perſon of another country, they make that a pretence to ſeize the ſhip. They are, beſides, deemed great cowards, and will not fight but when they have a manifeſt advantage on their ſide.

The army conſiſts of Moors, renegadoes, and negroes, who are badly paid and worſe diſciplined; the negroes, however, are deemed the beſt ſoldiers, being brought from Guinea very young, and always educated for a military life. Theſe amount to about 40,000, and the Moors and renegadoes together make about the ſame number. The emperor at any time can augment his troops with great eaſe, but the difficulty is to arm them, as his arſenal, in general, does not contain above 10,000 firelocks, and 150 pieces of cannon.

The commerce of Morocco is carried on chiefly by Jews and Chriſtians in Engliſh and French bottoms, as few of the Moors either underſtand it, or have any trading veſſels of their own. Roguery is ſo univerſal in Morocco, that an expert cheat is looked upon as a very ingenious, uſeful, and reſpectable perſon; and frauds in trade are ſo common, that cheating is ſtudied ſyſtematically as a moſt neceſſary art. The land commerce is carried on by caravans, which go yearly to Mecca, Medina, and Guinea.

The coins of this country are, a fluce, which is a copper coin leſs than a farthing, 20 of which make a blanqueen: this laſt is a ſilver coin of about two-pence value; and the ducat is a gold coin worth about nine ſhillings.

The learning of the people of this country is confined to reading, writing, and arithmetic, as few attempt any thing higher except the prieſts and doctors of law. The favourite ſcience of the two latter orders, and what the common people admire without underſtanding, is aſtrology; ſo that ſuperſtition, and a belief in omens, predictions, &c. are general throughout the nation. Moſt of the towns have ſeveral public ſchools and academies, in which children are taught to read, write, caſt accounts, and repeat a ſhort catechiſm, which contains the principles of their religion. The Mahometan is here the eſtabliſhed religion, but they have introduced a variety of innovations, and added ſeveral ridiculous ceremonies. Every Friday, which is their ſabbath, both ſexes viſit the ſepulchres of their anceſtors and relations, in blue habits, blue being their mourning colour. They greatly venerate the dead, embelliſh their tombs as much as their circumſtances will permit, and ſuffer no Chriſtian to approach within a certain diſtance of them. They are very particular in the obſervation of the three following ſuperſtitious and whimſical notions:

1. To place victuals and drink upon the tombs of their anceſtors and relations, at certain times, that the dead may not ſtarve in their graves.
2. To bury gold, ſilver, jewels, &c. with the corpſe, that he may not be in bad circumſtances in the other world: and,
3. To dig the grave very wide, that the defunct may not be incommoded for want of room.

They have another notion, which is equally ſingular and abſurd, that is, never to bury two perſons in the ſame grave, leſt they might have ſome difficulty in finding their own bones on the day of reſurrection.

The Mahometans here pay a peculiar regard to both the pilgrims and their horſes who have been at Mecca; but they profeſs the utmoſt abhorrence to Chriſtians of all denominations: they ſeldom mention them without a curſe tacked to their names; and the mildeſt epithet they beſtow on them is that of dogs. They enforce the attendance on public worſhip with great rigour; for if a man is convicted of having abſented himſelf from the moſque for the ſpace of eight days, he is, for the firſt offence, rendered incapable of being a witneſs in any court of judicature; for the ſecond fined; and for the third burnt as a heretic. Women are, however, excluded from places of public worſhip; and the prevailing opinion of the Moors is, that all perſons of any nation or religion, and of either ſex, are ſecure of ſalvation prior to the age of fifteen: but after that period they imagine that none but Muſſulmen can be ſaved. Ideots and madmen are deemed ſaints, and their ſepulchres, as well as thoſe of the Mecca pilgrims, are ſanctuaries for all crimes but treaſon. Games of chance are ſtrictly forbidden, and thoſe who are detected in playing for money, are liable to be ſeverely puniſhed. They are ſtrict obſervers of the ceremonials of their religion, particularly of the great faſt of Ramadan. But, to ſum up the general character of the nation, all travellers agree in affirming, that the court is the moſt faithleſs, and the people the moſt perfidious and baſe of any in the univerſe.

The methods of puniſhing criminals are exactly the ſame as thoſe uſed in the other piratical ſtates of Barbary, already deſcribed; as are their dreſs, marriage ceremonies, burials, &c. Their language is modern Arabic, which prevails throughout the whole empire.

Hitherto we have deſcribed only the dark ſide of the character of theſe people; it is but juſtice, therefore, to mention their few good qualities, as a ſmall balance againſt their many bad ones: they never uſe the name of God irreverently, or upon trivial occaſions, and abhor the very idea of ſwearing, unleſs when they mention a Chriſtian, when the execrations they uſe are chiefly in deriſion of, and to expreſs their contempt for the Chriſtians, on account of their propenſity to this very vice; for the infamous, though common practice, of curſing and ſwearing upon the moſt trifling occaſions, which prevails with many who are pleaſed to call themſelves Chriſtians, has contributed greatly to lower them in the opinion of theſe Infidels: nor is this cuſtom leſs ridiculous than impious, as it is the only crime which human nature is capable of committing, that neither propoſes pleaſure or profit for its end:

“ Of all the nauſeous complicated crimes,
“ Which moſt infeſt and ſtigmatize the times,
“ There's none that can with impious oaths compare,
“ Where vice and folly have an equal ſhare.”

They ſeldom wrangle or quarrel with each other, very rarely come to blows; and murders (thoſe committed by the emperors excepted) are never heard of. They are ſcrupulouſly obedient to their parents, pay the moſt profound reſpect to their ſuperiors, and are loyal to their ſovereigns even to a moſt abſurd degree of veneration. They are, in general, exceeding temperate in eating and drinking; though the emperor, and ſome of the great men, who fancy themſelves above all reſtrictions, lead very abandoned and debauched lives; but the people in general uſe a great deal of opium. It is ſingular, that in the moſt civilized nations in Europe, vaſt crowds of natives flock to ſee public executions, with a kind of unfeeling curioſity; but in Morocco it is quite the reverſe, for all ranks of people carefully keep out of the way, and a criminal is often executed, without any perſons being preſent except the officers of juſtice, who attend officially. They have one excellent political maxim in their government, which is, not to moleſt the conſul and merchants who reſide in their territories, though they happen to be at war with the nation to whom they belong.

To what hath already been ſaid, relative to their tratment of Chriſtian captives, we ſhall, for the entertainment of the reader, ſubjoin the following Narrative of the loſs of his Majeſty's ſhip the Litchfield; and the ſufferings of the ſurviving part of the crew, during their ſlavery in Morocco:

On the 11th of November 1758, the Litchfield, commanded by Captain Barton, departed from Ireland, in company with ſeveral other men of war and tranſports, intended for the reduction of Goree, under the command of Commodore Keppel.

They met with a proſperous voyage till the 28th of the month, on the evening of which day the weather turned out very ſqually, with rain. At nine o'clock it was exceeding dark, with much lightening, and at half an hour after nine they had an extreme hard ſquall, at which time Captain Barton came upon deck, and ſtaid till ten, when he left orders to keep ſight of the Commodore, and to make what ſail the weather would permit.

At one o'clock in the morning of the 29th, the light, which they took to be the Commodore's, was right a-head bearing ſouth, and the wind blew very hard at weſt ſouth-weſt. At ſix o'clock in the morning the author of this account was awaked by a great ſhock, and a confuſed noiſe of the men on deck; on which he ran up, thinking ſome ſhip was run foul of them, having no thoughts of being near land, ſince, according to every perſon's reckoning, they were at leaſt 35 leagues from it; but, before he could reach the quarter deck, he was too ſenſibly convinced of their diſmal ſituation, by the ſhip giving a great ſtroke on the ground, and the ſea breaking all over them.

Juſt after this he could perceive the land, at the diſtance of about two cables length, appearing rocky and uneven. The ſhip lying with her broadſide to windward, the ſea broke entirely over them; the maſts ſoon went overboard, and ſome men were carried off with them.

It is impoſſible to conceive their diſtreſs at this time; the maſts, yards, and ſails hanging along-ſide in a confuſed heap, the ſhip beating violently upon the rocks, the waves curling up to an incredible height, and then daſhing down with ſuch force as if they would have ſplit the ſhip to pieces, which they every moment expected.

But now Providence favoured them greatly; for ſome of the large waves breaking without the ſhip, the remainder of their force came againſt the ſtarboard quarter; and the anchors that were cut away as ſoon as they ſtruck, now aſſiſted in bringing the ſhip's head towards the ſea.

This gave a proſpect of prolonging life, perhaps, a few hours, which was all at that time they could expect: however, their ſcattered ſenſes now recovering a little, they ſaw it neceſſary to get every thing they could over to the larboard ſide, to prevent the ſhip from heeling off, and expoſing the deck again to ſea: and the waves for the moſt part breaking forward, they ſeized the opportunity, and got moſt of the ſtarboard guns on the upper deck over, with what elſe they could come at.

Some of the people, contrary to advice, were very earneſt to get the boats out; and at length, after much intreaty, one of the boats was launched, and eight of the beſt men jumped into her; and though at this time the ſea was rather abated, ſhe had hardly got to the ſhip's ſtern, when ſhe was inſtantly whirled to the bottom, and every ſoul in her periſhed; and the reſt of the boats were ſoon waſhed to pieces upon deck.

They now made a raft of the capſtern-bars, ſome boards, &c. which being done, they had only to wait with reſignation for the aſſiſtance of Divine Providence. The ſhip was ſo ſoon filled with water, that they had no time to get any proviſion up. The quarter-deck and poop were now the only places they could ſtand on with any ſecurity, the waves being far ſpent by the time they reached thoſe parts, owing to their being broke by the fore part of the ſhip.

At four o'clock in the afternoon, the ſea being then much abated, as it was almoſt low water, and as there was reaſon to imagine that the ſhip could not withſtand the violence of the next flood, one of the people ſwam ſafe aſhore.

There were numbers of Moors upon the rocks, who beckoned much for them to come on ſhore, which they at firſt took for kindneſs, but they were ſoon undeceived, as theſe wretches had not the humanity to aſſiſt any one who was entirely naked, but fled to thoſe who had any thing about them, whom they ſtripped before they were well out of the water, wrangling among themſelves about the plunder, while the poor man was left to crawl up the rocks if he was able; if not, they gave themſelves no concern about him.

Mr. Sutherland, with the ſecond lieutenant, and about 65 others, got aſhore before dark, where they were expoſed to the weather upon the cold ſand, and, to keep themſelves from periſhing, were obliged to go down to the ſhore to bring up pieces of the wreck to make a fire; and if they happened to pick up a ſhirt or a handkerchief, and did not deliver it to the Moors on the firſt demand, a dagger was inſtantly offered to their breaſts.

The Moors having allowed them a piece of an old ſail, which they did not think worth carrying off, they made two tents, into which they crouded, ſitting one between the other's legs, to preſerve warmth, and make room.

In this uneaſy ſituation, continually bewailing their own fate, and that of their poor ſhip mates on the wreck, they paſſed a moſt turbulent, dark, and rainy night, without even a drop of water to refreſh them, except what they catched in their ſail-cloth covering.

On the 30th of November, at ſix in the morning, they went down on the rocks, to aſſiſt their ſhip-mates in coming aſhore, and found the ſhip had been greatly ſhattered in the night. It being now low water, many attempted to ſwim on ſhore, ſome of whom got ſafe, while others periſhed.

Thoſe on board got the raft into the water, and about 15 men upon it; but they were no ſooner put off from the wreck, than it was quite overturned, but moſt of the men recovered it again, when it was inſtantly overſet a ſecond time, and all periſhed except three or four.

About this time a good ſwimmer brought a rope aſhore, and Mr. Sutherland running haſtily over the rocks into the water, catched hold of it, juſt as the man was quite ſpent, and had thoughts of quitting it; and ſome others coming to his aſſiſtance, they, by the help of that, pulled a larger rope aſhore, and made it faſt round a rock.

They found this gave great ſpirits to the poor people on the wreck; for the rope being hawled tight from the upper part of the ſtern, made an eaſy deſcent for any who had art enough to walk, or ſlide upon the rope, with another above to hold by, in which manner they proceeded almoſt half way aſhore.

The under rope was intended for a traveller to pull people aſhore, being faſtened to the large rope with an iron ring, to go backwards and forwards, but there being a knot in the large rope, when once they had pulled it over, it would not return: however, it was of great ſervice, and was the means of ſaving a number of lives.

They continued coming by the rope till about eleven o'clock, though many of them were waſhed off and periſhed. The flood then coming on, raiſed the ſurf, and prevented any more coming at that time, and the ropes could be of no farther uſe.

They now retired to the rocks, and being extremely hungry, they began to broil ſome of the drowned turkies, &c. which, with ſome flour mixed, and baked among the coals, made their firſt meal on this barbarous coaſt; and at about half a mile diſtant they found a well of freſh water, which was of the utmoſt ſervice to them.

They had ſcarcely finiſhed their meal, when the Moors, who were now grown numerous, drove them all down to the rocks, beating them if they lingered, (though ſome were hardly able to crawl,) to bring up empty iron-bound caſks, pieces of the wreck which had iron about them, and other things.

About three o'clock in the afternoon, they had another meal upon the drowned poultry; and finding this was the beſt food they were likely to have, ſome of them were ordered to ſave all they could find upon the ſhore, others to raiſe a larger tent, and the reſt were ſent down to the rocks to look out for people coming aſhore.

The ſurf greatly increaſing with the flood, and breaking upon the fore part of the ſhip, ſhe was now divided into three pieces; the fore part was turned keel up, the middle part was ſoon daſhed into a thouſand pieces: the fore part of the poop likewiſe fell at this time, and about 30 men with it, eight of whom got ſafe on ſhore, but ſo bruiſed that their recovery was deſpaired of.

A moſt melancholy proſpect now appeared; nothing but the after part of the poop remained above water, with a very ſmall part of the other decks, on which was the captain, and about 130 more, expecting every wave to be their laſt, for the wreck ſeemed as if it was inſtantly going to throw them all to the bottom, and every ſhock threw ſome off, hardly any of whom came on ſhore alive.

During this diſtreſs the Moors laughed very loud, and ſeemed much diverted when a wave larger than common threatened the deſtruction of the poor tottering ſouls upon the wreck.

Between four and five o'clock the ſea was much decreaſed with the ebb: and the rope being ſtill ſecure, they began to venture upon it, when ſome fell off, and periſhed, but others got ſafe on ſhore.

About five o'clock thoſe on ſhore made ſigns for the captain to come upon the rope, as that appeared to be as good an opportunity as any they had obſerved: but ſome who came lately off, ſaid, that the captain was reſolved to ſtay till all the men had made the beſt of their way to land, or at leaſt had quitted the wreck; which bravery of his they at once admired and lamented.

However, they ſtill continued to beckon him, and juſt before it was dark they had the pleaſure of ſeeing him come on the rope; he was cloſe followed by a good able ſeaman, who did all he could to keep up his ſpirits, and aſſiſt him in warping.

As the captain could not ſwim, and had been ſo long without any refreſhment, he was no longer able to reſiſt the violence of the waves, but had loſt his hold of the great rope, and muſt unavoidably have periſhed, had not a wave thrown him within reach of the ropes held by thoſe on ſhore, which he had barely the ſenſe left to lay hold of: they pulled him up, and after reſting a little while upon the rocks, he came to himſelf, and walked up to the tent, deſiring the others to aſſiſt the reſt of the people in coming aſhore.

The Moors were for ſtripping the captain, though he had nothing on but a plain waiſtcoat, and a pair of breeches; but his people plucking up their ſpirits on this occaſion, oppoſed them; on which they thought proper to deſiſt.

The people ſtill continued to come on ſhore pretty faſt, though many periſhed in the attempt; but they plainly ſaw that their caſe was deſperate, as the wreck muſt inevitably fall to pieces with the next flood.

The Moors at length growing tired with waiting for ſo little plunder, would not let them remain any longer upon the rocks, but drove them all up; whereupon Mr. Sutherland, with the captain's permiſſion, went and made ſupplication to the baſſa, who was in his tent with many other Moors, dividing the plunder.

Mr. Sutherland having by ſigns made himſelf underſtood, the baſſa gave them leave to go down to the ſea ſide, ſending ſome Moors with them. They carried fire-brands down, to let the poor creatures on the wreck ſee that they were ſtill ready to aſſiſt them.

Mr. Sutherland ſays that he has no doubt but many periſhed while they were gone, for want of their help; for they had been but a few minutes on the rocks, when one came very near them before they ſaw him; and this was frequently a circumſtance of as much horror as any they met with; for juſt as the poor wretches appeared in ſight, they have been waſhed from the rope, and daſhed to death againſt the rocks cloſe to their more fortunate companions.

About nine at night, finding that no more men would venture upon the rope, as the ſurf was again greatly increaſed, they retired to the tent with hearts full of ſorrow, leaving, according to the laſt man's account, between 30 or 40 upon the wreck.

They now thought of crowding all into the tent, and began by fixing the captain in the middle; they then made every one lie down on his ſide, as they could not afford him a breadth; but after all, there were many who took eaſier lodgings in empty caſks that had been thrown on ſhore.

On the firſt of December in the morning, the wreck was all in pieces upon the rocks, and the ſhore quite covered with lumber. The people upon the wreck periſhed about one in the morning, as we learnt from one who was toſſed up and down nearly two hours upon a piece of the wreck, and at laſt thrown upon the rocks ſenſeleſs; but recovered, and got to the tent by daylight, though greatly bruiſed.

The Moors were very buſy in picking up every thing of value, but would not ſuffer the Engliſh to take the leaſt thing, except pork, flour, and liquor, of all which they ſecured as much as they could in the tent. Some were now employed in enlarging the tent, and raiſing another; ſome in trying to make bread, and ſome in cleaning the drowned ſtock.

At one in the afternoon they muſtered the men; and placing them in ranks, found the number to be 220;

ſo that there were 130 drowned, among which number was the firſt lieutenant, the captain of marines, his lieutenant, the purſer, gunner, carpenter, and three midſhipmen. They now returned public thanks to almighty God for their deliverance.

On the ſecond of December, at five in the morning, they found one George Allen, a marine, dead, cloſe by the tent, which they imagined was occaſioned by drinking brandy among the rocks, as ſeveral had got drunk that way, though they uſed what means they could to prevent it.

This day two men were whipped, by order of captain Barton, for their inſolence, which was highly neceſſary, both to convince the Moors, and their own people, that they were ſtill under command.

At two in the afternoon there arrived a black ſervant from one Mr. Butler, at Saffy, a town about 30 miles diſtance, to enquire into their ſituation, and give them aſſiſtance. This man having brought pens, ink, and paper, the captain wrote a letter to Mr. Butler; and the finding there was even one perſon who offered them help, was a circumſtance of the higheſt ſatisfaction.

On the morning of the third of December, they aſſembled the people, and read prayers of thankſgiving. In the afternoon they received a letter from Mr. Butler, with ſome bread, and a few other neceſſaries, which were extremely acceptable. They now heard that one of the tranſports, and a bomb tender, were wrecked about three leagues to the northward of them, and a great many of the men ſaved.

On the fourth of the month the people were employed in picking up pieces of the ſails, and what elſe the Moors would permit them. They now divided the people into meſſes, and ſerved them with the neceſſaries they received the day before. In the afternoon they received another letter from Mr. Butler, who was factor to the Daniſh African company, and himſelf a Dane; and at the ſame time they had a letter from one Mr. Andrews, an Iriſh gentleman, who was a merchant at Saffy.

On the fifth the people were employed to gather muſcles at low water, the drowned ſtock being all expended. Mr. Andrews arrived this morning, and brought with him a French ſurgeon, and ſome medicines and plaiſters, which many of the bruiſed men ſtood in great need of. In the afternoon one of the ſeamen died by his bruiſes mortifying.

The next day was delivered one of the country blankets to every two men, and a pair of ſlippers to ſuch as ſtood in need of them: theſe ſupplies were brought by Mr. Andrews. The people were now forced to live on muſcles and bread, the Moors having deceived them, though they promiſed to ſupply them with cattle.

On the ſeventh the Moors began to be ſomewhat civil, for fear the emperor ſhould puniſh them for their cruelty to the Engliſh; and in the afternoon a meſſenger arrived from the emperor, at Sallee, with orders in general to the people to ſupply them with proviſions. They accordingly brought ſome poor bullocks and lean ſheep, which Mr. Andrews purchaſed; but at this time they had no pots to make broth in, and the cattle were hardly fit for any thing elſe.

On the ninth in the morning they ſaw ſeveral dead bodies upon the rocks. This day the people were employed in bringing up the oak timbers, &c. from the ſea-ſide, the emperor having ſent orders to ſave whatever might be of uſe to his cruiſers.

On the morning of the tenth they got every thing ready to march to Morocco, the emperor having ſent orders for that purpoſe, and camels to carry the lame, and the neceſſaries. At nine o'clock they ſet out with about 30 camels, and at noon were joined by the crews of the two other wrecked veſſels, when they were all mounted on camels, except the captain, who was furniſhed with a horſe. They did not ſtop till ſeven in the evening, when the Moors procured them only two tents, which would not contain one third of the men; ſo that moſt of them lay expoſed to the dew, which was very heavy and cold. They now found their whole number to be 338, including officers, men, and boys, three women, and a young child, which one of the women had brought aſhore in her teeth.

They continued their journey on the eleventh, attended by a number of Moors on horſeback; and the alcaid, who had the conducting of them, now furniſhed ſeveral of the officers with horſes. They did not travel ſtrait for Morocco, being informed that they muſt meet the emperor coming from Sallee. At ſix in the evening they came to their reſting place for the night, and were furniſhed with tents ſufficient to cover all the men.

On the twelfth they ſet out at five in the morning, and at two in the afternoon ſaw the emperor's cavalcade at a diſtance. At three a relation of the emperor's, named Muli Adriſs, came to them, and told the captain it was the emperor's poſitive orders that he ſhould inſtantly write a letter to the governor of Gibraltar, to ſend to his Britannic majeſty, to know whether he would ſettle a peace with him or not.

Captain Barton ſat down immediately on the graſs, and wrote a letter, which being given to Muli Adriſs, he returned to the emperor. At ſix in the evening they came to their reſting place for the night, and were well furniſhed with tents, but had very little proviſion.

On the 13th they had proviſion brought them, and were deſired to remain in their preſent ſituation till the men were refreſhed.

Having waited till the 16th, and the men being greatly recovered of their fatigues, they continued their journey as before; and at four in the afternoon came to their reſting place, pitched their tents, and refreſhed themſelves with proviſions.

Here ſome of the country Moors uſed the Engliſh ill, as they were taking water from a brook; the Moors would always ſpit in the veſſel, before they would let them take any away: hereupon a party of Engliſh went to enquire into the affair, and were immediately ſaluted with a ſhower of ſtones. They then run in upon the Moors, beat ſome of them, put them to flight, and brought away one, who attempted to defend himſelf with a long knife: this fellow was ſeverely puniſhed by the alcaid who had the conducting of the Engliſh.

On the morning of the 17th each of the people had a dram, as had been uſual, and they then continued their journey; and at four o'clock in the afternoon came to the reſting place for the night, and after ſome difficulty got tents and a proper ſupply of proviſion.

On the 18th of December, at three in the afternoon, they came to the city of Morocco, without having ſeen one dwelling houſe in the whole journey. They were here inſulted by the rabble as they paſſed, and at five o'clock were conducted to the emperor, who was on horſeback before the gate of his palace, ſurrounded by five or ſix hundred of his guards.

He told captain Barton, by an interpreter, that he was neither at peace nor war with the Engliſh, and that he would detain him and his people till an ambaſſador came from England to ſettle a firm peace.

The captain then deſired that they might not be uſed as ſlaves: to which the emperor haſtily replied, that they ſhould be taken care of; and they were then directly thruſt out of his preſence, conveyed to two ruined houſes, and ſhut up amidſt dirt and innumerable vermin of ſeveral ſorts.

Mr. Butler, who was mentioned before, being at Morocco on buſineſs, came and aſſiſted them with victuals and drink, and procured liberty for the captain to go home with him to his lodging: he likewiſe ſent ſome blankets for the officers, with which they made a ſhift to paſs the night pretty comfortably, as they were greatly fatigued.

On the morning of the 19th their centry was taken off, and the people had liberty to go out: the Moors likewiſe ſent them ſome bread, and towards night ſome beef; but they had yet no conveniency to dreſs it, and the people were all day employed in clearing out the rubbiſh and deſtroying the vermin.

On the 20th ſome of their neceſſaries, which they had on the road, were brought to them, after being rummaged, and the captain's trunk robbed of 19 ducats, ſeveral rings, ſilver buckles, a watch, and other things, moſtly belonging to the foremoſt-men. Mr. Butler, and his partner, Mr. Dekon, did every thing in their power to aſſiſt them; and the people had now pots to boil their victuals, nor were they in any want of bread.

On the morning of the 21ſt the emperor ſent money to the captain for the ſupport of the men, at a blanqueen a day each, or two-pence ſterling; but that being inſufficient, captain Barton got money from Mr. Butler to make it up four-pence ſterling, which he managed himſelf for them to the beſt advantage, allowing them one pound of beef or mutton, with broth, and one pound of bread every day.

At nine o'clock in the morning of this day, the emperor ſent for the captain and every officer to appear before him; and they inſtantly repaired to his palace, where they remained two hours waiting in an outer yard: in the mean time he diverted himſelf with ſeeing a clumſy Dutch boat rowed about a pond by four of the petty-officers.

About noon they were ſummoned before him, and placed in a line about 30 yards from him. He was ſitting in a chair by the ſide of the pond, with only two of his chief alcaids near him. Having viewed them ſome time, he ordered the captain to come forward: and after having aſked him ſome queſtions concerning the Engliſh navy, and the deſtination of the ſquadron of which the Litchfield made a part, he called forward the reſt of the people by two and three at a time, as they ſtood according to the rank; then aſking moſt of them ſome very inſignificant queſtions, and taking ſome of them to be Portugueſe, becauſe they had black hair, and others to be Swedes, becauſe they had white hair, he judged none of them to be Engliſhmen except the captain, the ſecond lieutenant, the enſign of the ſoldiers, and Mr. Sutherland; but on their aſſuring him that they were all Engliſh, he cried bono, and gave a nod for their departure; to which they returned a very low bow, and were glad to get to their old ruined houſe again.

On the 22d of December, captain Barton provided the people with ſtuff for frocks, trowſers, and mats and pillars to lie on, with every other neceſſary that could be got: and they were all employed in making themſelves cloaths in the beſt manner they were able.

On the next day the captain received a meſſage from the emperor, with orders, that if any of the Engliſh ſhould be guilty of a crime, he ſhould puniſh them, the ſame as if they were on board his ſhip; but if they ſhould quarrel with the Moors, they muſt abide by the Mooriſh laws, which are very ſevere againſt the Chriſtians.

On the 24th, being Sunday, they were all aſſembled, and prayers were read in the ſame manner as if they had been on board, and they returned unfeigned thanks to God for the many favours he had beſtowed on them. They had but one bible among them all, and that was a preſent from Mr. Andrews; and though they had no clergyman, captain Barton never omitted a ſingle Sunday to aſſemble the men, and have ſervice performed.

On Chriſtmas day prayers were read to the people, as uſual in the church of England: and this day the captain received a preſent of ſome tea, and loaves of ſugar from one of the emperor's queens, whoſe grandfather had been an Engliſh renegado.

The next day they heard the diſagreeable news that the emperor would oblige all the Engliſh to work in the ſame manner as the other Chriſtian ſlaves, excepting the officers that were before him on the 21ſt of the month.

On the 27th, at ſeven in the morning, an alcaid came and ordered the people all out to work, except thoſe who were ſick; and, by interceſſion eight were allowed to ſtay at home every day, as cooks for the reſt, which they took by turns throughout the whole number.

At four in the afternoon the people returned, ſome of whom had been employed in carrying wood, ſome in turning up the ground with hoes, and others in picking weeds in the emperor's garden. Their food was provided by the time they came home.

Next day all the people went to work as ſoon as they could ſee. They were allowed to ſit down an hour and a half in the middle of the day: but had many a ſtroke from their drivers, when they were doing their beſt to deſerve better uſage. The captain endeavoured all that was in his power to get this remedied, which, with the aſſiſtance of their good friend, Juan Arbona, he was in hopes of effecting.

This Juan Arbona, who had been in the country eight years, was taken under Engliſh colours, and had a paſs ſigned by general Blakeney at Minorca. For two or three years paſt the emperor had kept him near his own perſon, and put much confidence in him: he was much attached to the Engliſh, and did every thing in his power to aſſiſt them.

On the 29th the people were allowed a hot breakfaſt of porridge, ſweetened with honey, before they went to their work: this work was ſometimes to hoe the ground, and at other times to carry wood, or ſtones for building, and ſuch other things as the ſlaves are commonly employed in.

The next day captain Barton received an obliging meſſage from the emperor, with his permiſſion for him to ride out, or take a walk in his gardens, with any of the officers.

The 31ſt of the month was Sunday, but the people were obliged to go to work as before, the captain not being able to obtain permiſſion for them to ſtay at home on Sundays: at four o'clock they returned, and at five prayers were read to them as uſual.

On the 1ſt of January 1759, the people were continued at their work as uſual, but had not ſo much bad uſage, and were in a fair way of having leſs, owing chiefly to the good offices of their friend Juan Arbona, who took all imaginable pains to make their work as light as poſſible. He now obtained leave for the Chriſtians to quit their work at twelve o'clock on Sundays, which was no ſmall favour, and ſuch as was never granted in this country before.

The people kept their health as yet pretty well, having a cool air to work in at this time of the year; but it is ſcorching hot in the ſummer, when there is ſeldom any wind to refreſh the labourers.

On the 2d of January a new moon commenced, whereupon the emperor ſent captain Barton the money for the ſupport of the people till the next moon.

By this time they were got into a ſettled way of living, ſo that it will be unneceſſary to take notice of thoſe things that occurred daily; we ſhall therefore only remark any extraordinary occurrences.

Nothing material happened till the beginning of February, when two ſoldiers died within a few days of each other; and the emperor enquiring into the cauſe of their death, Juan Arbona told him that it was occaſioned by catching cold for want of cloaths; upon which he received immediate orders to give every Engliſh ſlave as much white linen as would make two ſhirts.

In the month of March, a Spaniard having ſome words with a Moor, who had firſt uſed him ill, was carried before the emperor, who ordered him to be immediately knocked on the head before his face, and the dead body to be expoſed for two days afterwards, during which time the Moors and Jews ſhewed the brutality of their diſpoſitions, by daſhing the body to pieces with ſtones as they paſſed.

About the middle of April the Engliſh received letters which gave them hopes of ſpeedy relief; but the men were not now ſo healthy as they had been, ſome being afflicted with a fever, and ſome with the flux.

On the 26th of May the emperor received a letter from Lord Home, offering 170,000 dollars for the freedom of the Engliſh, with which his majeſty ſeemed very well pleaſed, and promiſed to ſend immediately for the ambaſſador, and let them go; but they found that there was no truſting to any thing he ſaid.

On the 15th of June a courier ſet out with the emperor's letter to the ambaſſador: he was a Jew, named Toledano, and had orders to proceed to Gibraltar, and return with the ambaſſador.

About ten days after this, the emperor ordered that the Engliſh ſhould work only from day-light till nine o'clock, and then go home till three in the afternoon, when they ſhould return and work till ſun-ſet; the number that went to work was likewiſe limited to 100, which might ſoon enable them to make two gangs; for the people being kept from working in the exceſſive heat of the ſun, the numbers of ſick decreaſed daily.

On the 2d of July the emperor ſet out from Morocco, with an army of 6000 men, which was ſoon increaſed to 30,000, as great numbers joined him continually. He went to ſubdue ſome part of his dominions that would not acknowledge his ſovereignty.

In about eight days time he ſent to the city of Morocco the heads of 70 men, which were placed againſt one of the great gates of the city; there were alſo about 200 priſoners, the chief of whom, to the number of 40, were put into one of the towers of the wall, and about one third of their number put on the top of it, with large wooden rammers; they were then ſupplied with earth, which they were obliged to beat till the roof gave way with the load, and then they all periſhed together.

About the 10th of Auguſt orders came for 50 men more to go to work, by which the Engliſh found that the emperor was uneaſy that their ambaſſador did not come.

On the 18th they heard from Gibraltar that the ambaſſador deferred coming; but on the 20th they had the agreeable news that he would ſet ſail from Gibraltar in a few days. This good news kept their hopes alive till the latter end of Auguſt, when a courier arrived from Tetuan, who brought the news of admiral Boſcawen's having beat the French fleet, and that the ambaſſador's ſhip being in the engagement, was obliged to ſtay ſome time at Gibraltar to refit.

During all this time the emperor's cruizers had paſſports from Lord Home, and were all out, and conſtantly ſending in prizes; which gave the captives but little hope of bringing matters to an accommodation that ſummer; as the keeping his cruizers in port is the readieſt way of making him hearken to reaſon.

Moſt of the cruizers being returned ſucceſsful into port by the middle of September, the Engliſh had the aſſurance of the long expected ambaſſador being at Sallee, with his majeſty's ſhips Guernſey and Thetis, having the money on board for their redemption, which the emperor was informed of at his camp; but being elated with his ſucceſs both by land and ſea, and having nothing to fear from the Engliſh till the next ſpring, he only trifled with the ambaſſador, by making extravagant demands, to detain him upon the coaſt, which is very dangerous in the winter time.

His laſt demand was 250,000 dollars, 30 pieces of cannon, and a large quantity of powder and ſhot. The ambaſſador had come up to 200,000 dollars to ſatisfy him for every pretenſion; but on hearing this laſt demand, he ſent the emperor word that it never would be complied with, and immediately left the coaſt, having firſt loſt two anchors in Sallee road.

When the emperor found there was nothing to be done by keeping the ſhip, he diſpatched one of his alcaids to Gibraltar, with more moderate propoſals; and deſired that a gentleman might be ſent to him, with authority from the ambaſſador to treat on the ſubject, and carry back his determined reſolution.

Accordingly, Mr. Haſler, the ambaſſador's ſecretary, was ſent with anſwers to the emperor's laſt demands, who uſed every argument to convince him that it was not in the ambaſſador's power to grant him any ſupplies of warlike ſtores, as that was contrary to treaties firmly ſubſiſting between England and other nations then at peace with her: but the emperor would not be convinced, and ſuffered Mr. Haſler to return to Gibraltar, without giving him his determined reſolution.

During this interval, there were eight or nine Engliſh paſſengers taken under Portugueſe colours, and brought to Morocco, which the captives apprehended would be an additional ſubject of diſpute.

About the middle of October the emperor again ſent Toledano, the Jew, with more moderate propoſals than any of the former, and with authority to accommodate all differences.

In the beginning of February, 1760, Toledano returned, with Lord Home's determined reſolution to give 200,000 dollars for the redemption of every Britiſh ſubject in the emperor's dominions, and 20,000 dollars to purchaſe warlike ſtores; which he might do by ſending a veſſel of his own to England.

About this time captain Barton was uſed very ill, which happened in the following manner. He had been allowed to keep a mule for ſome time paſt, and commonly uſed to ride from his houſe, which was near the palace, to the houſe where the men were lodged. The emperor happened to ſee him; but captain Barton thinking him ſo far diſtant that he ſhould not be taken notice of, only put his hat under his arm, and rode on, as he was at that inſtant obſcured by a wall.

The emperor ſent two of his guards after him, and he was juſt going to alight at the houſe when they came up with him, and pulled him from off the mule, giving him ſeveral ſtrokes with their ſtraps, which they always have ready for that purpoſe. They ſeized him, one on each ſide, by the collar, and in that manner hurried him to one of the gates, and ſhut him up in a hole behind the door.

The mob would hardly allow his officers to follow him; however, Mr. Sutherland got in with him; but they had not been there a quarter of an hour, before the ſame two fellows that ſeized him, came and ſet him free, and wanted money for that favour, agreeable to the cuſtom of the country; but captain Barton would not give them a blanqueen, and bid them go and tell their maſter ſo.

The men were now kept more ſtrictly than ever to their work, and the alcaid came oftener to ſearch the houſe; but the vigilance of captain Barton, and their good friend Juan Arbona, got the better of a number of difficulties and impoſitions, which would otherwiſe have rendered the peoples lives very unhappy.

For a fortnight paſt, the emperor had conſidered on the laſt propoſals; and having diſcourſed Toledano ſeveral times on the ſubject, he at length reſolved to ſend him once more to Gibraltar, with his determined reſolution to accept of 200,000 dollars for the redemption of all the Engliſh ſubjects, and 25,000 dollars for every other pretenſion: and as he now ſeemed to be more in earneſt than ever he had been before, they began to think their deliverance was near at hand.

Toledano ſet out for Gibraltar about the middle of February, with orders to write to the emperor, immediately upon lord Home's agreeing to his propoſals; and upon receipt of this letter the captives were to ſet out for Sallee, to be ready for embarking when the ambaſſador arrived there.

On the 25th of March the emperor received aſſurances from Gibraltar, that his demands ſhould be duly complied with, on the embarkation of the captives at Sallee, for which place the ambaſſador would ſail with the firſt fair wind, with the money and preſents.

Hereupon his majeſty ſent to captain Barton, who had alſo received letters, to inform him that he, and all the people who were caſt away, ſhould ſoon ſet out for Sallee. The joy they felt on this occaſion may be better imagined than deſcribed. Captain Barton took up money from the merchants, with which they ſoon provided every thing that could be wanted in a journey of ten days, for 320 men; but they were ſtill kept to their work.

On the 11th of April the men left off going to work; and on the evening of the 12th the emperor ſent for captain Barton, Mr. Sutherland, and the ſecond lieutenant, and told them they were to go away on the next morning, and that he would make peace with the Engliſh nation, if they were willing; if not, he did not care. He then gave a nod for their departure, on which they made a low bow, and walked off with lighter hearts than ever they had felt before.

The next morning they were all ready before ſunriſing, but waited till nine o'clock for the mules and camels: then they were all mounted, generally two upon a camel, and immediately went without the city, and when all were come, they proceeded on their journey, attended by a baſhaw and 100 ſoldiers on horſeback.

They were now treated in a more agreeable manner than when they came thither near 18 months before. Mr. Barton was now conſulted how faſt he choſe to travel, and when to ſtop. In the evening they pitched their tents, which were all properly numbered, and formed an exact oval. In this good order they purſued their journey wanting for nothing.

On the fourth day of their march they had a ſkirmiſh with ſome of the Moors. It was occaſioned by ſome of the men in the rear ſtopping to buy milk at a country village, for which the Moors wanted to make them pay an extravagant price after they had drank it, which they would not comply with. Hereupon the Moors began to beat them, which the Engliſh returned, and others going to their aſſiſtance, they maintained a ſmart battle, till the Moors grew too numerous: in the mean time ſome of the Engliſh rode off to call their guard, who inſtantly repaired to their aſſiſtance with their drawn ſcymetars, and dealt round them pretty briſkly: in the interim the Engliſh were not idle, but made the blood ſtream down the faces of many of the Moors.

The guards then ſeized the chief man of the village, and carried him to the baſhaw, who conducted the Engliſh, who having heard the whole affair, diſmiſſed him without further puniſhment, in conſideration of his having been already well drubbed.

On the 22d of April they got to Sallee, and pitched their tents in an old caſtle, from whence they had the long wiſhed for happineſs to ſee three Engliſh ſhips lying at anchor, ready to receive them; but when they viewed the bar of the harbour, with a large roaring ſurf upon it, they began to think their embarkation would probably prove tedious, which accordingly happened; for it was the 4th of May before the bar was ſmooth enough for the boats to go out, and then only half the people could go, as there were not boats enough for all.

Captain Barton judged it proper to ſend off firſt all the ſoldiers, inferior officers, and ſome ſailors, to make up 162 in number, over the bar. They came to a grapling, and waited till half the money was brought from the ſhip, and put into their boat, which returned over the bar, and the men got ſafe on board, where thoſe who remained on ſhore caſt many a wiſhful eye, till the 13th, during which interval they had much uneaſineſs, as the Moors were ſuſpicious of the ambaſſador's not coming on ſhore, and wanted to detain ſome of the officers for a ſecurity; but at laſt the ambaſſador, and captain Barton's ſagacity, ſurmounted this difficulty, and they all got over the bar, where they waited till the money was put into the Moor's boat; upon which they proceeded on board the Guernſey, with hearts full of gratitude to God and their country, for their deliverance from ſo barbarous a people.

They were moſt chearfully welcomed by the ambaſſador and all his officers, whoſe kindneſs they experienced a full month, while they waited for the paſſengers, to the number of 25 men and women, whom the emperor wanted to keep till the ambaſſador came to him. This could not be complied with; but at length the emperor, after ſending a perſon to ſettle that point with the Engliſh ambaſſador, conſented to let them all go, except Juan Arbona and Pedro Umbert, whom he abſolutely refuſed to part from; which occaſioned a general grief, on account of the former, as he had been a ſteady friend to them in their adverſity, and kindly aſſiſted them in all their difficulties.

They arrived at Gibraltar on the 27th of June, and on the 29th ſailed for England in his majeſty's ſtoreſhip Marlborough, where they arrived in good health on the 7th of Auguſt, but remained in quarantine till the 19th of September, 1760, and on the 20th had leave to go on ſhore; captain Barton, and all his people, being honourably acquitted by a court-martial for the loſs of the Litchfield.

REVOLUTIONS.

LITTLE or nothing is known relative to Morocco and Fez, the antient Mauritania, till the conqueſt of thoſe countries by the Romans, who found that abſolute monarchy was the prevailing mode of government throughout Barbary. Bogud, the firſt prince of whom we have any authentic account, was cotemporary with Julius Cæſar. On the death of Bogud, this country became a Roman province, and was afterwards conferred by Auguſtus upon the younger Juba, whoſe ſon Ptolemy was put to death by the tyrant Caligula. The Goths then over-run the country, and poſſeſſed it till they were driven out by the Saracens in A. D. 600. Theſe were again ſubdued by the Arabians, who divided Barbary into many petty kingdoms, till the year 1068, when they were all united into one ſovereignty under the family of the Almoravides; for Joſeph, the ſecond monarch of that race, founded Morocco, and not only ſubdued Fez, but the Mooriſh dominions in Spain. His grandſon, Albo Hali, was a great friend to learning, but a taſte for literature died with him. Mahomet, the fourth of this ſucceſſion, loſt the Mooriſh conqueſts in Spain, and after the reign of three ſucceding monarchs, whoſe reigns were remarkable for nothing but domeſtic broils, the race of the Almoravides became extinct.

The race of the Merins then raiſed themſelves to the regal dignity; but they were a ſet of unhappy monarchs, all meeting with untimely ends. Alboacen, the ſixth of them, with an army conſiſting of 400,000 foot, and 75,000 horſe, was defeated by the kings of Caſtile and Portugal at the head of only 20,000 foot and 14,000 horſe. In 1540 the race of the Merins becoming extinct, the Shariffs, or Cheriffs, the ſuppoſed ſucceſſors of Mahomet, were advanced to the imperial dignity, or rather obtained it by artifice and cruelty.

Amet, the firſt monarch of this line, was depoſed by his brother Mahomet; and the latter, after a reign of continual inteſtine broils, was murdered by his own guards.

Abdallah, his ſon and ſucceſſor, put to death ten of his brothers out of twelve, for his ſecurity, and died unexpectedly, juſt at a time when a plot for his deſtruction was ready to be put into execution.

His ſon Mahomet flew to Don Sebaſtian, king of Portugal, who, together with the two competitors for the ſovereignty of Morocco, were ſlain in 1578, at the famous battle of Alcazar. The reigns of the three ſucceeding princes of this line contained nothing remarkable; but the eighth monarch, named Sidan, reſtored peace to his country. A gang of pirates, however, in his reign poſſeſſed themſelves of the port of Sallee; when not having maritime ſtrength ſufficient to diſlodge them, he applied for aid to the court of England. The reigning monarch, Charles I. complied with his requeſt, and ſent ſome ſhips to his aſſiſtance, by which the pirates were taken or deſtroyed; and the emperor in return ſent 300 Chriſtian ſlaves as a preſent to his Britannic majeſty. This worthy monarch died in 1630, and was ſucceeded by his eldeſt ſon Muley Abdelmelech, who was remarkable for his cruelty and drunkenneſs, and was, after having reigned four years, murdered by a Chriſtian ſlave.

He was ſucceeded by his brother Muley Elwaly, a prince of a ſweet diſpoſition, and generous ſpirit, who began his reign by releaſing all ſtate priſoners, and increaſing the pay of his troops, and died much regretted, after having poſſeſſed the crown twelve years.

His brother Muley Hamed Cheyk ſucceeded him; but being murdered by the Arabs, they raiſed one of their own chiefs, named Crumel Hack, to the crown, who was, on his demiſe, ſucceeded by Shariff Muley, king of Taphilet. The latter engaging in a war with Sidi Omar, prince of Illech, was defeated, taken priſoner, and cloſely confined: during his captivity, he was attended by a negro woman frightfully ugly, with whom he nevertheleſs cohabited, and ſhe bore him two ſons: the eldeſt, named Muley Archy, ſucceeded him in the kingdom of Taphilet. The reign of this prince was but ſhort; for, drinking immoderately, he one day mounted a ſpirited horſe in a drunken frolic, and riding furiouſly into a grove of orange trees, he was thrown againſt the trunk of a tree, fractured his ſkull, and expired of the wound. His nephew Hamet cauſed himſelf to be proclaimed ſovereign at Morocco, while his half brother (by a white woman) took the ſame ſtep at Taphilet: but Muley Iſhmael, his full brother by the negro woman, was too hard for both, got the crown from them, and began his reign in the year 1672. As this monarch's hiſtory is better known than any of the preceding, we ſhall be more ample in our account of it.

He was remarkable for an odd jumble of policy and abſurdity, cruelty, and religion. An intelligent writer gives the following character of him: "His ſtrictneſs was ſuch during his whole reign, that he would never drink any wine or ſtrong liquor; he obſerved the Ramadan, or Mahometan lent, four whole months every year, and with a more than ordinary abſtinence. He was no leſs a ſcrupulous obſerver of the uſual waſhings, public prayers, and other branches of his law; and never undertook any thing of moment, without proſtrating himſelf a good while upon the ground, and praying for the divine protection and aſſiſtance, fully ſatisfied that Mahomet would obtain it from heaven; ſo that whatever was the reſult of his devotions, he firmly believed it to be the immediate direction of that prophet.

"In his adminiſtration of juſtice, in which province he always ſhewed himſelf very ready, and eaſy of acceſs, he was very rigid and impartial, yet would ſometimes run into ſome wild extravagancies, of which the following inſtance may ſerve for a taſte; a poor farmer of the Berebers race, having complained that ſome of his negroes, whom, by the way, he was noted for keeping at ſhort allowance, had ſtolen from him a yoke of oxen, which were his ſole dependance; he ordered his whole negroes to paſs before him, and ſhot every one whom the farmer accuſed: but aſking him afterwards, what amends he could make him for the loſs of ſo many ſtout negroes, and the man being at a loſs what to anſwer, he made him undergo the ſame fate as the robbers."

He was for ever building and pulling down again, alledging, that he did it to keep his ſubjects ſo buſy, that they might have no time to mutiny or rebel; for, ſays he, "if I have a bag of rats, unleſs I keep the bag ſtirring, they will eat their way through it." He had 3000 wives, 5000 concubines, 900 ſons, and 300 daughters; all of whom, at times, felt the effects of his cruelty and caprice. He would frequently ſhoot, ſtab, or behead both ſlaves and ſubjects for his amuſement; and was ſo avaricious, that he ſpent his whole life in plundering his people, and amaſſing wealth; every thing was made ſubſervient to his miſerable temper. If any body complained to him of having been robbed or defrauded, the criminal was firſt ordered to make reſtitution of the property in queſtion, not to the perſon aggrieved, but to himſelf, as he aſſerted that he was the only ſufferer, his dignity being inſulted by the crime; and then a conſiderable fine was levied upon the culprit, as a recompence to offended juſtice; but all went into his own coffers. Money was the moſt dangerous thing that a man could poſſeſs, as it was ſure to be extorted from him, not only by unjuſt, but by cruel means: yet, with all his riches, he was ſo ſordidly mean as to keep the ſervants of his houſhold at ſhort allowance, and not allow his ſoldiers any thing to ſubſiſt on, of which take the following inſtance: "Not many years after his acceſſion to the throne, he ordered his Mooriſh troops to join his ſon Muley Sidan, to go and retake the city of Morocco, which Muley Mahomet, another of his ſons, had made himſelf maſter of: upon their officers applying to him for a ſtipend to maintain them, he gave them this brutal anſwer, "Do you ſee, ye Mooriſh dogs, any of my mules, camels, or other beaſts belonging to my empire, aſk me for any maintenance? Do not they take it where they can find it, without troubling me about it? Go march with all ſpeed whither I ſend you, and do you maintain yourſelves as they do." This, indeed, was a moſt effectual way to ſet both officers and ſoldiers to plundering all that came in their way, which they did upon all occaſions.

Muley Mahomet, the moſt accompliſhed, and indeed the only one of his ſons who had a princely education, raiſed a rebellion againſt him, but being taken priſoner by his brother Muley Sidan, his right hand and left foot were cut off by the emperor's order, of which wounds he died; and Muley Sidan was appointed heir to the crown, but his cruelty and drunkenneſs were ſuch that he was murdered by his own wives, prior to the death of his father. At length Muley Iſhmael, one of the moſt infernal monſters of cruelty and avarice that ever exiſted, died a natural death in 1727, having reigned 55 years, which is truly aſtoniſhing in a country where inſurrections, dethronements, and aſſaſſinations were ſo common.

Muley Hamet Deby, one of Muley Iſhmael's ſons, ſucceeded him, having been appointed by that emperor not for any peculiar merit, but becauſe he was the moſt diſſolute of all his children; for Muley Iſhmael fancied that his ſon's drunkenneſs and intemperance would be foils to ſet off his own ſobriety and abſtemiouſneſs; for he imagined that his temperance in eating and drinking made amends for his inſatiable avarice, his unbounded cruelty, and his exceſſes with reſpect to women. Muley Hamet was depoſed by his favourite eunuch, and his brother Abdelmelech proclaimed emperor; but the latter ſoon rendering himſelf odious by his cruelties, Muley Hamet was again reſtored to the throne; Abdelmelech was kept in cloſe confinement for ſome time, but at length ſtrangled, by order of his brother; and Muley Hamet five days after, being March 22, 1729, died, having fallen a martyr to drunkenneſs.

Abdalla, another of the ſons of Muley Iſhmael, ſucceeded; when the duke De Ripperda, having been driven from Spain, offered his ſervices to Abdalla, who accepted them, made him a baſſa, and careſſed him as his chief favourite. Ripperda then laid a plan before him, which was to drive the Spaniards from their poſſeſſions on the coaſt of Africa, and even to invade Spain; but for all his courage and abilities his deſigns were fruſtrated, by the bravery of the Spaniards, and the ſuperior ſkill of their engineers. Abdalla at length increaſed daily in cruelty, killed multitudes of people, attempted the life of his own mother, who made a pilgrimage to Mecca, to be out of his reach, and was heard to expreſs theſe ſentiments, "My ſubjects have no other title to their lives but my will, and my greateſt pleaſure is to kill them with my own hand." At length his cruelties rendered him ſo odious that he was depoſed by the black army, and his brother, Muley Ali, raiſed to the throne in his ſtead. But Muley Ali, being almoſt continually ſtupified by an immoderate uſe of a ſudorific herb, called Archicha, they deemed him unfit to reign, and therefore depriving him of the crown, they again, in 1736, reſtored it to his brother, who was now unbounded in his cruelty, ſacrificing many hundreds to his revenge, anger, or caprice, without the leaſt regard to ſex, age, or rank. This occaſioned Abdalla to be again depoſed, and Muley Sidi, another prince of the blood royal, placed upon the throne. Abdalla, however, raiſed an army, gave battle to his rival, defeated him, and once more re-poſſeſſed himſelf of the empire.

The moſt recent tranſactions with which we are acquainted relative to this empire are, the ſiege of Ceuta, which commenced Oct. 23, 1774, and the ſiege of Melille, which began on the 8th of December of the ſame year, by the troops of Morocco. The court of Spain had for ſome years paſt greatly neglected theſe places; ſo that neither the garriſon or fortifications were in a proper condition to ſuſtain a ſiege; but thoſe diſadvantages were overbalanced by the conduct of the Spaniſh officers, the bravery of the men, and the total want of diſcipline and experience in the Mooriſh troops, which occaſioned the emperor's army not only to fail of ſucceſs in their attack upon thoſe two places, but even to be repulſed by the ſmall garriſon of Penon de Velaz, a leſs conſiderable fortreſs upon that coaſt. Warlike preparations were continued on both ſides, though little was effected on either, and Melille was either blockaded or beſieged till the middle of March, 1775, when the enterprize was abandoned by the Moors.

CHAP. II.

The DESART.

SECT. I.

BILEDULGERID.

WE come now to a vaſt track of land, whoſe ſoil conſiſts chiefly of burning ſands, the inhabitants of which are ſo inhoſpitable, and the country ſo deſolate for want of fertility, that it has juſtly obtained the name of the Deſart. This extenſive diſtrict is divided into various provinces or kingdoms, the chief of which are, Biledulgerid, Zaara, and Tombuto.

Biledulgerid, the firſt of theſe, received its name from the Arabic Biled-el-gerid, ſignifying the land of dates, on account of the great quantity of that fruit which is peculiar to this country, and ſo plentiful as to ſupply the neighbouring kingdoms.

This province is ſaid by ſome geographers to have been antiently known to the Greeks and Romans by the name of Numidia, and that it was then divided into two large provinces, whoſe inhabitants were diſtinguiſhed by the names of Maſſælyans and Maſſylians, the latter of which were ſituated eaſtward of the former. That it was once called Numidia we have not the leaſt doubt; but as the controverſies of various writers relative to this point cannot afford any real entertainment to the reader, we ſhall paſs them over, and inſtead of perplexing his mind with a relation of the *doubtful*, ſhall only confine ourſelves to that of the *certain*.

Biledulgerid is a very extenſive deſart, ſituated between 24 and 30 deg. of north latitude. It is bounded on the eaſt by the inland parts of Africa; on the weſt by the Atlantic ocean; on the north by the empire of Morocco; and on the ſouth by Negroland. Its extent is not with certainty known, but it is computed to be near 2500 miles in length, and 350 in breadth. It is in general a very ſandy and barren country, and produces ſcarce any other ſuſtenance than dates; the palmtrees, from which theſe are gathered, grow in ſuch abundance that the principal part of the country is covered with them. The climate is exceeding hot, and though the inhabitants are in general very healthful and vigorous, yet they labour under great inconveniences from the burning ſun-beams and ſcorching ſands, inſomuch that their features are greatly ſhrivelled, and their complexion very ſwarthy: their eyes are alſo violently inflamed by the ſands, which are frequently blown into them by the eaſterly winds; and theſe winds are ſo tempeſtuous that the ſands are often found to be their graves.

There are very few rivers or ſprings throughout the country, and what there are produce water that is neither pleaſant nor wholeſome. So ſcarce is this article, that when they go a journey, half the number of their camels are laden with it. The inhabitants conſiſt chiefly of Arabs, who have no fixed ſituation, but live in tents; and being acquainted with the few ſprings there are, remove from one country to another with their flocks and herds at proper ſeaſons, in order to find them water and paſturage:

"The weary Arabs roam from plain to plain,
"Guiding the languid herd in queſt of food;
"And ſhift their little home's uncertain ſcene
"With frequent farewel: ſtrangers, pilgrims all,
"As were their fathers. No ſweet fall of rain
"May there be heard, nor ſweeter liquid lapſe
"Of river, o'er the pebbles gliding by
"In murmurs: goaded by the rage of thirſt,
"Daily they journey to the diſtant clefts
"Of craggy rocks, where gloomy palms o'erhang
"Th' antient wells, deep ſunk by toil immenſe,
"Toil of the patriarchs, with ſublime intent
"Themſelves and their poſterity to ſerve.
"There, at the public hour of ſultry noon,
"They ſhare the bev'rage, when to wat'ring come,
"And grateful umbrage all the tribes around,
"And their lean flocks, whoſe various bleatings fill
"Th' ecchoing caverns; then is abſent none,
"Fair nymph or ſhepherd, each inſpiring each
"To wit, and ſong, and dance, and active feats;
"In the ſame ruſtic ſcene, where Jacob won
"Fair Rachel's boſom, when a rock's vaſt weight
"From the deep dark mouth'd well his ſtrength removed,
"And to her circling ſheep refreſhment gave."

Though the Arabs are the principal people that inhabit this deſart, yet there are amongſt them ſome of the antient Africans, who live in towns and villages, and are ſupplied with moſt conveniences by the Arabs. The former think themſelves the nobler race, and being independent, ſome of them for pay will ſerve neighbouring princes in war. The generality, however, either follow the employment of plundering or hunting, the latter of which is the moſt common, and their principal object is the oſtrich, which is here of a prodigious ſize, and in great abundance. Though theſe birds are ſo large that they cannot fly, yet by the fluttering of their wings, and the ſwift motion of their feet, they will for ſome time run ſo faſt that it is difficult even for a horſe to overtake them; and when they find their purſuers near, they will throw back the ſtones and ſand on them with prodigious force: their great bulk however, at length tiring them out, they are obliged to ſubmit, when their purſuers quickly diſpatch them by cutting their throats. They eat their fleſh, barter their feathers for corn and other commodities, make pendants of the talons for their ears, convert their ſkins into knapſacks, and uſe their fat or oil as a medicine. They likewiſe eat their eggs, which they ſometimes find in great abundance in the ſands, where it is ſaid the birds depoſit them, and then leave them; after which ſuch as eſcape the ſearch of their enemies are hatched by the heat of the ſun, and immediately provide for themſelves without the aſſiſtance of their parents.

"Who in the cruel oſtrich has ſubdu'd
"A parent's care, and fond inquietude?
"While far ſhe flies, her ſcatter'd eggs are found,
"Without an owner, on the ſandy ground:
"Caſt out on fortune, they at mercy lie,
"And borrow life from an indulgent ſky;
"Adopted by the ſun in blaze of day,
"They ripen under his prolific ray.
"Unmindful ſhe that ſome unhappy tread
"May cruſh her young in the neglected bed.
"What time ſhe ſkims along the field with ſpeed,
"She ſcorns the rider and purſuing ſteed."

We mention the above generally received opinion of the oſtrich's laying its eggs in the ſand, and there leaving them to be hatched by the ſun, in conformity to what has been ſaid by many authors in ſeveral ages, and various nations; notwithſtanding which, Kolben, in his account of the Cape of Good Hope, affirms, that they ſit on their eggs like other birds, and that the male and female take it by turns; that they do not abandon their young immediately after they come out of the ſhell, but bring them graſs, and are very careful in defending them from danger.

Beſides the fleſh of the oſtrich they likewiſe eat that of goats and camels, and their drink is the liquor or broth in which the fleſh is boiled. They chiefly uſe dates inſtead of bread, but they have ſome corn and pulſe which they purchaſe from the neighbouring countries. They have ſmall horſes that are principally uſed in hunting, and are very ſerviceable in plundering expeditions; on both which occaſions the better ſort are attended by their ſlaves, and the reſt by their wives, who look after their horſes, and do other the moſt menial ſervices.

They call themſelves Mahometans, but ſeem to know little either of that or any other religion; and what they do is ſo intermixed with ſuperſtitious maxims, that they barely deſerve the name of the religion they profeſs. They have ſome ſchools to which they ſend their boys, and if they become proficients in learning, they are raiſed to the dignity of cadi, or prieſt. Some of them are artificers, but the number of theſe is ſmall, as they look upon ſuch employments in the moſt contemptible light; and when they think proper to cultivate a piece of land, which is ſeldom the caſe, they will not touch it themſelves, but leave it to be done by their wives and ſlaves.

Some of them wander from one end of the country to the other with their cattle, owning no ſuperior; others have their particular lords or governors; and a third ſort are ſubject or tributary to the Turks, who hold ſome parts of this territory, as thoſe towards the weſt are to Morocco and Fez. On the whole, however, they are a wild and inhoſpitable people, and ſeem to be calculated only for the deſolate country in which Providence has been pleaſed to place them.

Within the limits of the territory of Biledulgerid are two cities, which were once famous for their ſplendid buildings and numerous inhabitants. The firſt of theſe is called Touſera, and is ſituated about 20 miles ſouth of the confines of Tunis, in 32 deg. 28 min. north lat. and 10 deg. 26 min. eaſt long. It is ſaid to have been originally built by the Romans, and was fortified with high walls, ſome remains of which are ſtill viſible. It is at preſent but a poor place, containing only about 500 families, whoſe houſes are very low and mean, but the people are ſaid to be wealthy; and ſeveral fairs are annually held here, which are reſorted to by the inhabitants of the neighbouring countries. In the center of the city runs river, one ſide of which is inhabited by ſome of the antient Africans, and the other by the Arabs, who have ſettled in it ſince the conteſt between the Romans and Mahometans, the latter of whom plundered and deſtroyed the principal part of the city. The Africans and Arabs, who now inhabit it, are frequently at war with each other; but they have ſuch a natural diſguſt to any foreign government, that where they ſuſpect the leaſt intention of being that way enthralled by neighbouring princes, they will immediately unite, and ſubmit to any hardſhips, rather than lay themſelves open to the loſs of independency.

Capſa, the other city, is ſituated in 33 deg. 15 min. north lat. and 9 deg. 3 min. eaſt long. about 90 miles north-weſt of Touſera. This was alſo a Roman city, and was formerly ſurrounded with high walls, towers, &c. but they were principally demoliſhed by the Arabs. The walls of the citadel, however, are ſtill ſtanding: they are built of large ſquare ſtones, and are 30 feet thick, and 150 in height. It was once a very populous city, and contained many ſtately moſques and other magnificent ſtructures; but it is now very poorly inhabited, and the people live in a continued ſtate of oppreſſion under the Tuniſian government. In the center of the city is an encloſed fountain, the water of which is hot, and ſerves not only to bathe in, but when cool, to drink. The adjacent country is fertile, and abounds with palm, citron, olive, and other fruit trees; but the climate is very unwholeſome, and the inconvenience the inhabitants labour under on that account makes them naturally of a peeviſh temper, and ſo churliſh, that they will not ſpeak to a ſtranger with the leaſt good humour. Both ſexes go well clothed, except about their feet, on which they wear large coarſe ſhoes made of the ſkins of wild beaſts, but ſo void of all form, that they not only diſfigure them, but are alſo exceeding inconvenient; ſo that when they are in haſte, they are obliged to lay them aſide and travel bare-footed.

SECT. II.

ZAARA, OR ZAHARA.

THIS amazing track of land ſtretches itſelf from the Atlantic ocean on the weſt, to the kingdom and deſart of Barca on the eaſt, that is, from the 8th deg. of weſt, to the 26th deg. of eaſt long. and from Biledulgerid on the north, to the river Niger, which ſeparates it from Negroland on the ſouth. It is about 2400 miles in length, and 660 in breadth. The Arabs divide it into three parts, by the names of Cahel, Zahara, and Aſgar, which names are given in affinity to the different ſoils, the firſt ſignifying ſandy, the ſecond ſtoney, and the third marſhy. Modern geographers, however, have divided it into ſeven provinces, namely, Zanhaga, Zuenziga, Targa, Lempta, Berdoa, Bornou, and Gagoa.

Before we proceed to any particulars relative to theſe provinces, it will be neceſſary to take a general view of the country, with reſpect to its ſoil, produce, inhabitants, &c. The ſoil is in general very dry and ſandy, and the climate being exceeding hot, it is deficient of thoſe eſſentials produced in more fertile countries. Notwithſtanding, however, the general barrenneſs of this deſart, it is ſaid to be ſo healthy, that the inhabitants live to a great age, and that the people of other countries, when afflicted with illneſs, retire to this for the benefit of their healths, which is generally attended with the wiſhed-for ſucceſs.

The moſt fertile parts of this extenſive deſart are thoſe that lie on the banks of the river Senegal, which being better watered and well inhabited (on account of the great commerce ariſing from that river), produces ſeveral kinds of grain, as wheat, barley, and millet; they have alſo ſome vegetables, and a great variety of delicious fruits.

The moſt uſeful beaſt here is the camel, and in ſome parts they have very good horſes: there is alſo a great plenty of a domeſtic animal, called Adrin-naim, which are about the ſize of an aſs, and greatly reſemble that animal about the ears, but in other reſpects they are like our ſheep. The males are only diſtinguiſhed from the females by having horns, but they are both of a ſize, and their wool equally good. They are not only exceeding tame, but alſo very ſtrong, and will carry a man on their backs for ſeveral miles, beſides which their fleſh is very excellent food.

Many parts of the country are greatly infeſted with wild beaſts, as lions, tygers, &c. There are alſo great numbers of ſcorpions, vipers, and other venemous creatures; and at particular ſeaſons they are greatly peſtered with locuſts, which are ſo numerous as to deſtroy the principal part of their corn and other grain.

The inhabitants are chiefly Arabs, and the generality of them very illiterate and ſavage: they lead a wretched deſolate life, wandering about the country, and feeding on the milk of their flocks, with a little barley meal and ſome dates. The men go almoſt naked, having only a piece of linen faſtened round the waiſt, and a kind of bonnet on their heads made of black woollen cloth; but the women have a looſe garment that reaches from the waiſt to the knees: the better ſort, however, have a kind of gown made of blue callico, with large ſleeves, which are brought to them from Negroland. The men are tall and thin, but the women are in general very robuſt; and both ſexes are of a ſwarthy complexion.

Their tents or huts are low and mean, conſiſting only of a few ſticks, covered with ſome coarſe cloth made of camel's hair, and a rough kind of wool or moſs that grows on the palm-trees. They lie on mats made of ruſhes, but have not any covering. They have neither laws or government, being only ſubject to the will of their cheyks, who are appointed as ſuperintendents, but pay as little attention to any kind of decorum, as the people they are ſuppoſed to direct.

Some of them are employed in hunting, but the principal part addict themſelves to thieving, and plundering ſuch paſſengers as they happen to meet with in their excurſions. When they travel for theſe purpoſes, or in purſuit of paſture or water, they ride on camels, which are not only uſeful on account of their milk, and the great burthens they carry, but alſo for the immediate relief they yield in caſe of exceſſive drought; for ſuch are the amazing deſarts of this country, that they frequently travel a fortnight together without meeting with any water; ſo that when that is exhauſted which they take with them on the backs of the camels, they have recourſe to the beaſt itſelf, whom they kill, and drink the water they find in its ſtomach; it being the nature of that animal to ſwallow ſuch a quantity at one time as will ſerve him for many days. In ſome places, indeed, there are wells of brackiſh water, which are lined with camels bones, and covered with their ſkins to keep out the ſand; but there is great danger in going to them, for by the violence of the winds the mountains of ſand are ſometimes raiſed to ſuch a height that whole caravans have been buried beneath them.

The wild Arabs here are continually at war with the Negroes, whom they endeavour to take alive, in order to ſell them for ſlaves at Fez or Morocco; for which reaſon, when the latter happen to obtain a conqueſt, they butcher, in the moſt cruel manner, all that fall into their hands.

In one part of theſe deſarts, there is a ſort of people who are entirely different from the reſt, as they are more ſociable, and live in ſettled habitations. Theſe carry on a kind of commerce with ſtrangers, to whom they are very civil, and are in general tolerably honeſt in their dealings. Their religion, as well as that of the wild Arabs, is chiefly Mahometaniſm, but ſo corrupted that it hardly bears any thing more than the mere name of it. Chriſtianity was once happily eſtabliſhed in this country, but it has been quite exterminated for ſeveral centuries. Their language is in general a corruption of the Afric, but it differs according to the different tribes and provinces. Their only commodities for traffic are, camels, dates, and fat and feathers of oſtriches.

Having thus taken a general view of the country, we ſhall now be more minute, by deſcribing the moſt eſſential particulars relative to the reſpective provinces into which it is divided.

Zanaga, the firſt of theſe diviſions, is a large territory, extending itſelf from the river Sue, which parts it from Morocco on the north, to that of Senegal on the ſouth. It is bounded on the eaſt by the territories of Serem, Sunda, and Zuenziga, and on the weſt by the Atlantic ocean. The inhabitants of this province are of various nations, and among them are ſome tribes of Arabs, who chiefly live by plunder, and carry off great quantities of their neighbours cattle; which they exchange in different parts of the country for dates. There is one diſtrict here, called Taguzza, remarkable for producing vaſt quantities of rock ſalt, which the inhabitants carry not only to all parts of this deſart, but alſo to Negroland, as it is found to be of infinite uſe in ſcorbutic diſorders, to which the people are ſubject from the natural heat and dryneſs of the climate.

This country is very dangerous to travellers, eſpecially in ſummer, there not being any water to be ſeen for 100 miles together; ſo that if a proper proviſion is not made, they are ſubject to periſh with thirſt. In one part of this province are two tombs, on each of which is an inſcription, intimating that the unhappy perſons there interred were, the one a wealthy merchant, and the other a poor carrier, who both died there with exceſſive thirſt: that the former had given the carrier 10,000 ducats for a cruiſe of water, and died ſoon after drinking it, whilſt the latter periſhed for want of it.

The inhabitants of this province live chiefly on dates and the milk of their cattle: ſometimes, indeed, they kill wild goats and other game, but theſe are ſo ſcarce, as ſeldom to be met with, and for that reaſon are conſidered as a great rarity.

The whole country is ſo flat and barren, that in long journies travellers have the greateſt difficulty in finding their way, there not being a building, tree, or any other mark to direct them. They generally travel in the night, owing to the violent heat of the ſun in the day, and they are chiefly guided by the courſe of the ſtars: ſometimes, indeed, they are directed by the flight of certain birds that go backwards and forwards at particular periods, but the former is what they principally depend on; for by juſtly obſerving the regular motions of the ſtars, they will as readily purſue the right track, as a mariner will by the aſſiſtance of the compaſs.

As when the ſtars in their æthereal race,
At length have roll'd around the liquid ſpace,
At certain periods they reſume their place.
From the ſame point of heaven their courſe advance,
And move in meaſures of their former dance.

From theſe obſervations, it is little to be wondered at that they ſhould have a tolerable notion of aſtronomy; but their ſyſtem of it is ſo replete with abſurdity that it is impoſſible for a ſtranger to comprehend their meaning. However, in their own way they will deſcribe the number, ſituation, and diviſion of the ſtars with amazing exactneſs, as is fully evinced by the benefits they receive from them in travelling through theſe dreary deſarts.

They are fond of trade and commerce, in purſuit of which they will travel to the remoteſt parts, though at the hazard of their lives. In theſe expeditions, however, they generally go with large caravans; their goods and neceſſaries are carried on camels, and they are otherwiſe ſo well provided, that they ſeldom meet with any accident on the road.

The merchandize they bring with them principally conſiſts of gold, ivory, gum, and oſtrich feathers, which they ſell to the merchants of Fez and Morocco.

Zuenziga, the next province, is rather more barren than the former, and both men and beaſt frequently periſh on their journies for want of water, particularly in that part of it called Gogden, where they travel for ten days together without meeting with any refreſhment to quench their thirſt, except what may caſually happen to fall from the clouds. The inhabitants are a mixture of Africans and Arabs, the latter of whom receive a kind of tribute from their neighbours for tilling their land; and they have abundance of cattle, with which they wander to various parts of the deſart in ſearch of paſture. They breed a great number of horſes, and are ſo powerful that the kings of Barbary take ſome pains to preſerve their alliance and friendſhip. Their food chiefly conſiſts of milk and dates, the latter of which are brought here in great quantities from Biledulgerid.

The Arabs of this province, like ſome of thoſe in the former, are juſtly hated by the Negroes, whom, when opportunity offers, they will make priſoners, and ſend to Fez as ſlaves: in return for which, when they get any of the Arabs into their hands, they murder them with the greateſt cruelty.

The province of Targa is not ſo dry or barren as the two already mentioned; nor is it either ſo ſultry or unwholeſome. It has many good ſprings of water, and the land produces ſeveral ſorts of herbs, and many uſeful vegetables. In ſome parts are found great quantities of manna, which the inhabitants gather in calabaſſes, and export it for ſale. The Negroes diſſolve it in the water wherein they boil their meat, which they drink, and attribute to this the ſuperior health they enjoy to the inhabitants of Tombuto, though the climate of that country is much more healthy. The Arabs and Moors, who are very numerous in this province, carry on a great trade, by catching of Negroes, and ſending them as ſlaves to Morocco.

Adjoining to this province on the ſouth is the deſart called Zanfara, which is tolerably fertile, producing corn, rice, Turkey wheat, and ſome cotton. The inhabitants are tall and well ſhaped; but they are quite black, and their faces large, flat, and very diſagreeable. This deſart was ſubdued by one of the kings of Tombuto,

buto, who cauſed the prince of it to be poiſoned, and put to death a great number of his ſubjects.

Lempta, the next province, is ſituated to the eaſt of Targa, on the north ſide of the river Senegal, and is more barren than any other part through the whole deſart of Zahara. It is exceeding dangerous for travellers, not only on account of the exceſſive heat, and ſcarcity of water, but alſo from the natural ferocity of its inhabitants, who are a wild breed of the Moors, that rob and plunder all ſtrangers they meet with, and if any reſiſtance is made, they murder them without the leaſt remorſe. It is the high road for the merchants and caravans that travel from Conſtantina and other towns of Algiers, Tunis, &c. into Negroland; and notwithſtanding the great danger of the journey, ſuch is their attachment to commerce, that they hazard their lives with the moſt indefatigable intrepidity.

On the eaſtern borders of this province is the kingdom of Agades, the ſoil of which produces tolerable graſs, and in ſome parts of it are found great quantities of manna. The inhabitants feed large herds of cattle, and live chiefly in the open country, in poor, wretched huts made of reeds, and covered with mats. The capital of this kingdom, which bears the ſame name, is ſituated in 18 deg. 50 min. north lat. and 12 deg. 36 min. eaſt long. It is ſurrounded with walls, and in the center of it is the king's palace, which is a poor mean building. The inhabitants are chiefly merchants and ſtrangers, the reſt are artificers, or ſoldiers belonging to the king, the latter of whom is tributary to the prince of Tombuto, and is dependent on a tribe called Zuinziga, who have power to depoſe him, if they diſapprove of his government.

The province of Berdoa is ſituated to the eaſt of Lampta, and extends itſelf from the 16th to the 22d deg. of eaſt long. and from the 20th to the 23d deg. of north lat. The country in general is very dry and barren, not producing any commodity that merits the leaſt notice. The inhabitants are very illiterate and ſavage; and live chiefly by plundering merchants and travellers. The moſt conſiderable part of this province is a place called Zala, which lies on the northern confines near the mountains that ſeparate this country from Tripoly. It is inhabited by a people called Levata, or Lebatai, who live moſtly in tents; and it produces ſome valuable commodities, for the ſale of which a fair is annually held, and numbers of people reſort to it from the neighbouring countries.

To the ſouth of Berdoa lies the province of Bornou, which extends itſelf from 13 to 22 deg. eaſt long. and from 17 to 21 deg. north lat. It is more fertile than all the other parts of this extenſive deſart, and the inhabitants of it are much more ſociable. There are many ſprings and rivers in it, and the ſoil produces good graſs, with ſeveral ſorts of grain, and a great plenty of fruits. One half of it is divided into mountains and vallies, the inhabitants of which live in tents, and are of ſo reſtleſs a diſpoſition, that they are continually removing from one part to another. They are chiefly huſbandmen, and not making any diſtinction in property, enjoy the whole in common with each other. In hot weather they go almoſt naked, having only a ſmall piece of cloth wound round the waiſt; but in winter, when the winds blow ſharp from the northern mountains, they wear a garment made of ſheep-ſkins. In the ſouthern parts of this province are ſeveral good towns inhabited by people particularly diſtinguiſhed for their politeneſs and hoſpitality, among whom are many artificers, and ſome merchants of different nations. The king reſides at Bornou, the capital of the province, but his palace is a very mean building, and only remarkable for its furniture, the principal part of which is of ſolid gold; from whence it may be conjectured that a great trade is carried on here in that article with foreign countries, or that it is found either in this, or the neighbouring provinces.

As the inhabitants of Bornou are much more rational than thoſe in any other parts of the deſart of Zahara, we ſhall be a little particular in noticing their methods of living, manners, cuſtoms, ceremonies, &c.

They live, as before obſerved, in tents or cabbins, which are placed together in the form of a circle, and in the center is a ſpacious area in which they keep their cattle. As they frequently remove from one place to another, they are conſequently under diſagreeable apprehenſions from robbers and wild beaſts; and in order to guard againſt any ſurprize from either, they always keep centinels without the tents, who, if any danger appears, give an immediate alarm, which is circulated throughout the encampment, and every perſon able to bear arms defends his own premiſes. They have but little difficulty in removing from one place to another, for each tent is ſo lightly conſtructed, and their furniture ſo ſmall, that the whole is eaſily conveyed to a conſiderable diſtance on the back of a camel.

Their chief food conſiſts of cakes made of millet, and their uſual drink is milk or whey. They have wheat and barley, but they ſo naturally deteſt ſtaying long in one place, that it is ſeldom reaped by the hands that ſow it. If this was not the caſe, ſuch is the natural fertility of the ſoil, that the country would produce a great abundance of theſe grains, which would certainly be not only ſerviceable but very profitable to the inhabitants, as they muſt conſequently have conſiderable demands for them from foreign nations.

They ſit croſs-legged at their meals, on a mat made of Morocco leather or palm leaves, and the diſhes that contain their food are made of copper or ivory. They eat but two meals a day, one a little after ſun-riſe, and the other a little before ſun-ſet; and the women are not permitted to eat with the men. They waſh after their meals, and then regale themſelves by drinking coffee and ſmoaking tobacco.

From their temperate method of living may be aſcribed the natural ſtrength of their conſtitution; for they are ſeldom ill, and generally live to a very advanced age. The only diſeaſes they are ſubject to are the dyſentery and pleuriſy; but theſe are eaſily cured by ſimples, which they adminiſter both internally and externally.

The dreſs of the poorer ſort conſiſts only of a piece of cloth tied round the waiſt, and reaching to the knees; but the better ſort wear a large ſhirt made of black linen, and faſtened round the middle by a ſaſh. Their heads are covered with a red bonnet, or cap edged with white cotton; and they wear ſandals of Morocco leather, which riſe to the calf of the leg. Both ſexes wear ear-rings and pendants, as alſo rings on their fingers, and bracelets on their arms. The men let their hair hang low, but the women tie it up in a knot, and ornament it in proportion to their ſtation and quality.

They circumciſe their male children at the age of 14, after which they may marry as ſoon as they can purchaſe a wife. Thoſe who have many daughters conſider them as being a capital eſtate, for when any ſuitor offers himſelf, he muſt make conſiderable preſents to the parents, as on that only depends his ſucceſs. They form a judgement of the ſuitor's affections by his liberality, and however well the parties may like each other, the parents will not deliver up the girl till they are ſatisfied with the preſents made by the intended huſband. If he does not approve of his wife after ſhe is delivered to him by her parents, he may return her back; but in that caſe he is obliged to forfeit the preſents made previous to their coming together.

When any one dies, the neareſt relation alarms the whole camp, who immediately aſſemble round the tent of the deceaſed, and teſtify their ſorrow indiſcriminately by the moſt lamentable ſhrieks. This continues for ſome time, when the body of the deceaſed is waſhed, and placed on a ſtool, to be publicly viewed till the grave is made, when he is carried to it, attended by his relations, and the principal people of the village. When the ceremony is over they are all return, and an entertainment is provided for the attendants by the relations of the deceaſed.

Gaoga, the laſt province we have to mention in the deſart of Zahara, is reckoned to be upwards of 500 miles in length from north to ſouth, and 300 in breadth from eaſt to weſt, extending itſelf from the 19th to the 28th deg. of eaſt long. and from the 12th to the 22d deg. of north lat. It is bounded on the eaſt by Nubia, on the weſt by Bornou, on the north by part of the ſame province, and on the ſouth by the kingdom of Gorham, from which it is ſeparated by the river Senegal.

The country is in general exceeding mountainous, and the inhabitants little better than mere ſavages. They go almoſt naked, and their chief ſubſiſtence ariſes from their cattle, but they ſometimes get conſiderable poſſeſſions by the plundering of travellers. They live in ſmall wretched huts, made of ſo light a conſtruction, that they frequently take fire, and the whole village formed of them is totally conſumed. They have no ſenſe of religion, nor indeed of any thing elſe that belongs to rational beings.

The chief and only city in this province is Gaoga, ſituated on the north ſide of the lake of the ſame name; but it is ſo wretched a place, and the inhabitants ſo rude and illiterate, that it does not merit the leaſt attention.

SECT. III.

TOMBUTO.

THIS is a very large kingdom, and received its name from Tombuto the capital, which is ſituated in 2 deg. 25 min. eaſt long. and 14 deg. 32 min. north lat. The country is very fertile, being well watered by the river Senegal, which runs through it; and when that river overflows, the water is conveyed by ſluices to Tombuto. Beſides this, there are many ſprings, the water of which is exceeding good. The chief produce is corn and cattle, great quantities of which they export to the neighbouring kingdoms, particularly to Fez and Morocco.

The inhabitants of Tombuto, the only city in this kingdom, are in general of a mild but chearful diſpoſition, and ſpend a great part of their time in ſinging and dancing. Among them are many artificers and manufacturers, particularly weavers of cotton cloth: and ſome of them, eſpecially ſtrangers that ſettle here, are ſaid to be exceeding wealthy.

The houſes of the poorer ſort are made of ſtakes and hurdles plaiſtered over with clay, and in their ſhape reſemble that of a bell; but thoſe of the better ſort are built with ſtone, and are handſome and lofty. There are alſo ſeveral elegant ſtructures, particularly a ſtately moſque, ſurrounded with a ſtone wall. The king's palace is alſo a ſpacious building, and the architecture exceeding beautiful. It is furniſhed in the moſt elegant manner, the principal articles in it being of ſolid gold; and the king keeps his court with the greateſt ſplendor.

When the king goes abroad he rides upon a camel, and his horſe is led after him by one of his principal officers. In war alſo he rides on a camel, but all his ſoldiers ride on horſes. His attendants conſiſt of 3000 horſemen, and a prodigious number of foot, who, beſide other arms, have poiſoned arrows. They have frequent ſkirmiſhes with thoſe who refuſe to pay tribute, and when a conqueſt is obtained, the captives are ſold to the merchants of Tombuto. Their horſes are chiefly brought from Barbary, for thoſe bred in the country are ſo few, and at the ſame time ſo ſmall, that they are only uſed on very trifling occaſions. With theſe beaſts, however, the king is always well provided, for when a merchant comes there with horſes, he orders the beſt of them to be picked out, and does not heſitate to pay whatever price the merchants demand.

The king receives the greateſt homage from all his ſubjects; and when any ſtranger, or ambaſſador from other princes, obtains an audience of him, he muſt proſtrate himſelf before him, and ſhew his ſubmiſſion, by taking up the duſt with his hands, and ſprinkling it over his head and ſhoulders.

The king has ſuch a natural antipathy to the Jews, that he will not ſuffer any of them to be admitted into the city, and if a merchant is known to traffick with them, he immediately orders the goods to be confiſcated.

They have no coin here, but inſtead thereof uſe bars of gold, ſix of which weigh an ounce: they have alſo ſhells brought from Perſia, 400 of which are eſtimated at the value of a ducat.

The Barbary merchants bring here great quantities of European cloth, as do alſo the merchants of Tripoli; beſides which the latter alſo bring glaſs beads, coral, paper, copper baſons, and other like wares. The articles exported from hence are, dates, ſena, oſtrich feathers, ſlaves, and gold.

To the ſouth of Tombuto is a large town, called Cobra, pleaſantly ſituated on the banks of the river Senegal. The buildings are much the ſame as thoſe at the capital, and the inhabitants are no leſs mild and ſociable, though not quite ſo temperate in their living: they are ſubject to many diſeaſes, that carry off great numbers, which are ſuppoſed to originate from their food, that is compoſed of fleſh, fiſh, milk, butter, oil and wine; beſides which they addict themſelves to ſpirituous liquors, and ſometimes drink them to great exceſs. In this town is a judge appointed by the king of Tombuto to decide all controverſies; but the people have the liberty of appealing from his deciſion to the ſovereign.

CHAP. III.

NEGROLAND.

THIS extenſive country lies between 18 deg. of weſt, and 150 deg. of eaſt long. and between 10 and 20 deg. of north lat. It is bounded on the eaſt by Abyſſinia and Nubia; on the weſt by the Atlantic Ocean; on the north by the deſart of Zahara; and on the ſouth by Guinea and the kingdom of Benin, from both which it is ſeparated by a long ridge of mountains. Its extent from eaſt to weſt is upwards of 2200 miles, and it is about 840 miles in the broadeſt part from north to ſouth.

The river Niger, or Senegal, runs entirely through it, on the banks of which are ſeveral ſettlements belonging to the Engliſh; as alſo on the borders of the river Gambia.

A general deſcription of the ſoil and produce of this country cannot be given, as the reſpective kingdoms or provinces into which it is divided, differ from each other in many particulars. We ſhall therefore deſcribe them ſeparately, according to their different ſituations.

SECT. I.

Of the River Gambia.

THE river Gambia lies in 13 deg. 20 min. north lat. and in 15 deg. 20 min. weſt lon. from whence it is little to be wondered at that the climate ſhould be exceſſive hot. The ſun is perpendicular twice in the year, and the days are never longer from ſun-riſing to ſun-ſet than 13 hours, nor ever ſhorter than 11. The rainy ſeaſon uſually begins in the month of June, and continues till the end of September, during which the air is generally pretty cool, the winds blowing very freſh from the eaſt.

This river is navigable for ſmall veſſels upwards of 600 miles, the tides reaching to that diſtance from its mouth. It is divided by a number of iſlands and ſand-banks, and in the broadeſt part is about nine miles acroſs. The land on each ſide is chiefly flat and woody; but

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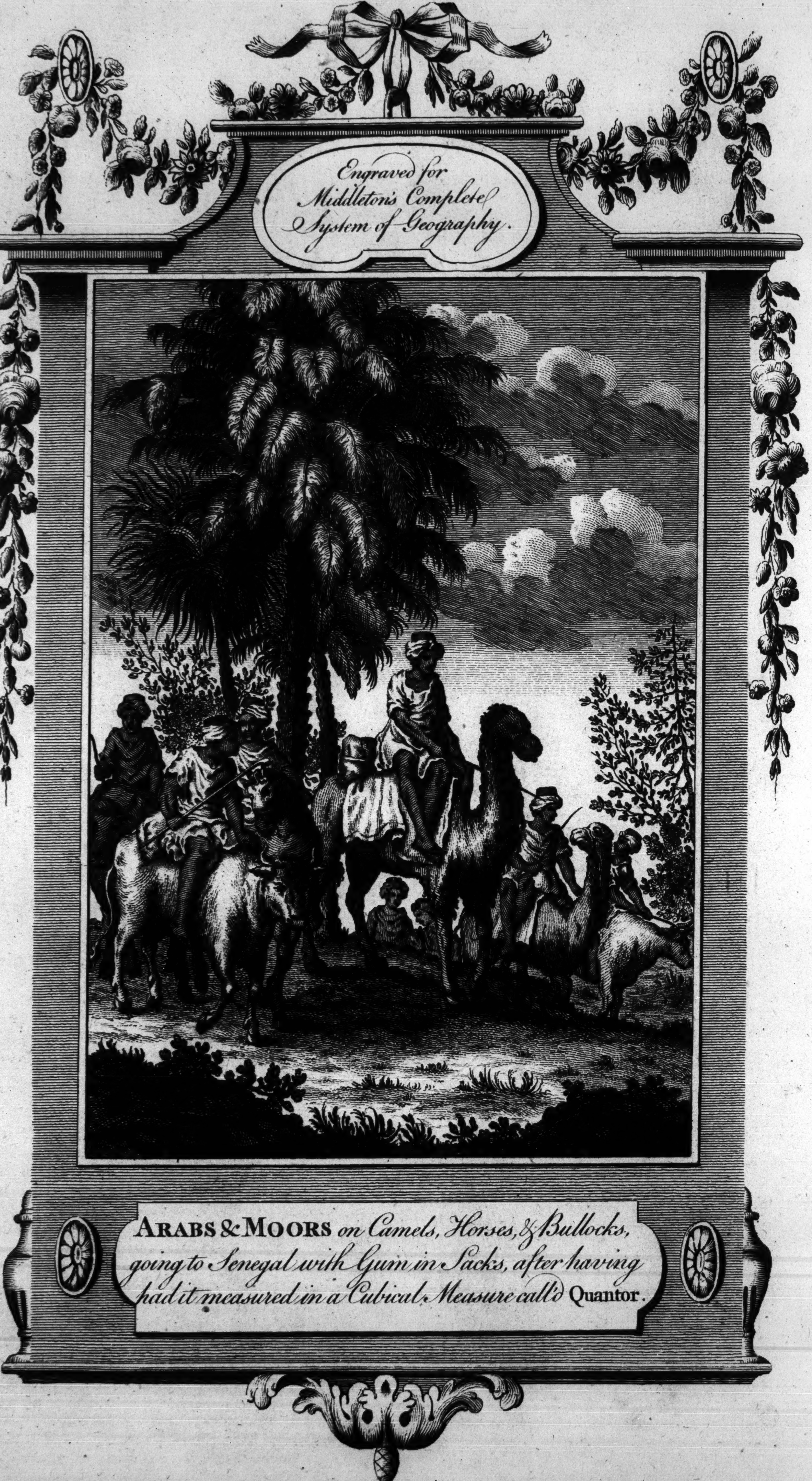

Engraved for Middleton's Complete System of Geography.

ARABS & MOORS *on Camels, Horses, & Bullocks, going to Senegal with Gum in Sacks, after having had it measured in a Cubical Measure call'd* **Quantor**.

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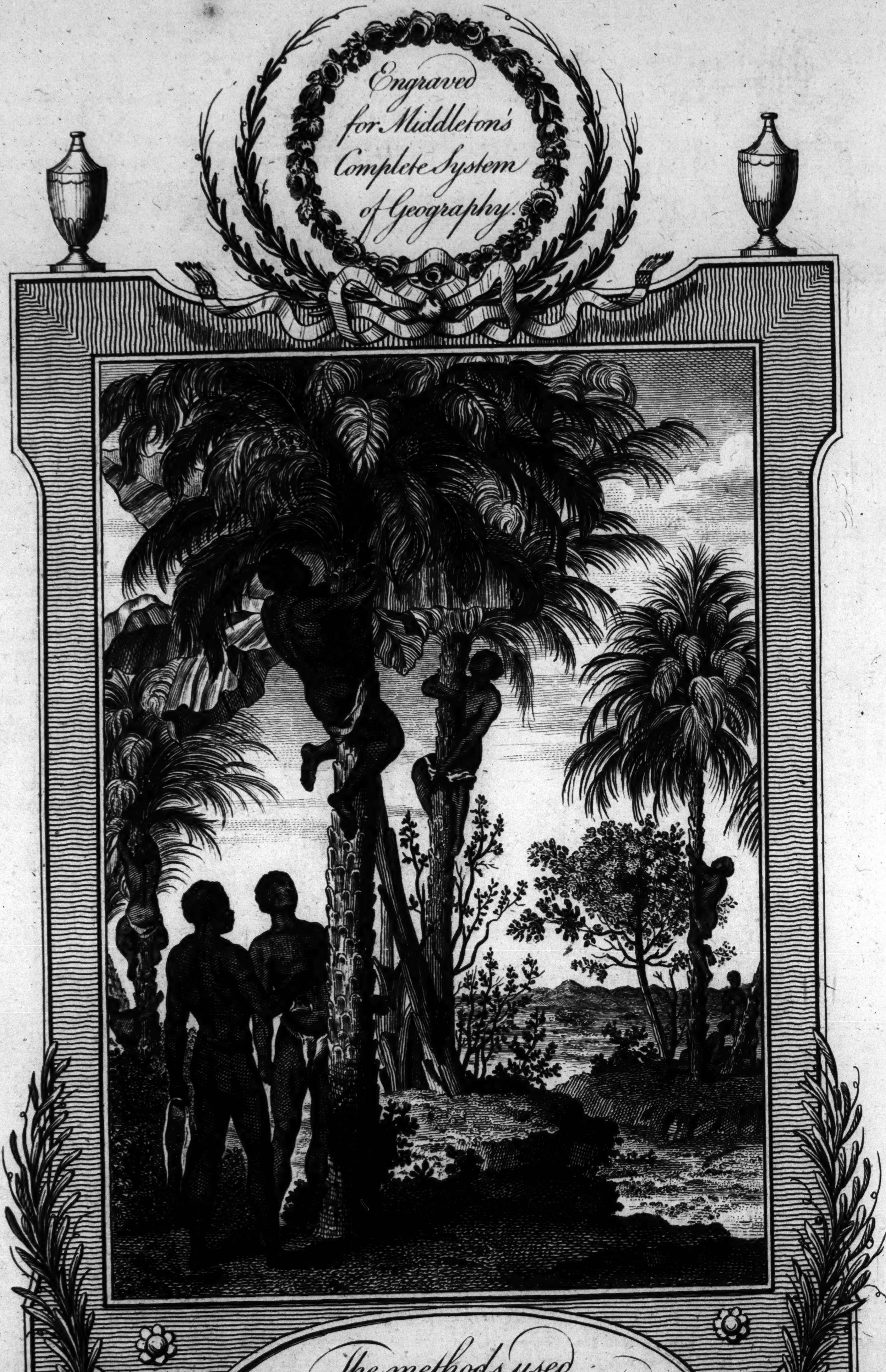

Engraved for Middleton's Complete System of Geography.

The methods used by the NEGROES of AFRICA in Climbing the palm-Tree.

but there are ſome parts very open, on which the natives plant rice, and in the dry ſeaſon they produce paſture for the cattle. The wild beaſts conſiſt of lions, tygers, and elephants, and in the river are great numbers of crocodiles.

The Engliſh, French and Portugueſe have all ſettlements on this river. The chief belonging to the Engliſh is in a ſmall place called James's Iſland, which lies about ten miles from the north of the river. There is alſo another conſiderable factory at Gyllifree, a large town on the north bank of the river, near the beforementioned iſland; and a third at Joar, higher up the river, in the kingdom of Barſally, all which will be more particularly mentioned hereafter. The chief ſettlement of the French is at Albedra, between James's Fort and the mouth of the river.

The principal trade carried on here is in gold, elephants teeth, bees-wax, and ſlaves; the latter of whom are either priſoners taken in war, or perſons ſtolen or condemned for crimes. The gold is of an excellent quality, and much finer than ſterling gold. The ivory, or elephants teeth, called by the natives morphel, is either found in the woods, or got by hunting and killing the beaſts; and the larger the teeth, the more valuable the ivory: ſome of them are quite white, others yellow, but the difference of colour neither adds to, or diminiſhes the value. Bees-wax is ſold in great quantities about the river, and is made in cakes from 20 to 120 lb. weight. Gum-dragon is alſo brought from this country: it comes from a tree called pau de ſangue, or blood-wood, from whence, an inciſion being made in the tree, it oozes out drop after drop, till ſeveral lumps are formed, which are afterwards dried in the ſun.

The different kingdoms on the banks of the river Gambia are inhabited by ſeveral ſorts of people, under the following appellations, viz. the Mundingoes, the Jolloiſs or Jaloſs; the Pholeys or Foulies; the Floops or Faloops; and the Portugueſe.

SECT. II.

Of the kingdom of Mundingo, *with an Account of the Manners and Cuſtoms of the Inhabitants.*

THE kingdom of Mundingo is much larger than any other ſituated on the banks of the Gambia, and the inhabitants of it are much more numerous. It was conquered by the Portugueſe in the beginning of the 14th century, when ſome of them ſettled in it, and their deſcendants having ever ſince intermixed with the natives, there is little difference between them either as to their colour or ſhape, the former of which is quite black, and the latter thick and clumſy; but as they ſtill retain a corruption of the Portugueſe language, and as they chriſten and marry by the help of the prieſt ſent annually from St. Jago, one of the Cape de Verd Iſlands, they conſider themſelves as different from the Mundingoes, as if they were really natives of Portugal; and the calling them Negroes is the greateſt affront that can be offered, it being a term they only uſe for ſlaves.

This kingdom is of conſiderable extent, but its exact diſtance cannot be aſcertained. The natives are quite black, and have very diſagreeable features, their lips being exceeding thick, and their noſes remarkably broad and flat. In their diſpoſitions they are rational and humane, and are particularly civil to ſtrangers. They are in general very briſk and lively; but if affronted, are impetuous and revengeful; nor can any quarrel be adjuſted otherwiſe than by the deſtruction of one or other of the parties.

They have a great ſenſe of pride, the better ſort keeping a prodigious number of ſlaves; but they treat them in ſo humane a manner, that it is ſometimes difficult to know the ſervant from the maſter; they are frequently much better cloathed, particularly the females, who are ornamented with necklaces, bracelets, and ear-rings, made of coral, amber, and ſilver, to a conſiderable value. Several of the natives have many ſlaves born in their families; and though in ſome parts of Africa theſe are ſold, yet in Mundingo it would be thought not only indiſcreet, but very wicked; nor is ever any family ſlave ſold, except for ſuch crimes as would have authoriſed its being done had he been free. Indeed if there are many ſlaves in the family, and one of them commits a crime, the maſter cannot ſell him without the joint conſent of the reſt; for if he does, they will deſert him, and ſeek protection in another kingdom.

In moſt of the towns of this kingdom they have a kind of drum of a very large ſize, called a tang-tong, which they only beat on the approach of an enemy, or on ſome very extraordinary occaſion, to call the inhabitants of the neighbouring towns to their aſſiſtance; and when this is beat in the night-time, it may be heard at the diſtance of ſix or ſeven miles.

When any European is ill treated by the natives, he applies to the alcaid, or head man of the town, who is appointed to do juſtice on ſuch occaſions; he is called the white man's king, and has otherwiſe great power; he alſo decides all quarrels, and has the firſt voice in all conferences relative to public tranſactions.

In this, as in the other kingdoms, there are ſeveral perſons called Lords of the ſoil, and are conſidered as kings in the reſpective towns where they reſide; to them belong all the palm and ciboa trees, which are here in great abundance; and no one dare uſe any leaves, or draw any wine from them, without firſt obtaining their conſent. Thoſe who have the liberty of drawing the wine, acknowledge the obligation by giving two days produce in a week to the lord of the ſoil; and white men are under the neceſſity of making a ſmall preſent to them before they can cut leaves or graſs to make coverings to their houſes.

As this is the moſt proper place, we ſhall make a ſmall digreſſion, to admit a deſcription of the palm and ciboa trees. The palm-tree is very ſtrait and ſmooth, and ſome of them grow to the height of 100 feet. From the trunk of the tree the natives extract a liquor called palm-wine, which in colour greatly reſembles whey: to effect this they make an inciſion at the top of the trunk, to which they apply gourd bottles, and into theſe the liquor is conveyed by means of a pipe made of leaves. The wine is very ſweet in its taſte, and if drank as ſoon as drawn is very purgative, but if kept two or three days, it ferments, grows ſtrong, and becomes not only palatable, but alſo very wholeſome.

The natives climb theſe trees with ſurpriſing agility, the manner of doing which is thus: they take a piece of the bark of a tree, formed in the ſhape of a hoop, with which they encloſe themſelves and the tree, the hoop being afterwards ſecured; they then fix the hoop under their arms, and reſting their back againſt it, and their feet againſt the tree, they climb up with ſurpriſing expedition. Sometimes indeed they meet with a fatal accident, which either ariſes from their miſſing their ſtep, or the bark on which they reſt not being properly ſecured.

The ciboa, or palmetto tree, greatly reſembles the palm-tree, and runs alſo to a very conſiderable height; the wine extracted from it taſtes ſomething like that from the palm-tree, but not quite ſo ſweet; and of the leaves, which grow on the top, they make coverings to their houſes.

We ſhall now take ſome notice of the buildings, dreſs, cuſtoms, ceremonies, religion, &c. of the natives of this country.

With reſpect to their buildings, eſpecially thoſe of the common people, they are very low and mean, of a conical form, and have not any other light than what is admitted by the door, which is ſo low that they are obliged to ſtoop in entering it; they are formed of a kind of wicker-work, plaiſtered over with earth, and covered on the top with leaves of the palm-tree.

Their furniture conſiſts only of a few common neceſſaries, ſuch as earthen veſſels for their food, wooden bowls, plates, diſhes, &c. they have neither chairs, tables, or beds, a mat ſupplying the place of all three; for on that they ſit, eat, and ſleep. Among the better ſort, indeed, the maſter of the houſe is diſtinguiſhed by having a bed, which conſiſts of a kind of hurdle laid upon pieces of wood, and elevated about two feet from the floor; on the top of it is laid a mat, on which they ſleep, but without ſheets, or any kind of covering.

Their principal food is rice, pulſe, and Indian corn, which they mix with boiling water, or broth made from the fleſh of crocodiles; they like the latter the beſt, and are not only fond of the fleſh of the crocodiles, but alſo their eggs; their greateſt dainty, however, is fiſh dried in the ſun, or ſmoaked, and the more it ſtinks the better they like it; in ſhort, they are far from being delicate in their appetites, as they will not only eat what is already mentioned, but alſo ſnakes, monkies, alligators, or any other thing chance throws in their way. Their common drink is water, but they ſometimes uſe palm-wine and mead, and, if they can meet with it, they will not refuſe rum and brandy. They make two meals a day, one about noon, and the other in the evening. They ſit at their meals, and take up the victuals with the fingers of the right hand only, conſidering it indecent to touch either their food or lips with the left.

The poorer ſort go almoſt naked, having only a piece of linen faſtened round the waiſt with a girdle, in which they always carry a long knife. The better ſort wear a kind of ſhirt, with drawers made of cotton, and they have alſo ſandals to their feet, which are faſtened on the inſtep with ſtrings. Some of them have a ſword ſlung over the right ſhoulder; others carry a long dart, and ſome of them have bows and arrows.

The dreſs of the women conſiſts of a piece of cotton tied round the waiſt, from whence it reaches to the knees. The upper part of the body is naked, but, by way of ornament, it is ſtained or painted with figures of various colours. Some, indeed, have a looſe piece of cotton thrown over their ſhoulders, but that is conſidered as a particular extravagance. The pride of both ſexes is moſt conſpicuous in a large bunch of keys, which they all wear hanging at the end of their girdles.

In this, as in moſt other hot countries, the people marry their daughters very young: ſome of them are even contracted as ſoon as born, and the parents can never after break off the engagement; the men, however, can refuſe accepting them when at a proper age; neither dare the girl marry any other without his conſent. Before a man takes his wife, he is obliged to make a preſent to her parents of 200 cola (a fruit that grows in the inland parts of the country, and ſomewhat reſembles a horſe cheſnut) two iron bars, and two cows.

When a man takes home his wife, he makes a grand entertainment, to which thoſe who think proper come without the ceremony of a formal invitation. The bride is brought on mens ſhoulders, with a veil over her face, which is not removed till the marriage is properly conſummated; and during this time the company ſing, dance, and exhibit every kind of the moſt ridiculous mummery.

Every man is allowed to take as many wives as he pleaſes; and if he finds any one of them falſe, he has the liberty of ſelling her as a ſlave. If any diſlike ariſes, he may turn off his wife, and make her take all her children with her, unleſs he is inclined to keep any of them himſelf, in which caſe he generally chooſes ſuch as are able to aſſiſt him in the buſineſs he follows. He has alſo the liberty of going any time after they have parted, and taking from her ſuch other children as he thinks proper.

The women pay ſuch diſtinguiſhed reſpect to their huſbands, that if buſineſs calls them a day or two from home, when they return, their wives ſalute them on their knees; and they ſhew their humility by always placing themſelves in that poſture when they give them drink, either at their meals, or at any other time.

A new-born child is dipped in cold water ſeveral times in the day, at each of which, after having dried up the water with a cloth, they rub it over with palm oil, particularly the back bone, ſmall of the back, elbows, neck, knees and hips. When born, they are of an olive complexion, and ſometimes do not become black till they are two months old. They are not born with flat noſes, but, as that ſhape is greatly admired, their mothers, or nurſes, whenever they waſh them, preſs down the upper part of their noſe with their fingers, and, from its natural tenderneſs at that time, the compreſſure has the wiſhed-for effect.

They give them a name about a month after they are born; and the only ceremony attending this is, ſhaving the head, and rubbing it well over with palm oil.

A ſhort time before the commencement of the rainy ſeaſons, they circumciſe their male children, who, after the ceremony is over, wear a peculiar habit adapted on the occaſion. From the time of circumciſion to that of the rains, they have the privilege of committing any kind of outrage without being called to account; but when the firſt rain begins, they muſt lay thoſe follies aſide, throw off the dreſs of circumciſion, and put on the common habit of the country.

When any one dies, all his friends and acquaintance come and cry over him for two days; and ſuch of his relations as are not on the ſpot, when they hear of it, though at a conſiderable diſtance, will teſtify the ſame kind of lamentation as if they were really preſent with the deceaſed. When they bury the corpſe, they dig a hole about ſeven feet long, three deep, and about two feet in breadth. The body is wrapped in white cotton cloth, and at the time it is put into the grave, the whole aſſembly bow, and give one univerſal ſhriek. After the corpſe is depoſited, they lay ſticks acroſs the grave, even with the ſurface of the earth, on which they place ſtraw, or the leaves of trees, ſo thick as to prevent the mould from getting into the grave, and on the top of theſe they lay the earth, which they trample hard down with their feet.

We have before obſerved, that the women here are under the greateſt ſubjection to their huſbands, the latter of whom, to render their power as compleat as poſſible, compel them to obedience by all the force of fear and terror. For this purpoſe they have a figure about eight feet high, made of the bark of trees, and dreſſed in a long coat, with a whiſp of ſtraw on the head, made in the form of a cap. It is called a Mumbo Jumbo, and when any controverſy ariſes between a man and his wife, this ſtrange figure is ſent for to determine the diſpute, which generally terminates in favour of the man. The beſt account, however, we meet with of the uſe of this ſingular bug-bear is thus given by Mr. Moore, in his Travels into the inland parts of Africa.

"When this figure, ſays he, is uſed, one who is in the ſecret, conceals himſelf under the coat, and bringing in the image, is the oracle on theſe occaſions. No one is allowed to come armed in his preſence. When the women hear him coming, they run away, and hide themſelves; but if you are acquainted with the perſon concealed in the Mumbo Jumbo, he will ſend for them all to come, make them ſit down, and afterwards either ſing or dance, as he pleaſes; and if any refuſe to come, he will ſend for, and whip them. Whenever any one enters into this ſociety, they ſwear in the moſt ſolemn manner never to divulge the ſecret to any woman, or to any perſon that is not entered into it; and to preſerve the ſecret inviolable, no boys are admitted under ſixteen years of age. The people alſo ſwear by the Mumbo Jumbo, and the oath is eſteemed irrevocable. There are very few towns of any note that have not one of theſe objects of terror, to frighten the poor women into obedience."

The fatal effects of revealing the ſecret by any one who has been admitted into the ſociety, particularly to a woman, appears from the following ſtory related by the ſame gentleman: "About the year 1727, ſays he, the king of Jagra having a very inquiſitive woman to his wife, was ſo weak as to diſcloſe to her this ſecret, and ſhe being a goſſip, revealed it to ſome other women of her acquaintance. This at laſt coming to the ears of ſome who were no friends to the king, they, dreading leſt if the affair took vent, it ſhould put a period to the ſubjection of their wives, took the coat, put a man into it, and going to the king's town, ſent for him out, and taxed him with it; when he not denying it, they ſent for his wife, and killed them both on the ſpot. Thus the poor king died for his complaiſance to his wife, and ſhe for her curioſity."

The Mundingoes have a language peculiar to themſelves, which is more generally ſpoken on both ſides the river than any other; one who is well acquainted with this language, may travel from the mouth of the river quite to the country of the Joncoes, or Merchants, ſo called from their buying yearly a vaſt number of ſlaves, and bringing them to the lower parts of the river for ſale. They have alſo a corrupt kind of Portugueſe, which is generally uſed by the natives when they trade with the Europeans.

They are chiefly Mahometans, and preſerve many maxims of the moſt ſuperſtitious nature. When an eclipſe of the moon happens, they believe it is occaſioned by a large cat putting one of her paws between the earth and the moon; and during the time of its progreſs, they pay reverence to Mahomet.

They keep their ſabbath on the Friday, when they pray three times, but on the other days of the week only twice. They have neither temples nor moſques, but are ſummoned to their devotions under the ſhade of a large tree by their marabuts, or prieſts, of which there is one to every village.

They pay the greateſt reverence to their prieſts, inſomuch that if perſons of the firſt diſtinction happen to meet with one of them, they immediately form a circle round him, and falling on their knees, ſolicit his benediction. From their ſuperſtitious notions they have ſuch faith in their prieſts, that if they can but obtain a charm, or, as they call it, a griſgris, they think themſelves ſecure from every kind of danger. This griſgris conſiſts of nothing more than a few Arabic characters drawn on a piece of paper, or the figure of lizards, ſerpents, or ſome other animal, which they wear about them as the moſt valuable poſſeſſion. They have ſuch an opinion of the utility of this ſuppoſed charm, that the pooreſt Negro will not be without it; and he is particularly careful to have it about him whenever he engages in any hazardous enterprize, as ſuppoſing it a preventative to every danger: however, when it happens to prove ineffectual, which is ſometimes the caſe, the marabut attributes it not to any defect in the charm, but to the bad conduct of him who poſſeſſed it. The prieſts reap conſiderable benefits by the ſale of theſe charms, as they fix the price in proportion to the circumſtances of the purchaſer; and ſome of them carry on the richeſt commerce of the country, not only by trading largely in theſe articles, but alſo in gold and ſlaves.

On the borders of the kingdom of Mundingo are a ſort of people called Floops, who are in a manner wild, and inveterate enemies to their neighbours. Their country is of conſiderable extent, but they have not any king, and are entirely independent of each other; notwithſtanding which, they are ſo numerous that the Mundingoes, with all their force, cannot conquer them. Their towns are ſurrounded by a kind of fortification made of ſticks drove in the ground cloſe together, and covered with clay. They have the character of being very grateful when they receive any favour; but if any injury is offered them, they will never forgive, or ſuffer it to paſs unrevenged.

SECT. III.

Of the Gum Deſart, and the Countries inhabited by the Jolloiffs and Pholeys; with a particular Account of one Job Ben Solomon, *a Native of the Pholey Kingdom, who came to* England, *and had great Honours conferred on him by the Royal Family, Nobility, &c.*

THE Gum Deſart is ſituated about 100 miles above Fort St. Lewis, and is the place where the trade is carried on with the Moors. It is a large plain ſurrounded at a conſiderable diſtance by hills of red ſand, and ſo barren that it produces only a few ſtraggling ſhrubs. Near the ſide of the river is a large palmetto-tree; and there are a few huts built by the French to ſecure their merchandize from the depredations of robbers: they are ſurrounded by a ditch ſix feet in breadth, and encompaſſed with a kind of rampart and palliſadoes. This part of the country may properly be called the Deſart, for it is generally deſtitute of inhabitants, and is only viſited at ſuch times as the Moors have an opportunity of bringing gum to ſell to the French, who then go down to it, and purchaſe what they bring, however great the quantity.

About 20 miles to the eaſt of this deſart, is a place called Engerbel, where the king of the Jolloiffs has his palace, which conſiſts only of a large number of huts, built much like thoſe of the other Negroes, but only more ſpacious. They are incloſed with palliſadoes made of reeds, and in the center is an open place well planted with trees, round which are the king's ſtore-houſes, ſtables, and apartments for his women and officers. The gate that leads to the palace is always guarded by a number of Negroes, who are relieved at certain times, and are armed with piſtols and ſabres.

The whole country, from the northern bank of the river Gambia, to the lake Cajor, is called in general the kingdom of the Jolloiffs, though divided among ſeveral petty princes. Its extent from north to ſouth is about 300 miles, and from the ſea-coaſt eaſtward it is near 400 miles.

The Jolloiffs, or people who inhabit this country, are blacker than the Mundingoes, and much better featured, their noſes not being ſo broad, nor their lips ſo thick. Their dreſs conſiſts of a looſe garment made of callico, which reaches from the ſhoulders to the knees, and is faſtened about the middle with a girdle agreeably ornamented. Both ſexes are fond of decorating their hair, wearing rings in their ears, and bracelets on their legs and arms.

The men are naturally courageous, and addicted to arms; notwithſtanding which they are good-natured, modeſt, and hoſpitable, particularly to ſtrangers. No one, except the king, is allowed to ſleep under tendres, (that is, clothes to keep off flies and muſquetos) on pain of being ſold as ſlaves ſhould it come to the knowledge of the king. Thoſe alſo are ſubject to the ſame puniſhment, who preſume to ſit on the ſame mat with the royal family, unleſs licenced ſo to do.

The power of the king is abſolute, and the greateſt reſpect is paid to him and his family; for when any one comes into their preſence, they muſt immediately proſtrate themſelves with their faces to the ground.

The manners, cuſtoms, ceremonies, religion, &c. here, are much the ſame as in the kingdom of Mundingo; and therefore it is needleſs to tire the reader with a repetition of them.

Adjoining to the kingdom of the Jolloiffs lies that of the Pholeys, or Foulies, many of the natives of which are diſperſed in the different kingdoms and provinces throughout the whole country of Negroland. This kingdom extends along the river Gambia, from eaſt to weſt, near 600 miles; but its diſtance from north to ſouth cannot be aſcertained with any certainty, that part of it being ſo deſolate as to be little known.

The Pholeys are not ſo black as the Jolloiffs, but are rather of a tawny complexion, and greatly reſemble the Arabs, whoſe language they generally ſpeak, though they have one peculiar to themſelves. The men are of a middling ſize, well ſhaped, and have good features; but the women are very ſhort, and at the ſame time remarkably thin. They are all naturally of a weak conſtitution, notwithſtanding which they are very aſſiduous in their profeſſions, which principally conſiſt in taking care of their cattle, and cultivating their lands. They live in herds or clans, and form their buildings on ſuch a conſtruction, that they are eaſily removed from one place to another. Their country is very fertile, and produces plentiful crops of large and ſmall millet, cotton, tobacco, peaſe, rice, and other pulſe. Their goats and ſheep are exceeding fine, and their oxen ſo large, that the French buy up all their hides at a very great price. They are very fond of European merchandizes, and treat the traders that bring them with great civility. They uſe a variety of muſical inſtruments, and are great lovers of dancing. The dreſs of both ſexes conſiſts of a kind of wrapper made of ſeveral ſlips of cotton, which is faſtened round the waiſt, from whence it reaches to the knees; and they adorn their arms and legs with bracelets of amber, gold, pearls, and glaſs beads of various colours. Their houſes are of a round form, terminated by a cone: they are built in rows at ſome diſtance from each other, and are placed with great uniformity. They plant tobacco near their houſes, and round their towns they plant cotton, beyond which are their corn-fields. The corn is of four ſorts, viz. maize, or Indian corn, rice, and the larger and leſſer Guinea corn, the latter of which is called by the Portugueſe manſaroke. They make no bread, but thicken liquids with the flour of the different grains. The maize they moſtly uſe when green, and the rice they boil in the ſame manner as is practiſed by the Turks. They make flour of the Guinea corn and manſaroke, and ſometimes of the two former ſpecies, all which they accompliſh by beating it in wooden mortars. The women that live among the Europeans make cakes of the flour, and convert it to ſuch other uſes as are generally practiſed in England.

The Pholeys are very temperate in their living, and remarkably induſtrious and frugal: as they raiſe much more corn and cotton than they conſume, they ſell it at a reaſonable rate to ſtrangers, to whom they are very civil and hoſpitable. They alſo ſupply the wants of their neighbours; and have been even known to diſtreſs themſelves in aſſiſting the Mundingoes, who in ſome bad ſeaſons, would have otherwiſe been expoſed to the ravages of dreadful famines.

Notwithſtanding they are remarkable for the mildneſs of their temper, yet they are far from being deficient in courage, for they are as brave as any people in Africa. Their arms conſiſt of the lance, bows and arrows, ſhort cutlaſſes, and muſkets, all which they uſe with great alertneſs.

They frequently remove their towns from one place to another, but commonly chuſe a ſpot near the Mundingoes, who think themſelves happy in having ſuch uſeful neighbours; and indeed there is hardly any Mundingo town of note up the river, that has not a Pholey town near it.

They are very expert in the management of cattle, and are excellent huntſmen; they not only kill lions, tygers, and other wild beaſts; but they alſo go in companies together to hunt elephants, whoſe teeth they ſell, and the fleſh they dry in the ſame manner as bacon is cured in England.

Moſt of them ſpeak the Arabic language; and in their religion they are ſtrict Mahometans, for hardly any of them will drink brandy, or other ſpirituous liquors. In ſome particulars they are very ſuperſtitious; for if they know any perſon to have boiled milk they have bought of them, they will never after ſupply them again with that commodity, from a notion that by ſo doing they have greatly injured the beaſt.

The king of the Pholeys is very powerful, and not only receives homage from the king of the Jolloiffs, but all the great men of that kingdom are his vaſſals, and pay him every fourth year a tribute of a certain number of ſlaves, and as many oxen. He keeps a ſtanding force of cavalry, and his infantry are armed with ſabres, lances, and bows and arrows. The governors, or principal men of his kingdom, are diſperſed in the ſeveral parts into which it is divided, and they are obliged, when commanded by the king, to join their forces with his; in which caſes they have a right to make ſlaves of all the Negroes they meet with in their march, though the king has not that liberty over any of his ſubjects, unleſs they are convicted of ſome capital offence.

The moſt diſtinguiſhed places in the kingdom of the Pholeys are as follow:

Queda, a village ſituated on a ſmall river that runs from the lake Cajor into the Senegal; and Cajor, another village, which receives its name from the ſaid lake. Theſe two places have each their particular lord, who are vaſſals to the king of the Pholeys.

To the eaſt of Queda is a place called Terrier Renge, and is famous not only for the gum-trade, but alſo for elephants teeth, hides, ambergris, and the feathers of oſtriches.

Farther to the eaſt from this is another trading place, called Hovalalde, ſituated on the ſouthern bank of the Senegal. The whole country between theſe two places is exceeding pleaſant, being laid out in large meadows, which are very fertile, and abound with the beſt of cattle.

Guiorel is a large village, ſituated about 60 leagues from Hovalalde; it is the trading place of the ſirotic, or king of the Pholeys, though he has not any houſe there. His palace, or place of reſidence, is ſituated about 30 miles to the north-eaſt of this village, near a large river, that ſwells much at the ſame time as the Senegal, and overflowing its banks forms a large marſh, where, after the waters are dried up, the Negroes plant rice, millet, pulſe, &c.

About eight miles from Guiorel, towards the north-eaſt, is Boucar, another conſiderable village, which belongs to the eldeſt ſon of the king of the Pholeys; it is ſituated on a hill in the center of a large plain, where the wind blows from all quarters, which renders the climate ſerene and wholeſome. The whole country is well cultivated, and, beſides other things, produces a great quantity of cattle. The inhabitants are numerous, and carry on a good trade with their neighbours.

The laſt place of any note in this kingdom is Laca, ſituated about 12 miles north of Guiorel; it is a very conſiderable village, and belongs to a near relation of the king, who is called lord of this part of the country. His huts or habitations are at ſome diſtance from the village, ſituated on a riſing ground, planted with lofty trees that ſecure them from the violent heat of the ſun. The whole buildings conſiſt of three ſpacious courts, the firſt of which contains ſtables for ſeveral kinds of cattle, and is encloſed on three ſides with reeds and thick briars: in the ſecond court are the lord's huts, thoſe of his wives, and of ſome of his ſervants; the reſt have huts in the third court, where there are alſo others uſed as warehouſes. Between Guiorel and Laca are ſeveral other villages, which almoſt join each other; and the whole country in this part is very populous, and well cultivated.

It may not be improper, before we quit this ſection, to admit a remarkable ſtory of one Job Ben Solomon, of the race of the Pholeys, and ſon to the high prieſt of Bundo, in Forta, who was ſold as a ſlave, came to England, and received diſtinguiſhed honours from the royal family and nobility; the circumſtances attending which we ſhall take from Mr. Moore, who particularly deſcribes them, and whoſe relation muſt be the moſt genuine, as he was in company with him after his return to his own country.

In the year 1731, as this perſon was travelling on the ſouth ſide of the Gambia, with a ſervant, he was robbed and ſeized by order of the king of a country a little within the land, who ſold both him and his man for ſlaves to one captain Pyke, who ſailed with them to Maryland. The Pholeys, his humane countrymen, would have redeemed him, had he not been carried out of the river before they had notice of his being a ſlave. Job, on his arrival at Maryland, was ſold to a planter, who, finding he had very diſtinguiſhed abilities, treated him with great reſpect; and at the expiration of twelve months, Job had the good fortune to have a letter of his own writing, in the Arabic tongue, conveyed to England. This letter coming to the hands of Mr. Oglethorpe, he ſent it to Oxford to be tranſlated; which being done, it gave him ſuch ſatisfaction, and inſpired him with ſo good an opinion of the author, that he immediately ſent orders to have him bought of his maſter. This happened a little before that gentleman's ſetting out for Georgia; and before his return from thence Job arrived in England, where, being brought to the acquaintance of Sir Hans Sloane, he was found to be a perfect maſter of the Arabic tongue, by his tranſlating ſeveral manuſcripts and inſcriptions on medals. Sir Hans Sloane recommended him to the duke of Montague, who being pleaſed with his genius and capacity, the agreeableneſs of his behaviour, and the ſweetneſs of his temper, introduced him to court, where he was graciouſly received by the royal family, and moſt of the nobility, who honoured him with many marks of their favour. After he had continued in England about 14 months, he determined to return to his native country, from an earneſt deſire he had to ſee the high-prieſt his father. On his leaving England he received many noble preſents from her majeſty queen Caroline, his royal highneſs the duke of Cumberland, the duke of Montague, the earl of Pembroke, ſeveral ladies of quality, and the royal African company; the latter of whom ordered their agents to ſhew him the greateſt reſpect.

He arrived at James's Fort on the 8th of Auguſt 1734, at which time Mr. Moore, then employed in the ſervice of the African company, was at that place, and finding the veſſel came from England, he immediately went on board. What followed after the firſt interview was over between Mr. Moore and Job, is thus deſcribed by the former:

“ Job, ſays he, deſired that I would ſend a meſſenger to his country to let his friends know where he was. I ſpoke to one of the blacks whom we uſually employed, to procure me a meſſenger, and he brought me a Pholey, who not only knew the high prieſt his father, but Job himſelf, and expreſſed great joy at ſeeing him returned from ſlavery, he being the only man, except one, ever known to come back to his country, after being once carried a ſlave out of it by white men. Job delivered him the meſſage himſelf, and deſired that his father ſhould not come down to him, obſerving that it was too far for him to travel; and that it was fit the young ſhould go to the old, and not for the old to come to the young. He alſo ſent ſome preſents to his wives, and deſired the man to bring his little one, who was his beſt beloved, down with him.

“ Job having a mind to go up to Joar, to talk to ſome of his countrymen, went along with me. We arrived at the creek of Damoſenſa, and having ſome old acquaintances at the town of that name, Job and I went there together. In the evening, as we were ſitting under a great tree, there came ſix or ſeven of the very people, who three years before had robbed and made a ſlave of him, at about 30 miles diſtance from that place. Job, though naturally poſſeſſed of a very even temper, could not contain himſelf on ſeeing them; he was filled with rage and indignation, and was for attacking them with his broad-ſword and piſtols, which he always took care to have about him. It was with great difficulty I could diſſuade him from ruſhing upon them; but at length repreſenting the ill conſequences that would infallibly attend ſo raſh an action, and the impoſſibility that either of us ſhould eſcape alive, I made him lay aſide the attempt, and perſuaded him to ſit down, and pretending not to know them, to aſk them queſtions about himſelf; which he accordingly did, and they told him the truth. At laſt he enquired how the king their maſter did; they replied that he was dead: and by farther enquiry we found, that amongſt the goods for which he ſold Job to captain Pyke, there was a piſtol, which the king uſed commonly to wear ſlung by a ſtring about his neck; and as they never carry arms without their being loaded, the piſtol one day accidentally went off, and the balls lodging in his throat, he preſently died. Job was ſo tranſported at the cloſe of this ſtory, that he immediately fell on his knees, and returned thanks to Mahomet for making his perſecutor die by the very goods for which he ſold him into ſlavery. Then turning to me, he ſaid, ‘ You ſee now, Mr. Moore, that God Almighty was diſpleaſed at this man's making me a ſlave, and therefore made him die by the very piſtol for which he ſold me: yet I ought to forgive him, becauſe had I not been ſold, I ſhould neither have known any thing of the Engliſh tongue, nor have had any of the fine, uſeful and valuable things, I have brought with me; nor have known that there is ſuch a place in the world as England; nor ſuch noble, good, and generous people as Queen Caroline, the duke of Cumberland, the duke of Montague, the earl of Pembroke, Mr. Holden, Mr. Oglethorpe, and the Royal African company.

“ After this Job went frequently with me to Cower, and ſeveral other places about the country. He always ſpoke very handſomely of the Engliſh; and what he ſaid removed much of that horror the Pholeys felt for the ſtate of ſlavery amongſt them; for they before generally imagined, that all who were ſold for ſlaves, were at leaſt murdered, if not eaten, ſince none ever returned. His deſcriptions alſo gave them an high opinion of England, and a veneration for the Engliſh, who traded amongſt them. He ſold ſome of the preſents he brought with him for trading goods, with which he bought a woman ſlave and two horſes. He gave his countrymen a great deal of writing paper, a very valuable commodity amongſt them, and the company had made him a preſent of ſeveral reams. He uſed frequently to pray, and behaved with great affability and mildneſs to all, which rendered him extremely popular.

“ The meſſenger whom Job had ſent to his father, &c. not returning ſo ſoon as was expected, he deſired me to go down to James's Fort to take care of his goods, and I promiſed not only to ſend him word when the meſſenger came back, but to ſend other meſſengers, for fear the firſt ſhould have miſcarried.

“ At length the meſſenger returned with ſeveral letters, and advice that Job's father was dead; but had lived to receive the letters his ſon had ſent him from England, which gave him the welcome news of his being redeemed from ſlavery, and an account of the figure he made in England. That one of Job's wives was married to another man; but that as ſoon as the new huſband had heard of his return, he thought it adviſeable to abſcond; and that ſince Job's abſence from his native country, there had been ſuch a dreadful war, that the Pholeys there had not any cows left, though before Job's departure his country was famed for its numerous herds. With this meſſenger came many of Job's old friends, whom he was exceeding glad to ſee; but notwithſtanding the joy their preſence gave him, he ſhed abundance of tears for the loſs of his father, and the misfortunes of his country. He forgave his wife, and the man who had taken her; ‘ for,’ ſaid he, ‘ ſhe could not help thinking I was dead, for I was gone to a land from whence no other Pholey ever yet returned; therefore neither ſhe nor the man are to be blamed.’ During three or four days he converſed with his friends without any interruption, except to ſleep or eat.”

When Mr. Moore embarked on board the company's veſſel for England, Job waited on him to take his laſt farewel, which he did in the moſt affectionate manner. At the ſame time he gave him letters to the duke of Montague, the royal African company, Mr. Oglethorpe, and ſeveral other gentlemen in England, telling him to give his love and duty to them, and to acquaint them that as he deſigned to learn to write the Engliſh tongue, he would, when he was maſter of it, ſend them longer epiſtles. He alſo deſired Mr. Moore, that as he had lived with him almoſt ever ſince he came there, he would let his grace and the other gentlemen know what he had done, and that he would endeavour to produce ſuch an underſtanding between the African company and the Pholeys, that he did not doubt would be of great advantage to the Engliſh; and concluded by ſaying, that he would ſpend his days in endeavouring to do good to the Engliſh, by whom he had been redeemed from ſlavery, and from whom he had received innumerable favours.

SECT. IV.

Of the European *Settlements, and other particular Places, ſituated on the Banks of the River* Gambia.

THE principal ſettlement here belonging to the Engliſh is at James's Iſland, ſituated near the center of the river, which is here at leaſt ſeven miles wide, and about 30 miles from the river's mouth. The iſland, at low water, is about three quarters of a mile in circumference. Though this iſland belongs to the Engliſh, yet it is ſubject to a ſmall tribute paid annually to the king of Barrah. The fort is a ſquare ſtone building, with four baſtions, on each of which are ſeven guns well mounted. Under the walls, facing the water, are two round batteries, on each of which are four large cannon; and between them are planted ſmall guns. Within the fort are convenient apartments for the governor, merchants, factors, and military officers; as alſo magazines and ſtore-houſes. Without the walls of the fort are ſtrong barracks for the ſoldiers, artificers, ſervants, and ſlaves; they are made with ſtone and lime, and are ſurrounded with ſtrong palliſadoes. As a proper ſecurity to the fort, the ſoldiers are conſtantly on duty; and centinels are appointed night and day to patrole round it, and make their report to the governor. They generally keep here three or four ſloops and as many long boats; ſome of which are conſtantly employed in fetching proviſions and water from the main, for the uſe of the garriſon, and the reſt are employed in carrying goods up to the other factories, and bringing from them ſlaves, elephants teeth, and wax.

A little below James's Fort is a large town called Gillifree, where the company have a factory pleaſantly ſituated; and here are large gardens that ſupply James's Fort with all kinds of vegetables. This town is inhabited by Portugueſe, Mundingoes, and ſome Mahometans, the latter of whom have a neat moſque for the exerciſe of their religious duties.

Oppoſite to James's Iſland, on the north ſide, and about a mile and a half from Gillifree, is a ſmall place called St. Domingo, conſiſting only of a few round huts belonging to the company, in which ſome of their ſlaves live, who cut wood for the fort, take care of a well, and fill the caſks ſent there daily for water.

Nearly oppoſite to the ſouth ſide of James's Iſland, is another factory belonging to the Engliſh, ſituated on a river called Cabata, which falls into the Gambia; but little trade is carried on here, the chief uſe of the factory being to ſupply James's Fort with proviſions.

About 20 miles above James's Fort is another Engliſh factory, at a town called Vintain, ſituated on a river of the ſame name, which alſo falls into the Gambia. The chief commerce of this factory conſiſts in hides, ivory and wax. The town belongs to one of the kings of Fonia, and is pleaſantly ſituated on the ſide of a hill near the river. The inhabitants conſiſt of Portugueſe and Mahometans, the latter of whom have a handſome moſque. The town is remarkable for having plenty of proviſions, great quantities of which are brought by the Floops who border on it. The people of this town are remarkably proud of their hair; ſome of them wear it in tufts and bunches, others cut it in croſſes, and ſome ſtring coral or beads upon it. The men wear a cloth round their waiſt, which reaches to the knees, and they have another cloth thrown over the right ſhoulder: on their heads they wear caps of cotton cloth, ſome of which are plain, and others adorned with feathers and goats tails. The dreſs of the women conſiſts of a piece of cloth wound round the waiſt, and reaching to the ſmall of their legs: they tie handkerchiefs round their heads leaving the crown bare, which ſome of them ornament with ſmall horſe-bells; and thoſe who have not handkerchiefs ſupply their place by uſing a ſlip of blue or white cotton cloth.

Their huts are about 50 feet in circumference, built with ſticks and clay, and covered either with long graſs or palmetto leaves. Their furniture conſiſts only of a ſmall cheſt for cloaths, a mat to lie on, which is raiſed about a foot from the floor; a jar to hold water, and a callabaſh to drink it with; two or three wooden mortars, in which they pound their corn and rice, and a few large diſhes, out of which they eat their food with their fingers, not having either ſpoons, knives, or forks.

They are very fond of ſmoaking tobacco, which is of their own growth; and ſome of them, by being furniſhed with this article, will go two days together without eating. They make their pipes themſelves, the bole of which is formed of a reddiſh-coloured clay, but the ſtems are only a piece of a reed, or a ſmall ſtick bored through with a hot iron wire, and ſome of them are ſix feet in length. After they are bored, they poliſh them with rough leaves, till they are ſmooth, white and handſome. They faſten the bole and ſtem together with a piece of red leather, and ſometimes the pipe is ornamented with a fine leather taſſel that hangs from the center of it.

The kingdom of Fonia, in which this town is ſituated, begins where Cabata river falls into the Gambia, and reaches to the river Vintain. It is governed by two kings, who have each their ſeparate diſtricts; but it has not any particular place, except the town already mentioned, that admits of the leaſt notice.

The next factory belonging to the Engliſh is at Tancrowall, in the kingdom of Caen, ſituated about 35 miles from James's Fort. The town is about half a mile in length, pleaſantly ſituated by the ſide of the river, and behind it is a fine hill beautifully variegated. It is divided into two parts, one of which is inhabited by Portugueſe, and the other by Mundingoes. The former live in large ſquare buildings, and the latter in round huts made of ſticks and clay; they are about eight feet high and 20 in diameter, with a roof like that of a bee-hive, made either of ſtraw or palmetto leaves, and ſo thick as not only to keep the rain from penetrating through, but alſo to ſecure them from the violent heat of the ſun. This town is the reſidence of a prieſt annually ſent over from St. Jago, one of the Cape de Verd Iſlands, who has a church here, in which, during his reſidence, maſs is ſaid almoſt every day. Here are many of the deſcendants of the Portugueſe, who ſend canoes up the river once or twice a year; by which means they have made this town a place of great reſort, and the richeſt on the whole river.

The kingdom of Caen reaches about 70 miles along the river, and is governed by an emperor and a king, who are both Mundingoes, and have their reſpective revenues ariſing from different commodities.

The next kingdom we come to is Barſally, which is a very noted country, governed by a king of the Jolloiff nation; and here the Engliſh have alſo a factory at a town called Joar, where they carry on a very conſiderable trade. This town is ſituated in a fine ſavannah ſurrounded with woods, in which are moſt kinds of wild beaſts. It is about two miles from the Gambia, and is inhabited by a few Portugueſe. It is very ſmall, the whole number of houſes not exceeding twelve; among theſe are included the factory, and a houſe belonging to the king of Barſally, which two take up more ground than all the other buildings. About a mile from the town is a ridge of high and rocky hills covered with trees, which runs many miles up the country. It is very pleaſant walking on theſe hills in the ſummer; but in the rainy ſeaſons it is exceeding dangerous from the wild beaſts, who reſort there in great abundance on account of the low grounds being overflowed. About the ſavannah are plenty of deer, buffaloes, and wild hogs; alſo a great number of partridges, geeſe, ducks and quails, which are exceeding good, and greatly admired by the natives. Here are likewiſe cameleons, and great numbers of crocodiles, which the people kill and eat, and conſider them as one of their niceſt diſhes.

About 80 miles from the Engliſh fort at Joar is a place called Cohone, where the king of Barſally uſually reſides. As there are tolerable advantages to be made by the company at this place, provided their ſupercargoes are honeſt, they generally ſend a ſloop there two or three times in the year. At theſe times the king frequently ranſacks ſome of his enemies towns, makes priſoners of the people, and ſells them for ſuch commodities as he wants, which are commonly brandy or rum, gunpowder, balls, guns, piſtols, and cutlaſſes for his attendants and ſoldiers, and coral and ſilver for his wives and concubines. The king, as well as his people, are of the Mahometan religion, notwithſtanding which they are greatly addicted to drunkenneſs. The dreſs of the king conſiſts of a garment made like a ſurplice, but reaches no lower than his knees, and a large piece of cloth gathered round his waiſt: he wears no ſtockings, and has only Morocco ſlippers on his feet. His head is covered with a ſmall white cotton cap, and he wears large gold rings in his ears. His people as well as himſelf always wear white cloths and white caps, which being a direct contraſt to their natural colour makes them look exceeding whimſical. This king's dominions are very extenſive, and divided into ſeveral provinces, over which he appoints governors, called Boomays, who come annually to pay him homage; and though they have almoſt an unlimited power, yet they are beloved as well as feared by the people.

Adjoining to the kingdom of Barſally eaſtward, lies the country of Yany, which is very large, and divided into two parts, diſtinguiſhed by the names of Upper and Lower, each of which is under the government of a different king, the one a Mundingo, and the other a Jolloiff. In the Lower Yany the company have a ſmall factory at a place called Yanamarew, which is kept by a black factor, whoſe only buſineſs is to buy corn and rice for the uſe of James's Fort. This is the pleaſanteſt fort on the banks of the river, it being delightfully ſhaded with palm and ciboa trees, the leaves of which the inhabitants uſe for covering their houſes.

In the Upper Yany is a ſmall town called Cuttejarr, ſituated about a mile from the river, between which the company had once a factory; but it being overflowed in the year 1725, and great quantities of goods deſtroyed, they removed it to Samy, about eight miles farther, where it has continued ever ſince. This town is about twelve miles from the mouth of the river, and is noted for a good trade, particularly in ſlaves.

Higher up the river is the factory of Fatadenda, at which place the river is exceeding broad, and deep enough to admit veſſels of 40 tons burthen. The ſides of the river are woody, and the land low, but the factory ſtands on an eminence, and is at leaſt ten miles from any town. On each ſide of the factory is a pleaſant proſpect of the winding of the river for ſeveral miles, and in the front of it is an agreeable view of part of the kingdom of Cantore. The port here ſerves for a landing-place to Suteco, a town about nine miles diſtant; but it has not any houſe near it, except the factory.

The next factory belonging to the Engliſh is near a large town called Brucoe, about half a mile from the river, in the kingdom of Jemarrow. The town is inhabited by a people of the Mundingo race, but they are ſtrict Mahometans. About half a mile below the town is a ledge of rocks that runs three parts acroſs the river, and leaves ſo ſmall a channel, as to render it very dangerous for large veſſels to paſs.

Nine miles from Brucoe is a large town called Dabocunda, ſituated on the ſouth ſide of the river, and divided into two diſtinct parts; one of which is fortified by a wall made of palmetto trees fixed in the ground, and clay laid in between, ſo that it is little inferior in ſtrength to thoſe made of brick and mortar. The other town is only encompaſſed by a fence of canes faſtened together by a number of ſtakes, in which manner moſt of the towns on the Gambia, as well as the factories, are ſurrounded. In peaceable times the people live in the open town, but in times of war, they ſhut themſelves up in that which is moſt ſtrongly fortified. Theſe are naturally a rebellious ſort of people, and have a king of their own, called Suma, who has a great power over all the adjoining towns.

Adjoining to the kingdom of Jemarrow is that of Tomany, which is a very extenſive country, and contains more towns than any other on the whole river. The Engliſh have a factory at a ſmall place called Yamyamacunda, where a conſiderable trade is carried on, particularly in dry commodities. The town is on the north ſide of the river, but the factory is on the ſouth, and is defended by a ſtrong fortification. All veſſels that paſs this port pay a duty to the king of Tomany, who is a Mundingo, and lives at a place called Sutimore, about three miles diſtant from Yamyamacunda.

Beyond Tomany is Cantore, a large and populous country, with many ſmall towns diſperſed about it, but not any one nearer the river than three miles; and they are all ſo inſignificant as not to merit the leaſt notice.

SECT. V.

Of the River Niger, *or* Senegal, *with the principal Kingdoms and Places ſituated on its Banks.*

THE river Niger takes its riſe in the eaſtern part of Africa, and after a courſe of 300 miles nearly eaſt and weſt, divides itſelf into three branches, under the names of the Senegal, the Gambia, and the Sierra Leona; all which, at a particular time in the year, overflow their banks in the ſame manner as the Nile.

The whole extent of this great river has never yet been aſcertained, but from the fartheſt part that has been penetrated to the ſea, it reaches near 2400 miles. It runs eaſt and weſt till within about ſix miles of the ocean, when it ſuddenly breaks off, and forms a curve that runs from north to ſouth about 25 leagues, when it diſembogues itſelf into the ſea. The mouth of the river is about two miles acroſs, but the paſſage here is often very dangerous, on account of the bar, which is not only continually ſhifting, but alſo choaks it up; and when the north winds blow, the ſtream is ſo rapid, and the waves run ſo high, that it is impoſſible for any veſſels to paſs it. The ſafeſt times for croſſing the bar are, between the months of March and September, when the winds are changeable, and the bar is generally fixed till the commencement of the rainy ſeaſon.

The banks of the Senegal are very fertile, and beautifully variegated. Near the river are lofty trees inhabited by various ſorts of birds, ſome of which are very ſmall, others large, and many of them exceeding handſome, and of the brighteſt colours. There are alſo great numbers of ſquirrels and monkies; and the more diſtant parts abound with lions and elephants, the latter of which have not that ferocity in them that is natural to thoſe in other countries, for they will not attempt to attack any one they meet unleſs firſt moleſted. Some parts of the low grounds abound with a ſort of thorny trees which run to a prodigious height, and bear large bunches of yellow flowers that have an odoriferous ſcent. The barks of theſe trees are of different colours, ſome being black, others white, green, or red; and whatever colour the bark is of, the timber is of the ſame, and from its ſubſtance appears to be a ſpecies of the ebony.

The principal kingdoms and places ſituated on the banks of the Senegal are as follow:

1. Guber, or Gubur. This kingdom lies about 40 miles from the Niger, and is ſurrounded with very high mountains. It contains a great number of villages, many of which are inhabited by ſhepherds and herdſmen. The beſt of cattle are bred here, and the whole country abounds with rice and other grain. Among the inhabitants are many artificers and linen-weavers, the former of whom make ſandals, which they ſell to the people of Tombuto and Gago.

2. Zanfara. This country is bounded on the weſt by the before-mentioned kingdom. It is very large and fertile, the fields producing great quantities of rice, millet and cotton. The inhabitants are tall in ſtature, of a black complexion, have broad faces, and are naturally of a ſavage diſpoſition. They are in general very poor, and are chiefly employed in the buſineſs of huſbandry.

3. Cano is a large province ſituated near 500 miles to the eaſt of the Niger. It contains many villages, the inhabitants of which are principally ſhepherds and huſbandmen. Some parts of it produce great quantities of rice, corn and cotton; but other parts of it are very barren, conſiſting of deſarts and woody mountains, in the latter of which are great plenty of wild citrons and lemons. In the center of the province is a large town of the ſame name, ſituated in 10 deg. 12 min. eaſt long. and 15 deg. 30 min. north lat. The walls and buildings in this town are made of a kind of clay, and the inhabitants in general are of a civil and obliging diſpoſition. Their king was once a powerful monarch, and had a prodigious number of troops always at his command; but he has for many years been ſubject, and pays a tribute to, the king of Tombuto; for the receipt of which one of that prince's courtiers conſtantly reſides in the town.

4. Caſena. This country lies on the eaſt of Cano, and principally conſiſts of fields and mountains, which produce great plenty of millet. The inhabitants have broad noſes and thick lips; and their complexion is a jet black. There are many villages in the province, but they are very ſmall, and the buildings exceeding low and mean. They alſo had formerly a deſpotic monarch, but he is now ſubject to the king of Tombuto.

5. Zegzeg is a large kingdom, bordering on Cano, and is about 150 miles from Caſena. The country is divided into two parts, one of which is a plain, and the other mountainous: the air of the former is exceeding hot, but in the latter it is intolerably cold, inſomuch

that they are obliged conſtantly to keep fires in their houſes, and when they go to ſleep they put hot coals under their bedſteads. Their fields are in general fertile, and there are many ſprings of excellent water. Their houſes are poor wretched buildings, made of the ſame materials, and much after the ſame manner as thoſe at Caſena. Theſe people were formerly governed by a king of their own, but he being conquered and ſlain by one of the kings of Tombuto, they are now ſubject to the monarch of that kingdom.

6. Guangara. This province is ſituated to the north of the Niger, and is bounded on the ſouth-eaſt by the province of Zanfara. It is a large and populous country, and contains a great number of villages chiefly inhabited by huſbandmen. About the center of it is a large town of the ſame name, which is ornamented with many handſome buildings, and the inhabitants carry on ſuch a trade with ſome of the neighbouring nations, that many of them are exceeding wealthy, and live with the greateſt ſplendor. They are governed by a king, who maintains a garriſon conſiſting of a great number of horſemen and archers, and he receives conſiderable tributes annually from his ſubjects. Some parts of the country to the ſouth of Guangara town abound with gold; and when the merchants travel to thoſe parts for that valuable article, their goods are carried by ſlaves, the roads being too rough and dangerous for any beaſt. Theſe ſlaves carry prodigious burthens, with which they will travel upwards of 20 miles a day. The great loads they carry is ſurpriſing, for beſides the merchantdize, they carry proviſions for their maſters, as alſo for the ſoldiers that guard them.

7. Bito is a ſmall kingdom ſituated to the ſouth of the Niger; and is bounded on the eaſt by Temian, on the weſt by Tombuto, on the north by the kingdoms of Gubur and Zanfara, and on the ſouth by Dauma. It is a large and fertile country, but has only one capital town in it called by the ſame name, the inhabitants of which are great traders, and many of them ſaid to be exceeding wealthy.

8. Temian is another ſmall kingdom, ſituated on the weſt of Bito, the inhabitants of which are ſaid to be very ſavage; but there is not any particular relative to the kingdom itſelf that merits the leaſt notice.

9. Dauma. This is alſo a ſmall kingdom, and has not any thing remarkable to diſtinguiſh it, which is likewiſe the caſe with Biafana, ſituated to the ſouth of it. This laſt kingdom is bounded on the north by the deſart of Seth, which is a large ſpace of barren ground, and reaches as far as the borders of the kingdom of Gago, where it joins another track of land called the Deſart of Sin.

10. Gago. This kingdom is bounded on the eaſt by Dauma, on the weſt by Melli, and the country of the Mundingoes, on the north by Tombuto, and on the ſouth by Guinea, from which it is ſeparated by a ridge of mountains. It is a very plentiful country, and contains a great number of villages principally inhabited by ſhepherds and huſbandmen. The people are very illiterate, and in ſummer go almoſt naked, but in winter they wear garments made of the ſkins of beaſts. The principal town in this kingdom is called Gago, and is of great extent. The houſes are very mean buildings, except thoſe belonging to the king and his courtiers, which are ſpacious and handſome. In this town are many rich merchants, and it is much frequented by the people of the neighbouring countries, who come to buy cloth brought here from Barbary and Europe. The country for ſome miles round the town produces great plenty of rice, millet, corn and cattle; as alſo abundance of melons, citrons, and other fruits: there are likewiſe many ſprings, which produce excellent water.

The king has a great number of ſlaves and concubines, the latter of whom are kept in a private place, and attended by eunuchs; and his body guards conſiſt of a troop of horſe, and a great number of foot; beſides which he has upwards of 100 archers. The king determines all controverſies between his ſubjects, in the execution of which he attends with great diligence. The place ſet apart for this purpoſe is between the outer and inner gate of the palace; and though he is as it were judge himſelf, yet he has his counſellors and other officers; beſides whom he has alſo ſecretaries, treaſurers, factors, and auditors. Great trade is carried on here, but the people are in general very poor, owing to the enormous taxes continually laid on them by the king.

11. Melli. This kingdom is ſituated on an arm of the Niger, and is in length about 300 miles. It is bounded on the eaſt by the kingdom of Gago; on the weſt by large woods and foreſts that extend to the ſea ſhore; and on the ſouth by deſarts and mountains that ſeparate it from Guinea. It received its name from a large town called Melli, which was once the reſidence of a ſovereign who reigned over the whole kingdom; and at that time the town is ſaid to have contained 6000 families. At preſent, however, the kingdom is divided into different ſovereignties and lordſhips, and but a ſmall part of it retains the original name. The inhabitants are diſtinguiſhed from all other Negoes by their civility, particularly to ſtrangers; and they are likewiſe very induſtrious and frugal. The country produces great plenty of corn, rice, and millet; alſo good cattle, and ſome cotton. The people are generally employed in the buſineſs of huſbandry, but there are amongſt them ſome artificers and merchants, who carry on a conſiderable trade with the neighbouring kingdoms.

Between Melli and the kingdom of Gago, is a large track of land called Foute-Guilon, ſaid to be the original country of the Pholeys; but it is now a mere deſart, being almoſt uninhabited.

Towards the ſea-coaſt, however, there are ſeveral principal places, the firſt of which is Kachao, called by the French Cachaux. It is a Portugueſe colony, ſituated on the river St. Domingo, or Kachao, which falls into the ſea about 60 miles below the town. It ſtands in the country of the Papells, an idolatrous people, who ſacrifice dogs to their fetiſh, or idol, which they call Shina. The Papells have frequently been at open war with the Portugueſe, for which reaſon the latter have encompaſſed the town on the land ſide with a ſtrong palliſado, terraced and defended by batteries; and they keep conſtantly a watch for fear of any ſudden enterprize. The town is built on the ſide of the river, and conſiſts chiefly of two long narrow ſtreets, with a few ſmall ones that croſs them in different parts. The houſes are made with earth, and are whitened within and without: in the rainy ſeaſon they are covered with palmetto leaves, but all the reſt of the year they are only covered with a ſail-cloth to keep off the violent heat of the ſun. They are very ſpacious, but low, not having any ſtory above the ground floor.

There are but few natural Portugueſe in the town, moſt of them being Mulattos, and ſo black as hardly to be diſtinguiſhed from Negroes. The faireſt of them, however, keep their wives under very cloſe confinement: they never let them go abroad in the day-time, not even to maſs; and the better ſort have chapels in their houſes, where, on high feſtival days, they hire a prieſt to perform religious duties. The black wives of the Portugueſe are not thus reſtrained, for they are permitted to go abroad in the day-time; but they are ſo wrapped up, that no part of them can be ſeen except their feet. The Portugueſe here particularly pride themſelves in being jealous, and will ſometimes carry that paſſion to the greateſt exceſs.

They have a church and convent here, and the ſpiritual government of the place is inveſted in a viſitador, or grand vicar, ſent hither by the biſhop of St. Jago, (one of the Cape de Verd iſlands) to whom all the Portugueſe that inhabit this country are ſubject. The convent belongs to the capuchins; but from the unwholeſomeneſs of the country there are ſeldom more than two or three friars that reſide here, and when any of them die, it is a difficult matter to find another that will ſupply his place. The civil and military government is under the direction of one called captain-major, who has under him a lieutenant, an enſign, and an adjutant; beſides whom there are other officers, as an intendant of the king's duties, a notary, and ſomeſcriveners.

The garriſon conſiſts of 30 ſoldiers, who are generally baniſhed from their own country for the commiſſion of ſome capital crime; and this baniſhment is of the

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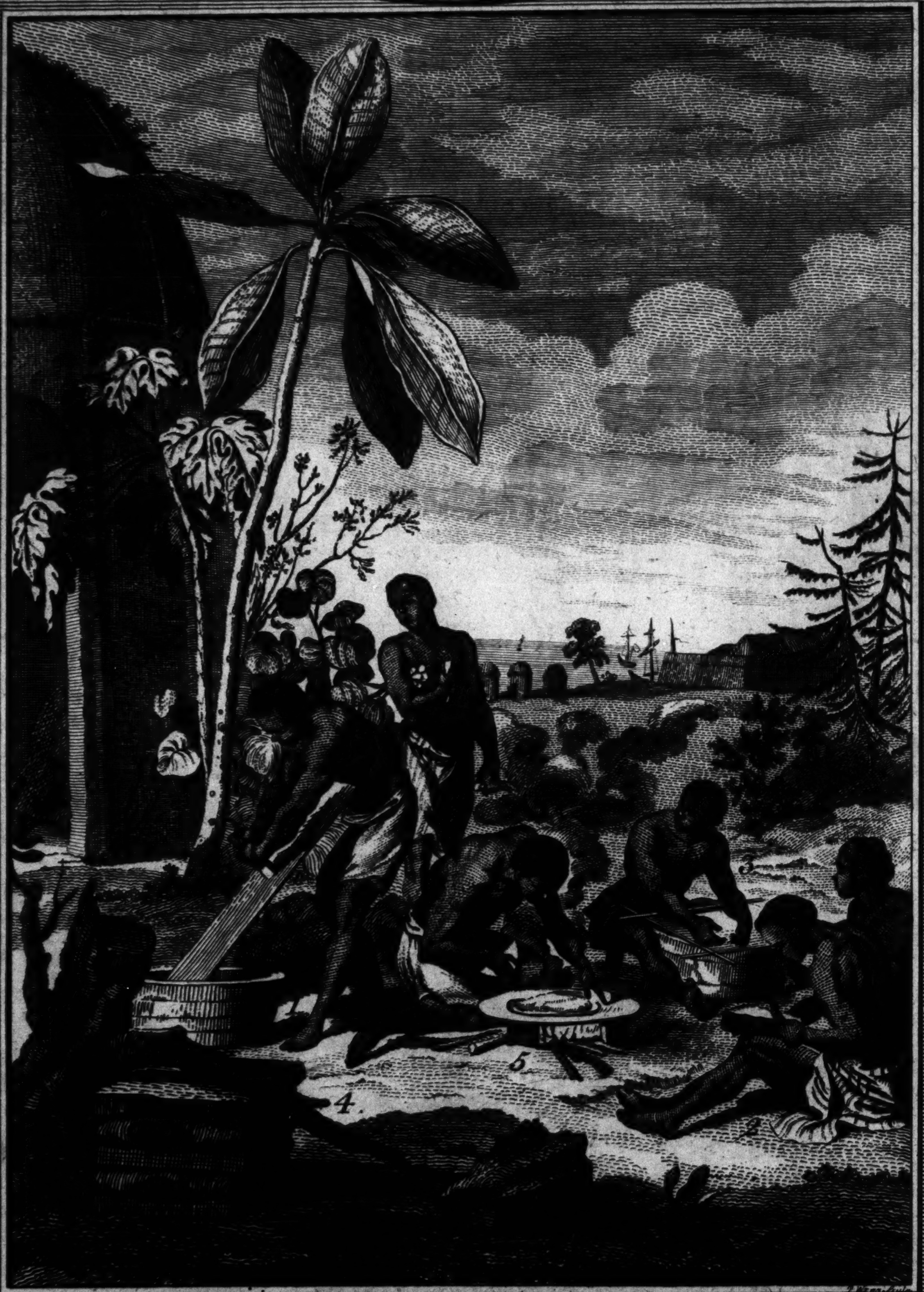


The Negroes of KACHAO preparing ye Maniac-Root

1 Scraping the Root .... 3 Sifting ...... Do
2 Rasping ...... Do .... 4 Preſsing ...... Do
...... 5 Making the Maniac Root into Cakes ......

the moſt horrid nature, for they are kept at ſuch ſhort allowance, and ſo miſerably clothed, that if they had not ſome kind of buſineſs to aſſiſt them, they muſt inevitably periſh. Some of them often follow the profeſſion for which they were ſent here; for after dark they will parade the ſtreets, and rob all they meet; ſo that it is very dangerous to walk after ſun-ſet, unleſs a perſon is well provided with arms; and this is the caſe in moſt of the other colonies belonging to the Portugueſe.

The river before the town is at leaſt a mile acroſs, and ſo deep as to admit the largeſt ſhips, were it not for a dangerous bar that interrupts them at the mouth of the river. The country on the ſouth ſide, where the town ſtands, conſiſts chiefly of marſhes, with a few fields in which they ſow ſome rice; but they are ſo ſmall, and ſo little cultivated, that they do not produce a ſufficiency for the maintenance of the inhabitants. The north bank of the river is covered with mangroves, beyond which are ſome of the fineſt trees in Africa for thickneſs, height, and quality of the timber: the natives make their canoes out of theſe trees, which are all of one piece, and ſo large and ſtrong that they will carry ten ton weight. According to the Portugueſe, the Papells are eſteemed the beſt rowers on the whole coaſt.

The natives of Kachao employ the principal part of their time in the cultivation of a plant called manioc, which is uſed inſtead of bread, not only here, but in ſeveral other parts of Africa. The nature of this plant, with the manner of its being brought to perfection, is thus deſcribed by a late author: "The manioc, ſays he, is a plant which is propagated by ſlips. It is ſet in furrows that are five or ſix inches deep, which are filled with the ſame earth that has been taken out. Theſe furrows are at the diſtance of two feet, or two feet and an half from each other, according to the nature of the ground. The ſhrub riſes a little above ſix feet, and its trunk is about the thickneſs of the arm. In proportion as it grows, the lower leaves fall off, and only a few remain towards the top; its wood is tender and brittle.

"It is a delicate plant, whoſe cultivation is troubleſome, and the vicinity of all ſorts of graſs is prejudicial to it. It requires a dry and light ſoil; its fruit is at its root; and if this root is ſhaken by the motion the wind gives to the body of the plant, the fruit is formed but imperfectly. It takes 18 months before it grows to maturity.

"It is not rendered fit for uſe till after it has undergone a tedious preparation. Its firſt ſkin muſt be ſcraped; it muſt be then waſhed, raſped and preſſed, to extract the aqueous parts that are ſlow poiſon, againſt which there is no remedy known. They then roaſt it, as that cauſes every noxious particle it might ſtill contain totally to evaporate. When there appears no more ſteam, it is taken off the iron plate on which it was roaſted, and ſuffered to cool; for it is no leſs dangerous to eat it hot than raw.

"The root of the manioc grated and reduced into little grains by roaſting, is called flour of manioc. The paſte of manioc is called caſſava, which is converted into a cake by roaſting, without moving it. It would be dangerous to eat as much caſſava as flour of manioc, becauſe the former is leſs roaſted. Both of them keep a long time, and are very nouriſhing, but a little difficult of digeſtion. Though this food ſeems at firſt inſipid, there are many white people who prefer it to the beſt wheat."

The manioc plant is alſo cultivated and brought to no leſs perfection by the inhabitants of the iſland of Biſſao.

About 70 miles from Kachao, on the ſame ſide of the river, is another town called Farim, where a tolerable trade is carried on in wax and ivory; and in the months of October and November there are markets held for the ſale of ſlaves.

To the north-eaſt of Farim is a village called Bot, where moſt of the traders buy rice, which is here very plentiful, and exceeding good in quality; and a little farther is another village called Bole, where they ſell millet and oxen.

The town of Geſves, ſo called from a river of the ſame name, is very conſiderable, and ſuppoſed to contain at leaſt 4000 inhabitants, among whom there are not above 12 white families, the reſt being all tawney or black. The trade carried on here conſiſts of wax, ivory, and ſlaves. The Portugueſe have a factory on the banks of this river; and the natives that live on it are partly Papells, and partly Mundingoes.

In this country is a province called by the Portugueſe Kobo, the king of which reſides at a ſmall place about 30 miles eaſt of the town of Geſves; and near the mouth of that river is a ſmall town called Courbali, where a conſiderable trade is carried on in ſalt, ivory, and ſlaves.

To the ſouth of the river of St. Domingo, or Kachao, is another called Caſamanga, which is ſaid to be an arm of the Gambia, whoſe courſe is conſiderably long, and its ſtream very rapid. The Portugueſe have two ſmall forts on the banks of this river, but they conſiſt of little more than a few wretched huts, ſurrounded with ſmall moats, and the principal ſecurity of each lies in the difficulty there is to come at it, for they are both ſituated in marſhy grounds, and are hid by mangroves, defended by legions of muſquetos. The Portugueſe are the only people that carry on any trade here, which conſiſts chiefly in ivory and wax.

SECT. VI.

Of Sierra Leona.

THIS country is rendered conſiderable by the river which gives name to it, whoſe banks are more fertile than moſt others on the weſtern coaſt of Africa. It is bounded on the north and ſouth by two famous capes, the former of which is called Cape de la Vega, and the latter Cape Tagrin, or Sierra Leona. Theſe capes form a ſpacious bay, into which the river diſcharges itſelf. The flood in the bay runs ſeven hours, and the ebb five: it is between ſeven and eight fathom deep, and ſhips may ride in any part of it with the greateſt ſafety. The river is ſaid by ſome to have received its name from the noiſe of the ſea againſt its rocky ſhores, reſembling the roaring of lions; and others, that it was firſt called ſo by the Portugueſe, from the great number of lions that infeſt the neighbouring mountains. It alſo goes by the names of Tagrin and Mitomba, the latter of which it preſerves for about 80 miles above the mouth of the river. On the ſouth ſide of it is a town, called las Magoas, where none but the Portugueſe are permitted to reſide for trade; and the natives come down the river to barter with the French and Engliſh, when there are any of their ſhips in the bay.

Near the entrance of the river is a creek called the Bay of France, where there is a baſon or reſervoir of freſh water, that falls from the adjoining mountains. It flows down in gentle murmurs or impetuous ſtreams, and, in a country almoſt parched by the heat of the ſun, produces a moſt agreeable ſcene; beſides which, its beauties are conſiderably heightened by the ſurrounding hills, that are covered with lofty trees, which afford a perpetual ſhade, and render the whole one of the moſt delightful ſpots that can be met with in ſuch hot countries.

Here are alſo ſeveral ſmall iſlands, the principal of which are Taſſo and Benſe. Taſſo is a large flat iſland, near three leagues in circumference, where the company's ſlaves have a good plantation. The chief part of the iſland is covered with wood, among which are ſilk cotton trees of a prodigious ſize; and ſome parts of it produce good indigo.

Benſe is ſituated about nine leagues from the road; and here the Engliſh had once a ſmall fort, whoſe advantages chiefly aroſe from its ſtanding on a ſteep rock, the aſcent to which was by a flight of ſteps. The fort was built of lime and ſtone, and before it was a platform with ſix guns. The garriſon conſiſted generally of 20 white men, and 30 grometto, or free blacks, who lived in a ſmall village under the ſhelter of the fort. This fortreſs, however, was taken by two French men of war in the year 1704, who firſt plundered, and then razed it to the ground. Benſe iſland is much ſmaller than the other, and the ſoil of it is very indifferent, producing only a ſmall quantity of rice.

With reſpect to the climate of this country it is in general very unwholeſome, particularly in the mountainous parts; where, during four months in the year, it rains, thunders, and is ſo intolerably hot, that the people are obliged to keep cloſe in their huts; and the air is corrupted in ſuch a manner by the lightning, that all animal food is reduced in a few hours to a ſtate of putrefaction. The flat open country, however, is not ſo bad; for though in ſummer the heat is exceſſive in the former part of the day, yet it is very temperate in the afternoon, from the refreſhing breezes that generally blow from the ſouth-weſt.

The banks of the Sierra Leona are lined with mangrove trees, the leaves of which exactly reſemble thoſe of an European laurel. The branches of theſe trees are nearly of an equal length, but the ſhoots growing downwards, as ſoon as they touch the water or the earth, take root, and by that means make a hedge ſo thick as to be almoſt impenetrable. The whole country abounds in millet and rice, which is the principal food of the natives. It alſo produces great plenty of oranges, lemons, bananas, Indian figs, ananas, pompions, water melons, yams, potatoes, wild pears, white plumbs, ſeveral ſorts of pulſe, and the kola fruit. This laſt fruit ſomewhat reſembles a cheſnut, and grows in cluſters of ten or twelve together, four or five in a rind, each divided by a thin ſkin. The outſide of the nut is red intermixed with blue, and the inſide, when cut, is of a violet-colour mixed with brown. The Negroes and Portuguſe uſe it in the ſame manner as the Indians do arek and betel. It is of a harſh ſharp taſte, and if put into water makes it exceeding pleaſant.

The ſhores produce a variety of large trees, particularly the palm, the cocoa, and the cotton tree; and on the mountains are abundance of palm and laurel trees. Indeed, the whole abounds with trees of various ſorts ſo cloſe together, that it may be called one continued foreſt.

They have a great plenty of deer, hogs, goats, and fowls, which the natives ſell to the Europeans for a ſmall quantity of brandy, a liquor they prefer to all others.

In the mountains are great numbers of elephants, lions, tygers, wild-boars and roe-bucks; alſo apes of ſeveral ſorts, and ſerpents, the latter of which are ſo large that it is ſaid they will ſwallow a man whole. The apes, monkies and baboons are ſo numerous, that they make great deſtruction in the plantations. There are three ſorts of theſe animals, one of which is of a prodigious ſize, and remarkably ſagacious. When taken young they are taught to walk upright, and by degrees are rendered very uſeful to the natives; they are taught to pound Indian wheat, to fetch water in calabaſhes or gourds, from the river or ſprings, on their heads, and to turn the ſpit. Theſe creatures are ſuch lovers of oyſters, that, at low water, they go down to the ſhore among the rocks, and when the ſhells open with the violent heat of the ſun, they put a ſmall ſtone between and take out the oyſter; ſometimes it happens that the ſtone ſlips aſide, or is too ſmall, when the monkey's foot being caught, he is taken and killed by the blacks, who reckon their fleſh delicious food, as they do alſo that of elephants.

In the woods are great numbers of pigeons, parrots, paroquets, and Guinea hens, the latter of which are about the ſize of a pheaſant, and very beautiful; but it is difficult to catch them on account of the thickneſs of the trees. They have alſo ſeveral other ſorts of fowl, among which are white pelicans as large as ſwans, hearns, curlews, boobies, and a bird called ox-eyes.

The bay and entrance of the river abound with a great variety of fiſh, as raies, thornbacks, and a fiſh called old wives. There are alſo gar-fiſhes, cavalloes, ſharks, and ſword-fiſhes, dog-fiſhes, and one called ſhoe-maker, having on each ſide the mouth pendents like barbel, and the noiſe they make is ſomething like that of a hog's grunting. Among the fiſh, however, caught here, the moſt common are, old wives, pilchards, the becune, the monk, or angel-fiſh, and the mullett.

The fiſh called Old Wife is ſhaped much like a tench, is about nine inches in length, and has large ſcales. It is motled with red, yellowiſh and brown lines placed alternately, and running from the head to the tail, being five or ſix in number. The ſnout is oblong, and turns upwards; and the lips are thick, fleſhy, and project from the jaws, but the mouth is ſmall. The teeth are ſerated, but not very ſharp, and the fins are motled with red, blue and yellow. The tail, when expanded, is roundiſh, and the fiſh altogether is exceeding beautiful.

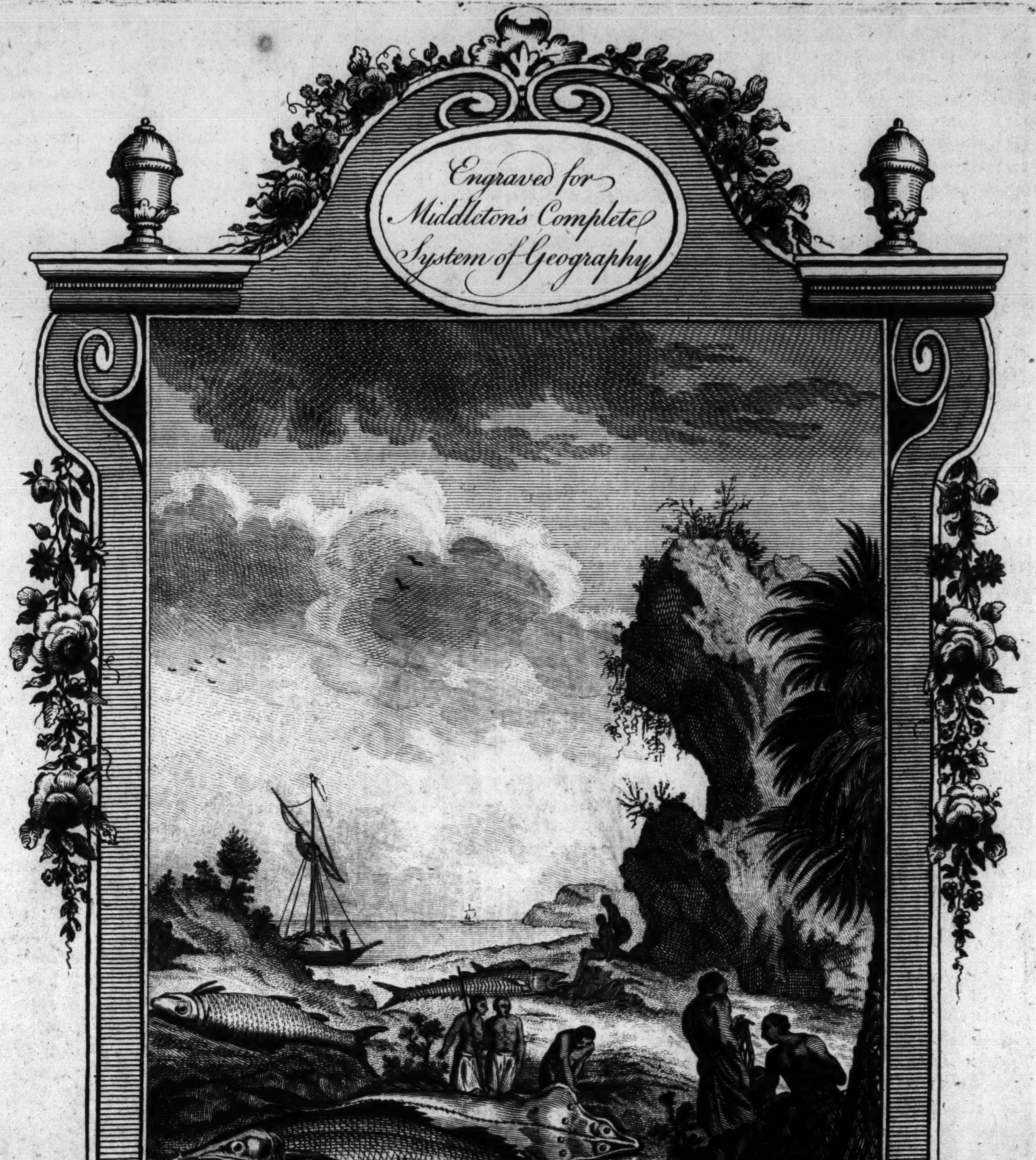
The Pilchard is much like a herring, but not ſo large, and the body is broader. It has not any teeth either in the jaws, the tongue or the palate. The fleſh is firmer, and by ſome preferred to that of a herring. They are fiſh of paſſage, and, like herrings, ſwim in conſiderable ſhoals.

The Becune greatly reſembles a pike, but only larger, ſome of them being frequently caught upwards of eight feet in length. It is a greedy fiſh, and dangerous to be met with in the water, becauſe it can bite much eaſier than the ſhark, and ſo fearleſs, that it will not be driven away by any noiſe that can be made. The fleſh has the ſame taſte as a freſh water pike, but there is often great danger in eating it; for unleſs the teeth are white, and the liver ſweet, it is poiſonous.

The Monk, or Angel Fiſh, is between a ſhark and a ſkate, and grows to a large ſize, often weighing upwards of 160 pounds. The colour on the back and ſides is of a duſky aſh, and the belly is white. The mouth is broad and placed at the end of the head, in which it differs from other flat griſtly fiſh. The head is roundiſh at the extremity, and there are three rows of teeth in each jaw, each row conſiſting of 18, ſo that there are 108 teeth in all. The tongue is broad and ſharp at the end; and the noſtrils are wide, being placed on the upper lip, and filled with a ſort of ſlime. The eyes are of a middle ſize, placed not far from the mouth, and do not look directly up, but ſideways. Inſtead of gills it has holes like the thornback. Near the head are two fins that look much like wings, for which reaſon it is called the angel-fiſh. On the extremities of theſe fins, near the corners, there are ſhort, ſharp, and crooked prickles; as there are alſo on the lowermoſt fins, which are placed near the vent. Below the vent are alſo two fins, and the tail is forked. The fleſh is ſo rank, and of ſo diſagreeable a taſte, that it is little uſed, and the chief value of the fiſh conſiſts in its ſkin, which is uſed in making caſes for inſtruments.

The Mullet greatly reſembles a dace; the head is almoſt ſquare, and flat at the top, the noſe ſharp, and the lips thick. It has large ſcales, not only on the body, but alſo on the head, and the covers of the gills. The back is of a blueiſh colour, and the belly white. The lateral lines are variegated alternately with black and white. The eyes have no other ſkin than their own coats, and the forward fin is radicated with five long ſpines. It has not any teeth, but the tongue is roughiſh, and there are two rough bones on each ſide of the palate. It has alſo a bone beſet with prickles at each corner of the mouth, and when at its full growth is about 18 inches long. Theſe fiſh generally go in great ſhoals, and are ſo ſagacious, that when ſurrounded with a net the whole ſhoal will frequently eſcape by leaping over it; for when one takes the lead, the reſt will immediately follow. Oppian, in his natural hiſtory, takes notice of this circumſtance, and his obſervations on it are thus tranſlated:

“ The mullet, when encircling ſeines encloſe,
“ The fatal threads and treach'rous boſom knows,
“ Inſtant he rallies all his vig'rous pow'rs,
“ And faithful aid of ev'ry nerve implores;
“ O'er battlements of cork updarting flies,
“ And finds from air th' eſcape that ſea denies.
“ But ſhould the firſt attempt his hopes deceive,
“ And fatal ſpace th' impriſon'd fall receive,
“ Exhauſted ſtrength no ſecond leap ſupplies;
“ Self-doom'd to death the proſtrate victim lies


Engraved for Middleton's Complete System of Geography

VARIOUS FISH of SIERRA-LEONA

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" Reſign'd, with painful expectation waits,
" Till thinner elements compleat his fates."

The mullet was in great eſtimation among the Romans, and bore an exceeding high price. The money given for one in the days of Juvenal is a ſtriking inſtance of the luxury and extravagance of that age. It is mentioned by that author in his 4th ſatire, and is thus tranſlated by Mr. Dryden:

———————" The laviſh ſlave
" Six thouſand pieces for a mullet gave,
" A ſeſterce for each pound."

Pliny, however, who alſo lived in the days of Juvenal, mentions one Aſinius Celer, a man of conſular dignity, who was infinitely more laviſh than the epicure mentioned by Juvenal; for he gave 8000 mummi, or 64l. 11 s. 8 d. for a fiſh of ſo ſmall a ſize as a mullet. Such indeed was the luxury of the times, that there were ſtew-pans in the eating-rooms, ſo that the fiſh could at once be brought from under the table, and placed upon it: they even put the mullets in tranſparent vaſes, that they might be entertained with the various changes of its colour while it lay expiring.

The great plenty of fiſh found in the bay and river of Sierra Leona are of infinite ſervice to the European ſailors, not only for proviſions, but alſo traffick; for the natives are ſo indolent, that they will not be at the trouble to catch them, but content themſelves with ſuch as are left by the ebb tides among the rocks.

On the ſides of the bay are great plenty of oyſters, that appear as if growing on the mangrove trees, which are here in great abundance. Many of them hang down in the water, and are ſo thick covered with oyſters, that at firſt ſight it might be imagined they were produced from the tree. Some of theſe oyſters are of ſuch a ſize that one of them would ſerve a moderate man for a meal; but they are ſo tough as to be ſcarce eatable, unleſs firſt boiled, and then fried in ſmall pieces. The trees that grow on the ſides of the bay make excellent haunts for crocodiles; as alſo for the manatea, or ſea-cow, which are here in great abundance. As theſe creatures are little known to Europeans, it may not be improper to give a particular deſcription of them.

The Manatea, or ſea-cow is ſuppoſed by ſome to be an amphibious creature, but this opinion has been ſufficiently controverted; for it is always found in large rivers or bays, and feeds upon ſea weeds that grow near the ſhore. It is covered with a very thick ſkin, which greatly reſembles the bark of an old oak, for it is rough, wrinkled, without hair, and ſo hard as ſcarcely to be penetrated. Though the back is the ſmootheſt part, yet it is covered with circular wrinkles from the top of the neck to the tail fin. They are in general about 25 feet in length, but the head is very ſmall in proportion to the body, It is flat at the top, and goes off ſloping to the ſnout, which is eight inches in diameter. The head is covered with a black hard ſkin, exceeding rough, but thinner than in other parts. The mouth is ſmall, but large enough for its manner of feeding. The lips both above and below are double, and divided into the inner and outer: the upper lip terminates the ſnout, and appears like a ſemicircle at the end: it is very thick, being 14 inches broad, and 10 deep; and is white, beſet with tranſparent briſtles about four inches long. The nether lip is alſo double: the outer one is black, and forms a ſort of chin ſeven inches broad, but without briſtles. The inner lip is hairy, and only a little ſeparated from the outer, neither does it appear when the mouth is ſhut. The corners of the mouth are beſet with thick white briſtles an inch and an half long, which keep the water from waſhing away the food while the creature is eating. The briſtles are like ſmall quills, hollow within, and bulbous at the root. The lower jaw, which is only moveable, is ſhorter than the upper, and the lips move in the ſame manner as thoſe of cattle. They have not any teeth, but inſtead thereof two ſtrong white bones that run the whole length of both jaws. The noſtrils reſemble thoſe of a horſe, and are parted by a griſtle above an inch thick; they are two inches over, with wrinkles on the inſide, and briſtles half an inch long. The eyes are placed in the center of the head, between the end of the ſnout and the ears, and are not bigger than thoſe of ſheep. The neck is thick, and ſo ſhort, that it can hardly be perceived, unleſs by its motion in feeding. From the ſhoulders to the navel the body is large, but from thence to the anus it grows ſlender. The circumference of the head is ſeven feet, and of the body next the ſhoulder twelve, but where it is largeſt the circumference is upwards of 20 feet. The fore-fins, or arms, are about two feet in length, and conſiſt of two joints: they are covered with ſolid fat, intermixed with tendons and ligaments, with a thick ſkin reſembling a horſe's hoof; they are convex on the upper ſide and flat beneath, and are beſet with rough briſtles about half an inch long. The breaſts are placed between the arms one under each, and are of a convex form, about a foot and a half in diameter. They are hard, rough, and wrinkled, and when they give ſuck the teats are four inches long. The ſtomach is exceeding large, being ſix feet long and five broad: it is ſmooth within, and has a gland about the ſize of a man's head near the inſertion of the gullet. The ſkull greatly reſembles that of a horſe, and is much about the ſame ſize and thickneſs.

Theſe animals keep together in large companies, and are very careful of their young. They bring forth their young in autumn, and have but one at a time. The Manatea has no voice or cry, and the only noiſe it makes is in fetching its breath. The fat, which lies between the cuticle and the ſkin, when expoſed to the ſun, has a fine ſmell and taſte; it has alſo this peculiar property, that the heat of the ſun will not ſpoil it, or make it become greaſy. The taſte is like the oil of ſweet almonds, and the only effect it has on the body is that of keeping it open. The fibres and the lean parts are like beef, but more red and harſh, and may be kept a great while in the hotteſt weather without tainting. The fat of the young ones is like pork, and the lean greatly reſembles veal. In the head are four ſtones of different ſizes, which are ſomewhat like bones, and are uſed in medicine. They are ſaid to be good againſt agues, and to cleanſe the kidneys of gravel. Hoffman affirms they are exceeding uſeful in caſes of epilepſy.

When the Negroes catch theſe creatures they go in a canoe, and paddle towards it with as little noiſe as poſſible, it being exceeding quick of hearing. As ſoon as they find themſelves near enough, the man, who is placed ready at the head of the boat, ſtrikes a harpoon fixed at the end of a long pole into it, and then lets go. The beaſt immediately makes towards the mangroves, and the water being ſhallow they follow it cloſe and renew the ſtrokes till they have wearied it out, when they drag it aſhore, and compleat their conqueſt.

The inhabitants of Sierra Leona are not ſo black as thoſe of the neighbouring countries; neither have they ſuch flat noſes or thick lips. The men are in general tall and well made, of a chearful diſpoſition, and not given to quarrel; but the women are ſhort and robuſt, owing to their being conſtantly employed in labour; for beſides the buſineſs of houſewifry they work hard in tillage, make palm oil, and ſpin cotton. The poorer ſort go naked till they are twelve years of age, when they wear a piece of cloth round the waiſt, or a kind of apron made of the leaves of trees. They alſo wear a leathern girdle, to which are faſtened a long knife and a poinard. Perſons of rank, eſpecially when they appear abroad, wear a long flowing robe of ſtriped callico tied round the waiſt with a ſilken girdle. They adorn their arms with bracelets, and wear a great number of rings on their fingers. Their ears are ornamented with various toys, and on their cheeks they have different figures made with red-hot irons. Both ſexes anoint their bodies and limbs with palm-oil, and ſome uſe civet in order to give them an agreeable ſcent. They wear no hair on their eye-lids, and that of their head they cut in croſs lines, leaving ſquare tufts ſtanding erect; but the women in general ſhave all cloſe. They are naturally temperate in their living, and very ſober; for though they are exceeding fond of brandy and other ſpirituous liquors, yet they never drink to exceſs, conſidering drunkenneſs as one of the greateſt crimes that can be committed.

Their houſes or huts are low, built with wooden ſtockades ſet in the ground, and thatched with ſtraw; ſome are round, ſome ſquare, and others oblong; and moſt of them are ornamented in the front with two wings of a ſpiral form. They are kept very clean, being ſwept at leaſt once every day. Their furniture conſiſts of two or three earthern pots to boil their victuals in, a gourd or two to fetch palm-wine, and half a gourd for a cup; a few earthen diſhes, a baſket or two for the wife to gather cockles in, and a knapſack for the huſband, made of the bark of trees, to carry his proviſion when he goes abroad. Their bedſtead is made of billets of wood laid acroſs each other, on which they lay a mat, and ſleep without any covering.

Some of them lie upon mats made of ruſhes on the ground, and have their arms or weapons by their ſides, which, for the moſt part, are ſwords, daggers, darts, bows and arrows. The points of their arrows are infected with the juice of a poiſonous fruit, which is ſo inconceivably ſubtle and quick, that wherever it ſtrikes it is ſure to prove fatal. Some of them have alſo guns, which they are very fond of, and uſe with great dexterity.

Their food conſiſts chiefly of roots, herbs, fruits, cockles and oyſters; and their common drink is water. They plant about their houſes gourds, potatoes, pompions, and tobacco, the latter of which they are very fond of, particularly in ſmoaking. Their pipes are made of clay, well burned, and the bowl is remarkably large. They put a ſmall hollow cane, about a foot and a half long, into the lower end of it, through which they draw the ſmoak, and ſwallow it. They ſqueeze the juice out of the tobacco when the leaves are green, from an opinion that it would otherwiſe make them drunk; after which they ſhred it ſmall, and then dry it on coals. They are very fond of dancing, and generally ſpend their evenings in that diverſion. They make a ring in the open part of the town, and one at a time ſhews his ſkill in antick motions and geſticulations, but with a great deal of agility; and their muſic conſiſts of two or three drums made of a hollow piece of wood, and covered with the ſkin of a kid.

Every town or village has one peculiar houſe, to which the women ſend their daughters at a certain age, who are there taught for a year to ſing, dance, and perform other exerciſes, by an old man appointed for that purpoſe; and when the year is expired he leads them to the market-place, where they publicly exhibit ſuch performances as they have been taught at ſchool. During this time, if any of the young men are diſpoſed to marry, they make choice of thoſe they like beſt, without regard either to birth or fortune. When the man has declared his intention, the parties are conſidered as actually married, provided the bridegroom can make ſome preſents to the bride's parents, and to the old man who was her tutor.

When they bury their dead they put into their graves all their beſt goods, and erect a roof over it, which they cover with linen cloth. The corpſe is always attended to the grave by a number of people hired as mourners, who howl and cry in proportion as they are paid for their attendance.

They have courts of juſtice, which they call Pallavers, where the principal or elderly men aſſemble to ſettle differences amongſt them, which generally ariſe in matters relative to trade, each ſalutes the other at meeting by a bend of the elbow and raiſing his hand to his face. When they have heard the parties, they determine the diſpute by vote, and he that has the majority is accounted the innocent perſon. In caſe of fornication, the party, whether man or woman, is ſold for a ſlave. On a charge of murder, the ſuſpected perſon muſt drink of a red purgative water prepared by the judges, which is called *purging the criminal:* if he is known to have led a bad life, and to have borne malice to the deceaſed, notwithſtanding a poſitive evidence may be wanting, his judges will give him ſuch a quantity of the liquor as to kill him; but if they are inclined to ſpare him, they will give him leſs, or make it weaker, that he may appear innocent to the friends and relations of the deceaſed. If a man has been defrauded by another, he has a right to take from him as much as amounts to his own loſs, but he muſt make it appear before the judges that he has not exceeded thoſe limits, as in that caſe he would be ſubject to puniſhment.

The Mundingo Negroes, who are ſtrict Mahometans, have frequently endeavoured to propagate their religion among theſe people; but they have ever rejected it, and ſtill follow their own maxims. They acknowledge one Supreme Being, Creator of all things, whom they call Kanu: they alſo believe in a future ſtate, but they do not worſhip any living creature whatever, nor even the ſun or moon. They have many ſuperſtitious notions, and pay great reſpect to their fetiſhes, or charms, which they conſtantly carry in a bag about their necks, and other parts of their body. The number of theſe deities is not fixed, every one chooſing his idol according to his own fancy; ſome have a horn, ſome a crab's claw, and others a ſnail's ſhell, a bird's head, or ſome ſuch trifle. To theſe they pray with the greateſt diligence, and at their meals always offer them a part. They never go to ſea or on the rivers without theſe idols, conſidering themſelves by thoſe means ſecured from all accidents; for they ſuppoſe the fetiſh has a particular authority upon the ſea; and after the voyage thank it for the care it has taken of them.

The river of Sierra Leona ſeparates this country into two kingdoms, that of Bulon, or Bulm, to the north, and that of Burré to the ſouth. The former of theſe kingdoms lies very low and flat, but the ſoil is fertile, and produces great quantities of rice, millet, and maiz, of which they make excellent bread. The natives are very fond of the Engliſh and Portugueſe, many of whom inhabit that part of the country, and they take great pains to affect their manners and maxims.

The kingdom of Burré is a much more open country than that of Bulm, and near it is that long ridge of mountains called Sierra Leona, the admiration of all ſtrangers. There are ſo many caves and dens about theſe mountains, that when a ſingle gun is fired from a ſhip in the bay, the eccho is ſo often and diſtinctly repeated, and the clap ſo loud and ſharp, that they ſeem to be the report of ſeveral cannon. This is far from being diſagreeable to hear; but when it thunders, the noiſe is at firſt dreadful, each clap being ecchoed with as much force as the real. Hence the Portugueſe call them *Montes claros*, that is, *Mountains that have a clear ſound, or eccho.*

At a ſmall diſtance from theſe mountains there runs out into the ſea weſtward a hilly point, much lower than the above mountains, forming almoſt a peninſula, over which the blacks carry their canoes on their ſhoulders when they deſign to launch out to ſea, as it ſaves them the trouble of rowing round there from the bay. This point is called Cabo Ledo, or Tagrin, and, according to the moſt exact obſervation, is ſituated in 8 deg. 30 min. north lat.

The town where the king of Burré reſides is about eight leagues from the mouth of the river. It is compoſed of about 300 houſes, which are round, and built all one way. The king's houſe, or rather his huts, are in the center of the village, and reſemble thoſe of his ſubjects. Some of them are a little larger, which he keeps for the Europeans, or ſtrangers that viſit him. The king is greatly beloved by his ſubjects, whom he governs with great juſtice and lenity.

The houſes of the common people are made with ſide poſts ſeven or eight feet high, ſupporting rafters that unite at the top in the form of a cone. They are covered with reeds, or palm-leaves interwoven through laths ſo cloſe and thick, as to be impenetrable either to rain or the violent heat of the ſun. The ſide walls are formed of reeds and ſmall branches faſtened between the poſts, over which they lay a coat of lime made of burnt ſhells, which gives their huts a clean look, but does not laſt long, becauſe they mix no ſand with it. The fire place is in the center, and the ſmoak iſſues through a hole in the top. The doors of the huts are ſquare, the threſhold being raiſed at leaſt a foot from the ground: they are commonly about two feet broad and three high, ſo that the generality of people muſt ſtoop to go in, and thoſe who are corpulent muſt enter ſideways. Although the climate is hot, yet the nights are cold and moiſt, ſo that the Negroes conſtantly keep fires in their houſes.

The common language of the country is the dialect of Bulm, which is a hard, unpleaſing tongue to ſtrangers, and not eaſy to be deſcribed; but about the bay they ſpeak either Portugueſe, or Lingua Franca, and ſome underſtand a little Engliſh and Dutch.

The river of Sierra Leona has been long frequented by Europeans, particularly by the Engliſh and French, either for trade or refreſhment in their way to the Gold Coaſt, or Whidah. The goods purchaſed here by way of trade are, elephant's teeth, ſlaves, ſandal wood, gold and bees-wax; with ſome pearls, cryſtal, ambergris, long pepper, &c.—The gold purchaſed here is brought from Mundingo, and other countries towards the Niger, or from South Guinea by the river Mitomba.

The goods brought here by the Europeans are, French brandy and rum, iron bars, white callico, Sileſia linen, braſs kettles, earthern cans, all ſorts of glaſs buttons, braſs rings or bracelets, bugles and glaſs beads of various colours, braſs medals, ear-rings, Dutch knives, hedging bills and axes, coarſe laces, cryſtal beads, red callicoes, oil of olives, guns, muſkets, balls and ſhot, paper, red caps, all ſorts of counterfeit pearls, red cotton, and various other articles.

CHAP. IV.

GUINEA.

THIS extenſive region is divided into two large countries, diſtinguiſhed by the names of Upper and Lower Guinea, the latter of which is more properly called Congo. Theſe two together, reckoning from Cape Tagrin, near the mouth of the river Sierra Leona, in 9 deg. 18 min. of north latitude, to Cape Negro, in 16 deg. 45 min. of ſouth latitude, extend upwards of 3500 miles, excluſive of all the turnings, windings, and bays on the coaſt: but the former only will be the ſubject of this chapter.

Upper Guinea, or Guinea Proper, is ſituated between 15 degrees weſt, and 15 deg. eaſt longitude; and between 4½ and 10½ deg. north latitude. It is bounded on the eaſt by the unknown parts of Africa, on the north by Negroland; and on the eaſt and weſt by Congo and the Atlantic Ocean.

The whole country is divided into four parts, under the following appellations, namely,

1. The Grain Coaſt.
2. The Ivory Coaſt.
3. The Gold Coaſt.
4. The Slave Coaſt.

SECT. I.

The Grain Coaſt.

THIS part of Guinea begins at Cape Tagrin, from whence it extends upwards of 400 miles ſouth-eaſt of Cape Palmas. It received its name from the Guinea pepper, called by the Spaniards Malagueta, which grows here in abundance. It alſo produces another ſpecies of pepper common in the Weſt Indies, and generally known in England by the name of Jamaica pepper. Both the Engliſh and Dutch purchaſe great quantities of theſe articles; but the chief commerce conſiſts in ivory and ſlaves.

The climate here is very unhealthy, owing to the periodical rains and winds; but the ſoil is tolerably good, and, beſides pepper, produces plenty of vegetables and roots, as alſo various kinds of fruits, particularly oranges, lemons, cocoa nuts, bananas, and dates. Their cattle conſiſts of cows, ſheep, hogs and goats; and they have a few horſes, but they are very ſmall, and of little uſe. There are alſo ſeveral kinds of wild beaſts, as elephants, buffaloes, tigers, apes of various ſorts, and great plenty of hares and deer. Their poultry conſiſts of geeſe, turkies, and ducks, with plenty of cocks and hens, the latter of which are eſteemed as good in quality as thoſe of Europe.

The natives here are in general tall and well-featured; they are tolerably ſenſible, and courteous to ſtrangers, and are ſaid to be the moſt honeſt in their dealings of any on the whole coaſt. Their dreſs is called a paan, which conſiſts of a piece of cloth about two feet broad, faſtened round the waiſt; the better ſort have an additional piece to this, which is thrown over the ſhoulders, but the arms, legs, and principal part of the body are entirely bare. Both ſexes wear a great number of ornaments, conſiſting of rings, bracelets, and necklaces, made of gold, ivory, or copper, and ſome of them have girdles made of coral. They alſo take great pains in adorning their hair, particularly the women, who form it in various ſhapes, and dreſs it up with thin plates of gold, copper, tinſel, beads, coral, and ſhells; ſome of them throw a veil over their heads to keep off the ſcorching heat of the ſun, but the men go without any covering on their heads, except thoſe who are ſo fortunate as to get an European hat, which, however paltry, they eſteem above all other ornaments.

Their common food conſiſts of rice, millet, fiſh and fruits; and their general drink is water mixed with a little palm wine, or the milk of cocoa-nuts. Moſt of them are very abſtemious, and will not drink any ſtrong liquors to exceſs; but ſuch as do are ſeverely puniſhed by order of the king.

Their ſovereign is a deſpotic monarch, who governs with ſuch auſterity, as to ſtrike an awe in his ſubjects, who reverence him more from fear than affection. He is never ſeen abroad unleſs on particular occaſions, and then he appears with the greateſt pomp and magnificence.

They are all Pagans, but they believe in one ſupreme being, and ſeem to entertain ſome notions of a future ſtate.

The chief part of them are employed in huſbandry, but there are ſome artificers amongſt them that are excellent workmen, particularly ſmiths, carpenters, and maſons, the former of whom are ſo well acquainted with the nature of tempering ſteel, and other metals, that they make their various inſtruments to the greateſt perfection. They purchaſe fire-arms, gunpowder, and bullets of the Europeans; but darts, arrows, lances, and broad-ſwords they make themſelves. The carpenters make the canoes of various ſizes with great neatneſs; and they alſo build their houſes, or huts, which are made of wood and clay, and thatched with reeds, or branches of the palmetto-tree.

Among the natives of this place there are ſome of a mixed breed, called Malattoes, who are an abandoned ſet of people, and have proceeded from the intermixture of Negroes and Europeans; for when the Portugueſe firſt diſcovered the ſouth-weſt coaſt of Africa, they not only propagated their religion, but alſo their ſpecies in many parts of it. Theſe are of a tawny complexion, and profeſs themſelves Chriſtians, notwithſtanding which they retain many of the moſt ſuperſtitious notions of the Pagans. They imitate the Portugueſe in their dreſs, but exceed both them and the Negroes in their vices. The men are great drunkards, lewd, thieviſh, and treacherous, and the women are the moſt abandoned proſtitutes, ſacrificing themſelves at all times, and to all ſorts of men, without the leaſt degree of reſtraint.

As the Europeans have no ſettlement on this part of Guinea, the trade is carried on by ſignals from the ſhips; on the appearance of which the natives immediately go in their canoes, carrying with them their pepper, ivory, &c.

The river Sherbro, which is called by ſome authors Selbole, and by others Palmas, diſcharges itſelf into the great bay formed by the capes of Tagrin and Verga. It ſeparates the country called Sierra Leona from that named Seſtos, and has its ſource in Upper Ethiopia; from whence it is conjectured by ſome either to be a branch of the Senegal, or of the river Gambia.

Large ſhips go up this river for about ſeven leagues from its mouth; but farther up it grows ſhallow, and is only navigable for canoes. The country round it is very mountainous, and the river has many turnings and windings, but the ſtream is not rapid, except at two or three cataracts or water-falls, one of which is exceeding large, and makes a prodigious noiſe, the water falling from the rocks upwards of 20 feet perpendicular. The Negroes that ſail up this river, before they reach the cataract, are obliged to go aſhore, and land their goods, which, with their canoes, they drag along the mountains till they have paſſed the cataract. The other two water-falls are trifling; notwithſtanding which they frequently have their canoes overſet, eſpecially when they are heavy laden; but as the camwood with which they are generally loaded, is very heavy, it ſinks, and in the dry ſeaſon they go and take it up, there being at that time hardly any water in the river. Their times of going up the river are in the latter end of the rainy ſeaſons, which generally continue five months out of the twelve, when they cut the camwood, and ſearch for elephants teeth.

Near the mouth of the river is a ſmall iſland, called by the Engliſh Sherbro, and by the Dutch Maſſacoy. It is ſurrounded by rocks, and before it lies a large ſand-bank, ſo lofty as to be diſcovered at a conſiderable diſtance from ſea. The weſt end of this iſland is called Cape St. Ann, and is exceeding pleaſant, being covered with lofty trees on both ſides. The ſoil of the whole is very fertile, and produces plenty of rice, maize, yams, potatoes, bananas, orange and lemon trees, citrons, pomegranates, and other fruits; beſides which there are great numbers of poultry, and on the ſides of the ſea are found oyſters that contain ſome of the moſt valuable pearls. The inhabitants are idolators, and practiſe much the ſame maxims as thoſe of Sierra Leona.

To the north-eaſt of this iſland is another, called York Iſland, where the Engliſh had once a factory, and a good fort; but they abandoned it about the year 1727, when they removed to Jamaica, a ſmall iſland about four miles farther to the weſt. This they alſo deſerted, and for ſome years have not had any factory, either on the iſland, or river of Sherbro.

To the ſouth-eaſt of Sherbro river is that of Seſtos, or Seſtre, the entrance of which is very rocky; but the rocks are all, except two, ſo deep in the water, that moſt veſſels paſs over them, and thoſe two are ſo high above it as to be eaſily avoided. This river is pleaſantly encloſed by lofty trees, and there are ſeveral ſmall ſprings and rivulets that diſcharge themſelves into it. The banks of it are very fertile, and in particular produce great quantities of excellent rice. In different parts are many pretty villages, among which is that where the king reſides, called by the Dutch Konings-Dorp, ſituated about 12 miles up the river. It contains about 30 houſes, which are all ſmall buildings, except the king's, and that is not only handſome but ſpacious. About 100 yards from the mouth of the river is a pleaſant village on a riſing ground, which contains about 60 houſes, all neatly built, and ſome of them ſo lofty as to be ſeen many miles from the ſea.

About eight miles below the river Seſtos is a large mountainous rock, on which grows a remarkable lofty tree: this place is called Little Seſtre, or Seſtos; and about four miles from it, farther to the eaſt, a point juts out into the ſea, near which, on the land, appears a great rock, white at the top, which at ſea looks like a ſhip under ſail; it is ſurrounded by large ſand-banks, and is called by the Portugueſe Cabo Baixos.

The inhabitants of this country are in general very courteous to ſtrangers; but they are idolators, and practiſe ſome of the moſt ſuperſtitious maxims. Both ſexes go almoſt naked, having only a ſmall piece of cloth faſtened round the waiſt. They live chiefly on fiſh, pulſe, and fruits, and their uſual drink is water: many of them are employed in fiſhing, and the king has a certain duty out of what they catch. They alſo breed great numbers of cattle and poultry, which they turn to great advantage by ſelling them to ſhips that frequent the coaſt.

In the method of ſaluting each other, they take the fore-finger and thumb into their hands, and putting them into a certain poſture, pull them till they ſnap, when they ſay *aquio*, which ſignifies *your ſervant*. They are but little ceremonious in their marriages; thoſe who are able to purchaſe a wife, after agreeing with the woman, apply to the parents or relations, and if they approve of the bargain, the wife is delivered to the huſband, who conducts her to his hut, and his other wives prepare a wedding ſupper. The huſband ſtays all night with his new bride, and the next morning ſhe goes to work with the reſt, no further ceremony being obſerved.

The wife who is firſt delivered of a boy is diſtinguiſhed as the favourite or chief; but this diſtinction is ſometimes attended with fatal conſequences, for if the huſband dies firſt, ſhe is obliged to follow him, and be buried alive in the ſame grave.

Monſ. Marchais, who was once an eye-witneſs of this melancholy ceremony, has given the following particular deſcription of it: "The captain, ſays he, or chief of the village, dying of a hard drinking-bout of brandy, the cries of his wives immediately ſpread the news through the town. All the women ran there, and howled like furies. The favourite wife diſtinguiſhed herſelf by her grief, and not without cauſe. However, as ſeveral women in the ſame caſe have prudently thought fit to make their eſcape, the reſt of the women, under pretence of comforting her, took care to watch her ſo cloſely that there was no means of eſcaping. The relations of the deceaſed all came to pay their compliments, and take their farewel. After the marabut had examined the body, and declared he died a natural death, he, with his brethren, took the corpſe, waſhed, dried, and then rubbed it with fat from head to foot. After this, they ſtretched it on a mat in the middle of the houſe. His wives were placed round it, and his favourite at the head, as the poſt of honour. Several other women made a circle round them; all theſe endeavoured to outroar each other, tearing their hair, and ſcratching themſelves methodically, like people who knew perfectly the part they acted. Sometimes they left off, and kept ſilent; at others they repeated the praiſe and great actions of the deceaſed, and then began their lamentations afreſh. This mock muſic laſted near two hours, when four luſty Negroes entering the houſe, took the dead body and tied it on a hand-barrow made of branches of trees; then lifting it on their ſhoulders, they carried it through the town, running as faſt as they could, and reeling from time to time as if they had been drunk, with a thouſand ridiculous geſtures, very ſuitable to the exclamations of the wives of the deceaſed and the other women who attended the proceſſion. In ſhort, the noiſe was ſo great as would have drowned the loudeſt thunder. The parade being over, the body was taken from the hand-barrow, and depoſited in its place; after which the ſongs, the cries, and extravagancies of the women began again. During this, the marabut made a grave, deep and large enough to hold two bodies; he alſo ſtripped and ſkinned a goat; the pluck ſerved to make a ragout, of which he and the aſſiſtants ate; he alſo cauſed the favourite wife to eat ſome, who had no great inclination to taſte it, knowing it was to be her laſt. She ate ſome, however; and during this repaſt, the body of the goat was divided into ſmall pieces, broiled, and eaten. The lamentations began again; and when the marabut thought it time to end the ceremony, he took the favourite wife by the arms, and delivered her to two luſty Negroes. Theſe ſeizing her roughly, tied her hands and feet behind her, and laying her on her back, placed a piece of wood on her breaſt; then holding each other with their hands on their ſhoulders, they ſtamped with their feet on the piece of wood till they had broken the woman's breaſt. Having thus, at leaſt, half diſpatched her, they threw her into the grave, with the remainder of the goat, caſting her huſband's body over her, and filling up the grave with earth and ſtones. Immediately the cries ceaſing, a quick ſilence ſucceeded the noiſe, and every one retired home as quietly as if nothing had happened."

The blacks here practiſe circumciſion; but they give no other reaſon for it, than that it is an antient cuſtom tranſmitted to them by their anceſtors. They pay great reſpect to their prieſts, who, beſide their eccleſiaſtic function, are looked upon as the moſt able phyſicians.

Their language is ſo unintelligible, that they are obliged to trade with the Europeans by ſigns; and in this they are ſo expert, that bargains are made without much difficulty. Their principal commodities of traffic are, rice, Guinea pepper, elephants teeth, poultry and cattle.

The next conſiderable place we come to is Cape Monte, ſituated about 25 leagues from the mouth of the river Sherbro; it is called by the natives Waſh Kingo, and when firſt diſcovered at ſea, appears like a lofty iſland. It contains a great number of villages, the inhabitants of which are remarkably induſtrious, particularly in the cultivation of rice and boiling of ſalt, which they do not only for themſelves, but alſo for the benefit of their king, to whom they are under ſuch ſubjection as to be accounted his ſlaves. Their chief cattle are ſheep, and they have ſome fowls that are exceeding large and good. They have likewiſe a great plenty of various ſorts of fiſh, the catching of which is the chief employment of many of the inhabitants. There are alſo great numbers of wild beaſts, as elephants, tygers, buffaloes, harts, &c.

The men wear a white garment reſembling a ſurplice; but the women have only a narrow piece of cloth faſtened round the waiſt. Both ſexes take great pains with their hair, or wool, which they twiſt into ringlets, and ornament the top of it with gold or precious ſtones. They wear alſo necklaces of ſeveral rows; and on their arms and wriſts they have bracelets, as alſo above the ancles, where ſome hang bells of ſilver, the noiſe of which they are fond of when they divert themſelves by dancing.

Their houſes in general are mean buildings, but they are kept exceeding clean. Thoſe belonging to the king, and principal men, are built long; ſome of them are two ſtories high, with a vaulted roof of reeds or palm-leaves, ſo thick laid as to render rain or the heat of the ſun abſolutely impenetrable. At the entrance is the hall of audience, which is alſo their place of eating; here is a kind of ſopha, made of earth or clay, about ſix feet in breadth, and raiſed above 12 inches from the ground; it is covered with fine mats made of graſs or palm-leaves, and dyed of various colours. In this place the principal people ſpend the chief part of the day with their wives, and amuſe themſelves with ſmoaking, talking, and drinking palm-wine. Adjoining to the audience-room is the bed-chamber, where they have an eſtrade or ſopha, conſiſting of a number of mats laid one on the other, and ſurrounded with pagnes ſewed together, or printed linen like curtains. Their kitchens are very neat, and ſituated at ſome diſtance from the dwelling-houſe.

The inhabitants in general of this place are more cleanly in eating their victuals than their neighbours. They uſe bowls made of hard wood, and baſons of pewter or copper tinned, which they keep exceeding neat. When they roaſt their meat, they faſten it on a wooden ſpit; but, as they have not the means of making it turn round, they firſt roaſt one ſide and then the other. A man may marry as many wives as he can keep, for which reaſon ſome of them have a great number, for the expence is very trifling, as they make them work ſo hard that each nearly earns her own maintenance; they ſeldom quarrel, but in general live very happy; and ſo little jealous are the men, that if their wives beſtow favours on others, it does not give them the leaſt concern. Their religion conſiſts chiefly in reverencing and obeying their king; and they have ſuch little notions of ambition, that each live happy in their own way, neither exulting at the downfal of the poor, or envying the proſperity of the rich.

"He that from duſt of worldly tumult flies,
"May boldly open his undazzled eyes
"To read wiſe nature's book; and with delight
"Survey the plants by day, the ſtars by night.
"We need not travel, ſeeking ways of bliſs;
"He that deſires contentment cannot miſs;
"No garden walls this precious flow'r embrace,
"It common grows in ev'ry deſart place."

Their military weapons conſiſt only of bows and arrows, but they are kept more for ornament than uſe. They never go to war with their neighbours, for if any differences ariſe, they are amicably adjuſted by treaty.

The Europeans that trade here buy many of their mats, which are of a bright yellow, and exceeding beautiful; alſo great quantities of ivory, which is equally good in quality to that of Sierra Leona; they likewiſe purchaſe the ſkins of lions, panthers, tygers, and other wild beaſts, as alſo a great number of ſlaves, which are brought here by the Mundingo merchants from the inland parts of Africa. The foreſts yield plenty of woods fit for dying, particularly camwood, which the natives cut, and bring it to the ſhore in blocks of four or five feet in length; the Europeans, who buy a great deal of it, prefer it to Braſil-wood, thinking it much more ſolid and beautiful.

Near Cape Monte is a river called Rio Novo, on the banks of which are ſeveral good villages, and the ſoil is very fertile, producing great quantities of rice and other grain, with various kinds of fruits, as oranges, lemons, citrons, pomegranates, &c. Here are alſo ſeveral ſorts of quadrupeds, as cows, ſheep, goats, hogs, deer, and hares. In ſummer the water of this river is brackiſh about two leagues above the coaſt, on account of the flowing in of the tide; and in winter it ſometimes ſwells ſo as to overflow its banks; before the mouth of it is a conſiderable ſand-bank, which prevents large veſſels from entering it, but ſmall barks paſs it without any difficulty: it is navigable as far as a village called Davaranja, to which place it is very deep, and at leaſt 400 feet broad. Above this village the river is encumbered with large rocks, which occaſion conſiderable water-falls that are very dangerous, and greatly obſtruct the navigation.

About ten leagues from Cape Monte, towards the ſouth-eaſt, is a prodigious hill called Cape Menſurado, though not quite ſo high as Cape Monte; it is round and very large, and is almoſt ſurrounded with water; that part next the ſea is very ſteep and high, but that to the land is more gentle and acceſſible. On the eaſt ſide of it is a bay of conſiderable extent, which is terminated by a high land covered with lofty trees. On the weſt ſide is another large bay formed by the river, whoſe mouth is in the center of it. Theſe two bays are ſeparated by a long narrow neck of land. The cape is ſituated in ſix deg. 34 min. north latitude; and that part of it which projects moſt to the ſea runs ſouth-eaſt; from whence there is a ſmall river that falls into the weſtern bay, and is navigable for near 40 miles. The water of this river is always brackiſh, but it abounds with a great variety of excellent fiſh.

The top of the mountain is quite level, covered with lofty trees, and commands each of the bays, the beſt of which is that to the north of the cape, about 100 yards from ſhore, where there is good anchorage in eight or ten fathom water between the point of the cape and the river's river's mouth. Before the mouth of the river, along the bay, is a bar, which is dangerous in ſome places, but eaſily paſſed by thoſe who are well acquainted with it. Near the foot of the cape is an ever-running ſpring, which yields excellent water: it iſſues from a rock in the bank of the ſea, and forms a natural caſcade; and here the ſailors repleniſh themſelves with that neceſſary article. To the weſt of this cape are three villages, containing about twenty houſes each; theſe houſes are low, and divided into three apartments; they are built with ſticks and clay, and are covered with ſtraw. In one of them are generally lodged at leaſt 40 people, conſiſting of men, women, and children, of different families all confuſedly intermixed together. The people here are very civil and good-natured, and the women remarkably handſome. The men are naturally very indolent, and leave the principal part of buſineſs to be executed by their wives. They are as careleſs about religion as their neighbours at Cape Monte, and only attend to the enjoyments of feſtivity and diverſion. They live very peaceably with their neighbours, and are not apprehenſive of any enemy except the Engliſh, their fears of whom aroſe from two large veſſels that once ſtopped there, the crews belonging to which ravaged the country, deſtroyed all their canoes, plundered their houſes, and carried off ſome of the people for ſlaves: ſince which time they have ever been fearful of, and have retained an enmity to, moſt Europeans, but particularly the Engliſh.

The common people wear only a piece of cotton wound round the waiſt, and faſtened between the legs, but the better ſort have a ſtriped frock that reaches to the knees; and if they can get an old hat, they think themſelves equipped to the greateſt advantage.

Their arms are lances about five feet long, with pointed iron heads; ſmall bows and arrows, the latter of which are poiſoned at the ends, and if they touch the blood it inevitably kills the object unleſs the part affected is immediately cut off. Their arrows have neither iron heads or feathers, and they always ſhoot them at random, notwithſtanding which they ſeldom miſs their mark. They carry ſquare targets of thin board about four feet long and two broad, which are made to hang on their arms, but in ſo convenient a manner that they have free liberty of the hands to manage the bow.

Their chief articles of trade are palm-wine and rice, of which they have great quantities, and exceeding good in quality; in exchange for which they purchaſe cowries and ſmall bars of iron.

The king's town is ſituated about eight miles up the river, and about a quarter of a mile from the ſide of it. It is ſurrounded with woods, and the entrance to it from the river is through a beautiful walk ſhaded with lofty trees. In the center of the town is the council-hall, where the king and his chief people meet to hear all cauſes, diſpenſe juſtice, and ſettle the affairs of ſtate. The floor of this building is of clay raiſed about a foot from the ground, and over it is a penthouſe of a circular form ſupported by poſts, and thatched with palm-branches to ſhelter them from the heat of the ſun. The whole is above twelve yards in diameter, and open on all ſides for the convenience of both light and air.

The houſes in this town are about 40 in number, and though they are low buildings, yet they are very neat; they are open on one ſide, and walled on the other three with ſtakes intermixed with red clay, which bind well, and is very laſting. Their kitchens are even with the ground, but the bed-chambers are raiſed about a foot from it to avoid the inconvenience of the dews. The roof is raiſed like a tent, and covered with reeds or palm-leaves, ſo cloſe interwoven as to admit neither ſun or rain. In the center of the kitchin is the fire-place, which is raiſed about ſix inches from the ground; and they keep their fires conſtantly burning, in the day-time for dreſſing their victuals and the convenience of ſmoaking, and in the night to ſecure them from the cold and moiſtneſs of the air.

Beſides their houſes, they have buildings for holding their proviſions, as rice, millet, palm-oil, brandy, and other neceſſaries. Theſe buildings are made round, with a conic roof, and are ſecured by padlocks, of which the huſband keeps the keys, and diſtributes daily or weekly ſuch proviſion as he thinks neceſſary for his family. This does not give the leaſt offence to his wives, who live amicably together, and ſpend their time in working abroad, or taking care of the children and other neceſſary buſineſs at home. The buildings belonging to each family are encloſed with a wall of earth, ſeven or eight feet high, and covered with reeds or palm-leaves, to ſecure it from the inclemency of the weather.

To the weſt of Cape Menſurado is a river called St. Paul, the entrance of which is about ſix feet deep, and is navigable, in calm weather, for veſſels of a tolerable burthen. This river takes its courſe weſtward about three miles, and eaſtward to the river Seſtos, whither the natives daily paſs in their canoes, and trade either in the natural produce of the country, or elephants teeth, the latter article being brought to the river Seſtos in conſiderable quantities.

To the ſouth-eaſt of Cape Menſurado is a river called del Punto, or Rio Junck, the entrance of which is ſo clogged with rocks, that it is impoſſible for any ſhips to paſs them: on the other ſide of them, however, the river is navigable, and runs with a fine ſmooth current for ſeveral miles up the country.

Farther to the ſouth-eaſt from this river is another called the river of St. John, the banks of which are covered with lofty trees; and to the eaſt of this river is a high mountain, in the form of a bow, but it is chiefly barren and uninhabited. Near the ſea-coaſt, a few miles from its mouth, is a village called Tabo Carea, and not far from it is another, called, by the natives, Tabo Dagrou, and by the French Petit Dieppe, near which is a river of the ſame name.

To the ſouth-eaſt of the river St. Paul is a place called Seſtre Cro, or Seſtre Crue, where there is a large and beautiful village inhabited by people remarkble for being honeſt in all their dealings, and preſerving a more regular and prudent conduct than their neighbours. The country here is flat and low, but at ſome diſtance from the village the land is high, and covered with trees that afford excellent timber. Near the ſea are two large rocks about a mile diſtant from each other, and theſe are the marks by which this place is known at ſea. The houſes at Seſtre-Cro are built upon piles at leaſt five feet high from the ground, not only to ſecure them from the unwholeſome damp of the earth during the rainy ſeaſons, but alſo from the wild beaſts, which are ſo numerous here as to be a conſtant terror to the inhabitants.

About three miles beyond Seſtre-Cro is a ſmall village called Wappo, in which there is a piece of freſh water that is exceeding good and wholeſome. This place is known at ſea by ſeveral high trees that appear upon a hill behind the ſhore, the tops of which, at a diſtance, ſeem of a red colour. Before this place is a large rock, which, though actually on the ſhore, ſeems, as it were, ſeparated from it.

Between this village and Cape Seſtos are ſeveral others, the moſt conſiderable of which is Great Seſtre, where there is a large baſon of freſh water ſituated among a number of rocks. It does not, however, contain any thing elſe that is remarkable; and the reſt of the villages are all too inconſiderable to admit of any notice.

Having deſcribed all that reſpects the Grain Coaſt, we ſhall now take a view of the countries adjoining to it, or the interior part towards the weſt and north-weſt.

Theſe countries are divided into ſeveral territories or kingdoms; the principal of which are, Quilliga, Quoja, Hondo, Folgia, and the great empire of Manow.

Quilliga lies near a river called by the Portugueſe Galinhas, and is a large territory ſubject to the king of Quoja.

Quoja is alſo a large kingdom, and inhabited by two diſtinct people, namely, the Vey-Berkoma *, and Quoja-Berkoma †, the former of which are the deſcendants

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* Vey ſignifies *half*, and Berkoma, *land*; by which the term implies *half a nation*.

† Quoja-Berkoma ſignifies the land of Quoja.

of the antient inhabitants of Cape Monte, who were once a populous and warlike people, but being conquered by the Quojans, and reduced to ſubjection, are now very inſignificant, and few in number. In this kingdom are many handſome towns and villages, the chief of which are ſituated on the river Maguiba, which plentifully waters the whole country.

In this river, and on its banks, are found great numbers of water-elephants; and when the natives catch them, they preſent them to the king, who claims them as his particular property, but uſually compliments the perſons who bring them with a handſome preſent. This creature is properly called the Hippotamus, or Sea-Horſe. It is an animal that feeds upon graſs, but frequently hides himſelf under water, where he continues for ſome time. When he raiſes his head from the water, he looks about to ſee if any danger is near, and can ſmell a man at a conſiderable diſtance. If any thing frightens him, he will immediately hide himſelf in the water, where he will continue for a conſiderable time before he again raiſes his head. As ſoon, however, as he appears, the hunter, who has patiently waited for the opportunity, levels his gun at his head, and if the animal happens not to ſee him, it ſeldom miſſes doing the wiſhed-for execution. If he is killed, the colour of the water will diſcover where he lies, when they go with a boat, hooks, and cords, and drag him aſhore. They then ſkin him, take out his bowels, and convey him away on a carriage; for his weight is very conſiderable, being, when full grown, from 2500 to 3000lb.

This animal, in colour and ſhape, greatly reſembles a rhinoceros, except the legs being ſomewhat ſhorter. The head is much like that of a common horſe, but the mouth and noſtrils are much larger. His ears and eyes are ſmall, and his hoof is cloven like that of an ox; but his paſtern being too weak to ſupport the weight of his body, nature has taken care to ſupply this defect, by placing two little hoofs about it, on which he reſts in walking, and they leave on the ground the impreſſion of four points. The body is very ſmooth, but the tail has hair on it, and is ſhort like that of an elephant. The udder of the females hangs between the hind legs like a cow, but it is very ſmall in proportion to the bulk of the beaſt. The hide is about an inch thick, and ſo hard that it can ſcarcely be penetrated with a muſket ball, which is the reaſon that thoſe who endeavour to catch them generally aim at the head. The moſt remarkable things about this animal are its tuſks, which are four in number; they proceed from the lower jaw, and riſe out of the mouth to a conſiderable length. They are as thick as the horn of an ox, and weigh about 10lb. each. They are very white, and always retain their colour; for which reaſon they are much uſed by mathematical inſtrument-makers for ſcales, ſectors, &c. Beſides theſe, he has in all 44 teeth, viz. eight inciſors, four in each jaw; four dog teeth, two on each ſide, which are all cylindrical; and 32 grinders, of which there are 16 above, and the ſame number below. The fleſh of this animal is exceeding good, and in ſome parts is ſold at 6d per pound. The fat is of equal value with the lean, being exceeding wholeſome, and generally uſed inſtead of butter. This creature delights in rivers where the water is good, and chooſes thoſe parts whoſe banks are well furniſhed with graſs. They feed chiefly on fiſh, in purſuit of which they go ſeveral of them in a body. Their method is to plant themſelves at the mouths of large rivers, by which they intercept all the fiſh that come down it. They do not ſleep in the water, but among reeds or ruſhes on the ſides of the rivers; and they frequently ſnore ſo loud as to diſcover themſelves to their purſuers. They bring forth their young on the land, where they ſuckle and keep them unleſs diſturbed, when they immediately take to the water. The Negroes who have huts near the rivers, are obliged to guard their fields day and night, otherwiſe theſe creatures would do conſiderable damage to their rice and corn, not only by eating it, but trampling it down with their feet.

There is another animal ſometimes found in this river that greatly reſembles the above. It is much of the ſame ſize, of a brown colour, with white ſtreaks, a long neck, ſhort body, ſmall legs, and has horns like a bullock. They are only caught in the water; for though they are ſometimes ſeen on the ſhore, yet they are ſo nimble that it is impoſſible for any beaſt to overtake them.

This river alſo produces a great variety of fiſh, among which is a remarkable one called the Sea-Woodcock. It is about 10 feet long, and five in circumference. It has a large fin on the back, and two of the ſame ſize below the gills. The tail is large, indented, thick and ſtrong; the eyes full, big, red, and lively. The mouth is wide, armed with ſmall teeth, cloſe ſet, and ſharp; beſides which, it has a bill about 20 inches long, divided into two parts, proceeding from the upper and lower jaw. This bill is hard and boney, ſurrounded with a cartilage covered with a rough ſkin ſomething like ſhagreen. The fleſh of it is intermixed with fat and lean, and the taſte of it is far from being diſagreeable.

The territory of Hondo is divided into four principalities, the chiefs of which are appointed by the king of Quoja, to whom they pay annual tribute in preſents of braſs kettles, red cloth and ſalt.

The kingdom of Folgia, and empire of Manow are both very extenſive, but the latter is the moſt conſiderable; and the Folgias are in the ſame manner ſubject to the emperor of Manow, as the Quojans are to the Folgias. The emperor's authority extends over all the neighbouring nations, who acknowledge their ſubmiſſion by making him annual preſents of cloth, bugles, iron-bars, ſlaves, &c. and he in return teſtifies his reſpect by preſenting them with a certain quantity of red cloth. The Folgias pay the ſame compliment to the Quojas, who do the like to the king of Hondo. The ſubjects of the emperor are called *mendi*, which ſignifies *lords*; and the Quojas are called *mendi-monow*, that is, *the people of the lord*. Each of theſe kings has an abſolute authority over his own diſtrict, and notwithſtanding their ſubjection to the emperor, can make laws, declare war, or proclaim peace, without his conſent.

Theſe countries, beſides rice and other grain, produce a great variety of vegetables and roots, as alſo plenty of panguavers, bananas, pine-apples, &c. In the woody parts are great numbers of elephants, tygers, buffaloes, and other wild beaſts; but the only cattle they have are ſheep, and they are indifferently ſupplied with fowl, except ſmall birds, which they catch in the woods.

Among the birds found here is one called kloſi-fowkegboſſi, which is reckoned an ominous bird by the blacks. When they are on a journey, and happen to ſee one of theſe birds, or hear it ſing, they immediately return home, and if any one dies ſoon after, they ſay kegboſſi killed him. This bird is about the ſize of a ſparrow-hawk, and black-feathered; and its uſual food is piſmires.

Beſides this there are two other birds, which, with the above, the blacks will never touch, but hold them in the moſt ſacred light. The firſt of theſe is called the Fanton, and is about the ſize of a lark. When the blacks are hunting in the woods this bird will place itſelf on a tree near the ſpot where the animal is hid, and on the approach of the hunters will immediately begin to ſing; when ſhe is ſatisfied the people have taken notice of her, ſhe immediately quits her place and flies to the covert where the animal is ſecreted.

The other bird is called a Joxwa, and is much the ſame ſize with the former. It lays its eggs in beaten paths, and the blacks believe that if any one breaks them, it is a certain ſign that ſomebody in the family will ſoon die.

The inhabitants of theſe nations, particularly the Quojas, are in general good-tempered and very obliging to ſtrangers; they are exceeding fond of ſpirituous liquors, particularly brandy; but they are ſo penurious that they will not purchaſe it, and therefore ſeldom have it unleſs given to them.

Their houſes are built round, in which form are alſo their villages; but of theſe they have two ſorts, the open and the fortified. Their open villages are exceeding pleaſant, being encompaſſed with lofty trees, that join ſo cloſe together as to keep off the heat of the ſun. The fortified villages are called San Siah, and have a ſort of baſtions, through which they paſs in and out of the village, by a gate ſo low and narrow as to admit only one perſon at a time. Theſe villages are encloſed with pales faſtened to the ſurrounding trees; ſo that nothing can be ſeen through the incloſure. At each of the gates is a hut, where a centinel is conſtantly kept on guard; and when any danger is apprehended from an enemy, the people promiſcuouſly retire to theſe villages, as a ſecurity both to their perſons and property.

Their food conſiſts chiefly of rice, in the cultivation of which they are principally employed. Their trade is very ſmall, having but few ſlaves to diſpoſe of; and the trifling articles they vend, conſiſting only of elephants teeth, wax and cam-wood, are ſoon purchaſed by the great number of European veſſels that paſs along their coaſts.

The Quoja-blacks, between their harveſts, employ themſelves in fiſhing and hunting; but they muſt not follow the latter without permiſſion from the king, who receives a moiety out of every thing they kill.

The women have a great ſhare in cultivating the lands, it being their taſk to ſow the rice, and keep it free from weeds. They alſo prepare it for uſe, by beating it in long deep mortars, made of the hollow trunk of a tree.

Both men and women are here ſubject to many diſeaſes; but the moſt fatal is the bloody flux, which often carries off prodigious numbers in a very ſhort time; and they attribute this affliction to the Sovah Monow, or ſorcerers. The beaſts are alſo ſubject to ſeveral ſorts of diſorders not known in Europe. The chief of theſe is called the Ibatheba, which kills a great number of elephants, buffaloes, wild boars, and dogs.

The common language uſed in theſe countries is that of the Quojas; but the Folgia language is the moſt elegant, and is chiefly ſpoken by the better ſort in honor of the king. They are very circumſpect in their converſation, and make great uſe of allegories that are ſometimes very judiciouſly applied.

Polygamy is here allowed, as in moſt other negro countries; and the firſt wife has always the pre-eminence. The huſband maintains the boys, and the girls are taken care of by the wives. Their ceremony of marriage conſiſts chiefly in preſents made by the parents of the parties to each other; but the ceremony of naming their children is very particular. When a boy is to be named, the father walks through the village armed with bows and arrows; he keeps continually ſinging, and as he paſſes along the inhabitants join him with inſtruments of muſic. As ſoon as the people are properly aſſembled, they form a ring, when the perſon appointed to perform the ceremony taking the child from the mother, lays it on a ſhield, and puts a bow into one hand and a quiver in the other. He then makes a long harangue to the people, after which he addreſſes himſelf to the infant, wiſhing he may be like his father, induſtrious, hoſpitable, and a good huſbandman. He then names the child, and returns it to the mother, after which the company retire. The men go to hunt for game, and to gather palm-wine, which they bring to the houſe of the perſon belonging to the child, when the mother dreſſes the game with rice, and the evening is concluded with feſtivity and diverſion.

When a girl is named, it is brought by the mother or nurſe through the village, in the ſame manner as the boy is by the father, and when the people are aſſembled, it is laid on a mat on the ground, with a ſmall ſhaft in one hand. The perſon who is to name it then makes a long harangue, exhorting it to be a good houſewife and a good cook; to be cleanly, chaſte, and a dutiful wife: that her huſband may love her above all his other wives, and ſhe attend him at hunting. Such wiſhes being concluded, he names the child, and then delivers it to the mother; after which the whole company diſperſe, except a few ſelect friends, for whom an elegant entertainment is provided.

When any one dies, all their friends and acquaintance immediately aſſemble, and ſurrounding the corpſe ſing elegies, in which they ſet forth the praiſes and actions of the deceaſed. After this ceremony is over, the corpſe is waſhed, and the body ſet upright, ſupported by props at the back and under the arms. If it is a man they put a bow and arrow in his hand, and dreſs him with his beſt garment. His neareſt relations and friends then make a ſort of ſkirmiſh with their arrows, after which they kneel down with their backs to the corpſe, and extend the bowſtring to its utmoſt limits, intimating their readineſs to fight againſt his enemies, or thoſe who ſhall preſume to ſpeak diſreſpectful of him. While theſe ceremonies are in agitation, the women attend on the widow to lament and condole with her; in doing of which they throw themſelves at her feet, and continually keep repeating theſe words, Bgune, Bgune, that is, *be comforted*, or *ceaſe your lamentation*. After the whole ceremonies are over, previous to interment, the corpſe is carried on a bier to the grave, which is generally made near the ſepulchres of their anceſtors in ſome deſolate ſpot, and there depoſited about three feet in the ground: they throw into the grave all the kettles, baſons, and principal things the deceaſed was poſſeſſed of; the whole is covered with a mat, and they hang his armour on an iron rod, which they faſten in the center of the grave. If a woman is buried, the emblems placed on this rod are, baſons, mugs, and other things neceſſary in houſe-keeping. They generally erect a hut over the grave to ſecure it from rain, as alſo the better to preſerve the memory of the deceaſed.

After the funeral is over, it is cuſtomary for the relations and friends of the deceaſed to make a vow of abſtinence, which is called Bolli Guwe; this vow is preſerved for the common ſort ten days, and for the king, or any very conſiderable perſon, thirty. Thoſe who keep this faſt, when they make the vow, lift up their hands and declare they will not eat any rice during that time, nor drink any liquor but what is kept in a hole made for that purpoſe in the ground, as alſo to abſtain from connubial enjoyments; and the women vow to clothe themſelves only with white or black rags, to go with their hair looſe, and to ſleep on the bare ground. When the time of abſtinence is over, they lift up their hands again, to denote that they have very punctually fulfilled their engagements. After this the men go to ſeek for game, and if they meet with any, on their return, it is dreſſed for the entertainment of the company. All who have kept the faſt are complimented by the neareſt relation of the deceaſed with preſents, conſiſting of a piece of cloth, a baſket of ſalt, an iron bar, &c. but the better ſort receive a mat, a ſtaff, or ſome kind of weapon.

If they have reaſon to ſuſpect the perſon did not die a natural death, they neither waſh the corpſe, or lament, till they are ſatisfied of their doubts, and the criminal detected. As ſoon as the ſuſpected perſon is taken into cuſtody, he is chained to a great block, and aſked if he will acknowledge the fact: if he does, he is immediately put to death; but if not, they try him by making him ſwallow a large quantity of quony. This is the rind or bark of a tree ſo called, which, in the preſence of the deceaſed's friends, is pulled off by the ſuſpected perſon, that the ſap or juice may be uſed without any deceit. The bark is pounded, and then put into a large quantity of water, which, after ſome time ſtanding, is of an acid taſte. Of this liquor they make the criminal drink three or four quarts on the following morning in the preſence of the whole company. If he ſoon diſcharges it from his ſtomach, he is deemed innocent; but if it continues there long he infallibly dies, when his body is either burnt or thrown into a river.

Notwithſtanding the Quojas-Berkoma are ſubject to the king of Folgia, yet that prince confers on the king of Quoja the title of Dondagh, which he alſo preſerves, and which is conferred on him by the emperor of Manow; and the king of the Quoja gives the ſame title to the king of Bulm, who pays homage to him, and not to the king of the Folgias.

The king of Quoja is an abſolute monarch, but his government is mild, and his councils are formed of the wiſeſt and moſt experienced perſons in the nation: however,

ever, he is jealous of his authority and prerogatives, and keeps a great number of concubines, moſt of whom are brought from the neighbouring countries.

When the king appears in public, he ſits or ſtands on a ſhield, to denote that he is the defender of the country, the leader at war, and the protector of his people.

If a nobleman has been guilty of any miſconduct, he is ſummoned before the king, and if he refuſes to appear, the king ſends his koredo, or ſhield, by two drummers, who are not to ceaſe beating their drums till the party comes with them, carrying in one hand the koredo, and in the other ſome diſtinguiſhed preſent. As ſoon as he comes into the king's preſence, he proſtrates himſelf on the ground, and throwing earth over his head, begs forgiveneſs, and acknowledges himſelf unworthy to ſit on the koredo; but promiſes amendment in future.—The ſhield is ſent to him by way of reproach, intimating, that as he refuſed to obey the mandates of the king, he might come and take his place, and bear the fatigues of government himſelf.

When a diſgraced perſon of note is deſirous of getting an audience of the king to obtain his favour, he firſt delivers preſents to the chief of his wives, conſiſting of ribbons, elephant's teeth, &c. and theſe ſhe carries to the prince, begging that ſuch a perſon may be admitted into his preſence. If the king chuſes to grant the petition, the preſent is accepted, and the perſon admitted; but if not, the preſent is privately reſtored to the owner. However, he dares not return home, till, through the mediation of his friends, the king gives his conſent, the preſent is accepted, and an audience granted; when, if his fault is not very conſiderable, he obtains forgiveneſs.

With reſpect to the puniſhment of offenders in criminal caſes, thoſe that are ſentenced to death are executed in ſome wood at a conſiderable diſtance from the village in which they reſided. Here the criminal kneeling, with his head bent, the executioner thruſts a lance through his body; after which he cuts off his head with an axe or knife, and quarters him, delivering the limbs to his reſpective wives.

If a man is charged with theft, or perjury, and the evidence is not ſufficiently clear, he takes the trial by belli, a compoſition made by the belli-mo, or prieſt, with the bark of a tree and herbs, which is laid on the perſon's hand: if it does not hurt him, he is ſuppoſed innocent; if otherwiſe he is deemed guilty; in which caſe he isſentenced to death, and executed in the manner above deſcribed.

In their religion they believe in one ſupreme being, though they cannot form any juſt idea of him. They call him Canno, and attribute to him an infinite power, and univerſal knowledge, and ſuppoſe him to be preſent every where. They alſo believe that the dead become ſpirits, whom they call jannanin, that is, patrons or defenders, and ſuppoſe them able to protect them in all calamities. Thus when a man happens to eſcape ſome imminent danger, he ſacrifices at the grave of his ſuppoſed deliverer ſome kind of beaſt, and makes a feaſt for the entertainment of the relations of the defunct, as an acknowledgment for the protection he has received.

They believe that the jannanin, or ſpirits, reſide in the woods, and when they receive any particular injury they repair thither, and repeat their grievances with cries and lamentations, entreating Canno and the jannanin to chaſtiſe the malice of the party whom they name. In ſhort, ſuch is their veneration for thoſe ſpirits, that they rely on them as well for their preſent as future welfare. They never drink palm-wine without firſt ſpilling a little of it for the jannanin, which cuſtom is alſo practiſed even by the kings themſelves; and though they appear to pay great reverence to Canno, yet their religious worſhip is chiefly directed to thoſe ſpirits, whom they daily invoke.

They conſider circumciſion as a divine inſtitution, and therefore practiſe it with great punctuality. In general they circumciſe their children at the age of ſix months; but ſome defer the operation till they are three years old, that they may bear it with greater eaſe and ſafety.

They keep a feſtival on the day of every new moon, when they abſtain from all kinds of buſineſs, and will not permit any ſtrangers to be with them; and they alledge, that if they were not ſtrictly to preſerve theſe ceremonies, the moon would not only change the colour of their rice, but make it entirely uſeleſs.

They have two other ceremonies that are of a very peculiar nature, and are practiſed in all the nations of this part of the country. Theſe form two ſocieties or ſects, the one of men, and the other of women, but they are entirely independent of each other. The firſt of theſe is called belli, and is properly a ſchool or college eſtabliſhed once in a certain time by order of the king for the education of youth, who are taught to dance, and to ſing often what they call belli-dong, or the praiſes of the belli. When they have compleated their education, and gone through all the ceremonies of the ſchool, they are diſtinguiſhed by the title of, *The marked of the belli.* After this they are conſidered as perſons of great ſagacity, and are admitted to give their opinion in all matters relative to the good order and government of the ſtate.

Theſe ſchools or ſeminaries are ſituated in a large wood, where proper barracks or huts are built, and the land is cultivated ſo as to produce a ſufficiency for the ſcholars, that they may not have occaſion to go to other places for the common neceſſaries of life. When thoſe who intend to ſend their ſons to the ſchool, have given intimation of their intentions, proclamation is made, forbidding all females to approach the ſacred wood during the continuance of the ſchool, which is generally four or five years.

The ſoggonos, or elders, who are appointed by the king to govern the ſchool, having taken their places, proclaim the laws to the ſcholars, forbidding them to ſtir out of the precincts of the college, or converſe with any but their fellow-ſtudents, or ſuch as have the mark of the belli, which is the firſt thing they receive after admiſſion. This is done by making ſeveral cuts in the fleſh from each ſide of the neck to the ſhoulder bone: the operation is painful, but they are ſoon cured by proper ſimples; after which they receive a new name, and obtain ſuperior dignity.

When their time of education is expired, they are removed from the ſchool, to huts built for the purpoſe at ſome diſtance, where they are viſited by their relations, who endeavour to poliſh their manners, and make them fit for ſociety; for, from their long confinement in this retreat, they are ſuch utter ſtrangers to decency and good behaviour, as to be mere ſavages. While under this tuition they are dreſſed with a particular garment about their waiſt, and their necks are ornamented with ſtrings of beads, intermixed with leopard's teeth. On their head they wear a large cap with flappets, that hang over the face; their legs are loaded with braſs bells and rings, and their bodies are ornamented with feathers of various colours. In this dreſs they are conducted to a place appointed for the purpoſe near the king's palace, where, in the preſence of numerous ſpectators, they take off their caps, and then ſing, dance, and exhibit ſuch other performances as they have learned while at ſchool; and if any be found deficient, they are ridiculed in a particular manner by the women, who exclaim, "He has ſpent his time in eating of rice:" the ſame kind of ſtigma is alſo laid on them by the men, and they are afterwards looked upon by both ſexes with the greateſt contempt. When the performance is over, the ſoggonos, or teachers, call each their own pupil by the name that was given him on his admiſſion into the ſchool, and then preſents him to his parents, which name he preſerves for the remainder of his life.

The other ſeminary is calculated for the improvement of females, and is called Neſſoge; the ceremonies attending which are theſe: at a certain time appointed by the king, a number of huts are erected in the middle of a wood, for the reception of ſuch unmarried women as chooſe to become members of the ſociety. When intimation is given of the number of perſons deſirous of being admitted, the moſt antient woman of the profeſſion is appointed as a governeſs, and is called ſogwilli. As ſoon as the ſcholars are aſſembled, ſhe enters into her office by giving them a treat, and exhorting them to be ſatisfied with their confinement of four months, which is the uſual time allotted for their tuition. She then ſhaves their heads, and they having, by her orders, ſtripped themſelves naked, ſhe leads them to a brook, where they are waſhed all over, and their bodies anointed with palm-oil; after which they go entirely naked during their continuance at the ſchool. The ſogwilli, or governeſs, teaches them the dances of the country, and to recite the verſes of the Sandi, which gives name to the profeſſion, they being called Sandi Simodiſino, or the daughters of Sandi. Theſe verſes conſiſt of certain encomiums which are chaunted, and at the time they exhibit ſtrange geſtures and motions of the body, ſome of which are not only ridiculous, but of the moſt indelicate nature. When the time of their education is nearly expired, the parents ſend them clothes, and various trinkets to ornament their bodies, as bugle ſtrings, braſs bells, rings, &c. On the proper day appointed, they are conducted by the ſogwilli to the village where the king reſides, whither prodigious numbers of people of both ſexes reſort, to ſee them perform the feats they have learnt at ſchool. During the exhibition the governeſs ſits on the ground, and the daughters of the Sandi dance one after another to the beat of a ſmall drum, when each receives the applauſes of the public in proportion to their merits; after which they are diſmiſſed, and delivered by the governeſs to the care of their reſpective parents.

Many other ſtrange maxims prevail among the Negroes of theſe nations; and to their ſuperſtitious notions may be added, the great faith they have in magicians and ſorcerers, as alſo a ſort of men, whom they call Munuſin; theſe they believe can ſuck the blood from the body of either man or beaſt; at leaſt they imagine that they can corrupt it in ſuch a manner, as to occaſion lingering and painful diſeaſes. There are alſo other enchanters called Pilli, whom they believe can prevent the growth of their rice. Such men, they ſay, are poſſeſſed with the ſovah, or devil, and that being overcome with melancholly, they ſeclude themſelves from all ſociety, by retiring to the moſt deſolate parts of the woods and foreſts, where the devil ſhews them ſuch herbs and plants as are to be uſed in their enchantments, as alſo the words, geſtures, and grimaces proper for ſuch practices. The blacks are ſo confident of there being ſuch people as theſe in the woods and foreſts, that they will never travel there without company; and they always carry with them a certain compoſition, which they fancy ſecures them from the malicious machinations of theſe ſuppoſed enchanters.

We ſhall conclude our account of the ſtrange notions entertained among theſe people, by deſcribing the methods uſed in caſes of adultery. When a woman is accuſed of this crime, ſhe ſwears by the belli, wiſhing that if ſhe is guilty, the ſpirit may deſtroy her. If ſhe has ſworn falſely, and is afterwards convicted, ſhe is publicly led by her huſband to the market-place, where the council ſit to hear the merits of the caſe. They firſt invoke the jannanin, after which they cover the woman's eyes, that ſhe may not ſee the ſpirits that are ſuppoſed to be waiting to carry her off; ſhe then receives a ſevere reprimand for the diſorderly life ſhe has led, with the moſt dreadful threats if ſhe ever does the like again. A horrid noiſe then enſues, after which her eyes are uncovered, and ſhe is diſcharged by the jannanin, on promiſing to live chaſte, and mortifying herſelf for the remainder of her life. If, however, ſhe ſhould relapſe after this, and is again convicted, the bellino, with his attendants, go early in the morning to her houſe, and, making a ſtrange noiſe with inſtruments adapted for the purpoſe, conduct her to the market-place, where the council again ſit, round which they oblige her to walk three times, that the brotherhood may have an opportunity of properly ſeeing her: thoſe who are not of the order muſt not preſume to appear; nor even ſo much as to look out from their houſes, for fear they ſhould be taken away by the jannanin. After the criminal has walked three times round the market-place, ſhe is conducted to the wood of belli, and is never after heard of. The Negroes in general think ſuch women are carried away by the belli; but it is moſt reaſonable to conjecture that they are put to death; and indeed ſome of the more ſenſible part intimate the ſame opinion, but aſſert, in order to preſerve their ſuperſtitious notions, that it is done to appeaſe the indignation of the belli.

SECT. II.

The IVORY COAST.

THIS coaſt receives its name from the great number of elephants teeth purchaſed here by the Europeans, the principal part of which are found on this coaſt and its vicinity. It is bounded on the eaſt by the Gold Coaſt; on the weſt, by the Grain, or Pepper Coaſt; on the north by Negroland; and on the ſouth by the Atlantic Ocean. The whole coaſt, which extends from Cape Palmas to Cape Apollonia, is about 250 miles in length, and is called by the natives the Quaqua Coaſt, the word quaqua, in their language, ſignifying a tooth.

Cape Palmas is ſituated in four deg. 27 min. north latitude, and in 5 deg. 55 min. eaſt longitude. To the weſt of this cape are three round hills, and a little farther inland is a grove of palm-trees, which, ſtanding on an elevated ground, is ſeen a conſiderable diſtance at ſea, and was the occaſion of this cape being called Cabo das Palmas, or, the Palm-tree Cape. Behind the cape is a bay, where ſhips ride ſafely at anchor, being ſheltered from the ſoutherly winds. About three miles eaſtward of the bay, is a ſhoal that appears like a long mountain; and oppoſite the weſtern point of the cape is a long range of rocks, even with the ſurface of the water, which reach from ſouth-eaſt to ſouth, about four miles into the ſea. The coaſt here, beſides abounding with rocks and ſhoals, is very muddy, and therefore dangerous for veſſels to paſs along it. The moſt favourable times of the year are the months of February, March, and April; during which the air is very ſerene, and the breezes gentle; but towards the end of May there ariſe violent ſtorms from the ſouth and ſouth-eaſt, attended with thunder, lightning, and heavy ſhowers of rain, which often continue till the end of January following.

About five leagues from Cape Palmas is a river called Cavadel, to the eaſt of which ſtands a very high rock: and about 12 leagues north-eaſt of the cape is a town called Oſtend, which name it probably received from the Dutch; but it is a very inſignificant place, not having any thing about it that merits the leaſt attention.

Near the mouth of the river St. Andrew was formerly a good town, called Drewin; but the inhabitants of St. Andrew having a diſpute with thoſe of Drewin, went to war with them, and burnt their town to aſhes, making priſoners of all the men, women, and children, whom they ſold to the European ſhips then lying at St. Andrew's.

The town of St. Andrew is very large, and ſince the demolition of Drewin, has become a place of conſiderable trade. It is ſituated on a fine river of the ſame name, which diſcharges itſelf into the ſea about 25 miles to the north-eaſt of Cape Palmas. This river divides itſelf into two branches, one running north-weſt by weſt, and the other eaſt ſouth-eaſt; at moſt times of the year it is navigable for ſmall veſſels four leagues up; but in the height of the ſummer the entrance is ſo interrupted by a bar of ſand, that no veſſels can get into it. The country about it is eaſily diſtinguiſhed by a number of land-marks and lofty trees, as alſo ſeveral villages, which are ſo cloſe together, that the whole are ſeen at one view. The ſoil is exceeding fertile, and produces great quantities of rice, millet, maize, peas, and a great variety of fruits. The paſturage is excellent for cattle, of which they have great numbers, particularly oxen that are very large, and ſold by the natives for a mere trifle. The other productions of this place, as alſo the manners and cuſtoms of the inhabitants are the ſame as thoſe throughout the whole Ivory Coaſt, the particulars of which will be hereafter deſcribed.

To the eaſt of St. Andrew's river are a number of red cliffs, which extend many miles along the ſhore, and are very conſpicuous ſeveral leagues at ſea. Between the ſeventh and eighth cliff is a ſmall village called Dromwa Petri, remarkable only for two large trees that ſtand in the center of it, by which it is diſcovered at a conſiderable diſtance.

Farther to the eaſt is Cape la Hou, or Laho, which is the moſt conſiderable place for trade throughout the whole coaſt, the elephants teeth being not only the largeſt here, but in the greateſt abundance. The town is extenſive, running at leaſt three miles along the ſhore, and is very populous. The country about it is fertile, and produces great plenty of moſt kinds of proviſions, which are cheaper and much better than thoſe on the coaſt of St. Andrew. The natives here are very civil, and eaſy to trade with; but they raiſe the price of their commodities in proportion to the number of ſhips they ſee on this part of the coaſt, which is reſorted to by different nations, but particularly the Engliſh and Dutch.

About four miles weſt of Laho is a large river, whoſe main channel runs to that of St. Andrew's; and the ſmaller branch ſtretches a few leagues eaſtward up the country.

Three miles to the eaſt of Laho are two villages nearly together, one of which is called Jack-la-How, and the other Corbi-la-How, but the ſoil about them is very indifferent. Between theſe two villages are ſeveral ſmall rivulets; and to the weſt of the latter, about a league from the ſhore, is a track of the ſea, called by the Dutch Kuyl ſonder Grondt, but by others, the Bottomleſs Pit. It received this name from a ſuppoſition that there was no bottom; ſeveral attempts were at different times made to diſcover it by the natives but without ſucceſs: at length, however, it was effected by the Europeans, when the depth appeared to be no more than 16 fathom.

At the eaſtern extremity of this coaſt is Cape Apollonia, ſituated in four deg. 50 min. north latitude. It received its name from the Portugueſe, who diſcovered it on the feſtival of that ſaint; and is remarkable for its great height, and the lofty trees that grow on it. The cape runs out a little to the ſouth, and towards the ſhore the ground is flat, but farther back it riſes into three diſtinct hills, which, in clear weather, may be diſcovered 10 leagues at ſea. On the top of theſe hills are ſeveral lofty trees, which, though ſituated in a ſtraggling manner, renders the proſpect very agreeable. Near theſe hills, on the ſhore, are three villages, but the landing is very dangerous on account of the ſwelling and breaking of the ſea on the flat ground between the hills and the ſhore. The villages here are inhabited by ſome Negro natives, under the government of the Dutch, who prohibit them trading with any other Europeans but themſelves, under very ſevere penalties.

Having thus noticed the moſt material places that form that part of Guinea called the Ivory Coaſt, we ſhall now take a general view of the country, and deſcribe its various productions, with the cuſtoms and manners of the inhabitants, their method of trade, &c. &c.

The Ivory Coaſt is one of the moſt delightful diviſions of Guinea. The rocky mountains, which are red, and the conſtant verdure of the trees that cover them, by their various colours, form an agreeable proſpect, which is greatly heightened by the beauty of the vallies, that contain many villages encompaſſed with groves of lofty trees. The ſoil is in general very fertile, and produces great quantities of rice, millet, maize, and a variety of roots and vegetables; alſo ſeveral ſorts of fruits, as melons, oranges, citrons, cocoa-nuts, &c. Here are likewiſe walnut-trees of a peculiar kind, bearing nuts ſmaller than ours, which are divided in the middle, and taſte like the beſt almonds. Sugar canes alſo grow here very plentifully, and to great perfection, but they are not noticed by the natives, and only ſerve as food for the elephants, which are in greater abundance here than any other part of Guinea. Indigo and cotton are alſo ſo common to this country, that they grow without cultivation; and they have ſome tobacco, which, if carefully managed, might turn to great advantage.

Cattle of moſt ſorts abound here, as oxen, goats, hogs, ſheep, &c. A good ox is ſeldom ſold for more than a few dozen of knives, and the inferior ones in proportion.

They have alſo great plenty of poultry, and the whole coaſt abounds with variety of fiſh. Among the latter are frequently found three remarkable creatures, namely, the ſea-ox, the zingana, or hammer-fiſh, and the ſea-devil.

The ſea-ox, or horned fiſh, is about 11 feet in length from the ſnout to the end of the tail. The body is about five feet in circumference, and of the ſame thickneſs all over. The ſkin is hard, rough, and without ſcales, but full of unequal points, and marked with large ſpots of various colours. The head is ſhaped much like that of a hog, but has a protuberance at the end, like the trunk of an elephant, by means of which, like that animal, it receives its food. The eyes are exceeding large, and ſurrounded with prominent lids compoſed of hard, coarſe, and rough hairs. On the fore part of the head are two horns of a bony ſubſtance; they are ſtrong, round, and pointed at the ends, and are about 16 inches in length; they lay ſtraight and parallel to his back, on the upper part of which, near the ſhoulders, are two excreſcences, that continue from thence to within a foot of the tail. That part of the tail next the body is very fleſhy, and covered with the ſame kind of ſkin; but the extreme part is compoſed only of a fin, ſtrong and thick, of a brown colour, croſſed with white rays, or parallel lines. This ſeems to ſerve as a defence to the fiſh, who has alſo two ſpurs at the extremity of his belly, each of which is a foot long, round, boney, and pointed like his horns. The gills are large, and to each of them is a fin, ſmall in proportion to his bulk, but very ſtrong. Beſides theſe, and a ſmaller one beneath his belly between the two ſpurs, he has alſo on his back a riſing lump, which ſupports a fin ſhaped like a fan, about a foot and an half in diameter, and the ſame height. The fleſh is white, fat, and in its taſte far from being diſagreeable.

The zingana, or hammer-fiſh, is a voracious creature, and will feed on any thing it meets with, particularly human fleſh: the head of this animal is flat, and extends itſelf on both ſides like a hammer; at the extremity of each of theſe are placed the eyes, which are large and ſparkling; the mouth is formed much like that of a ſhark, and contains two rows of long ſharp teeth; the body is round, and terminates with a large ſloping tail, but it has no ſcales, only a thick ſkin with rough ſpots; the fins are large and ſtrong, and greatly aſſiſt him in ſeizing his prey, which he always attacks with the moſt ſurprizing eagerneſs: the fleſh of this creature is ſo coarſe and ill taſted that it is entirely uſeleſs.

The ſea-devil may reaſonably be ſuppoſed to have received its name from the uglineſs of its form, of which it has the pre-eminence above all other creatures found in the ſeas: it has four eyes, and is about 25 feet in length, and 18 in breadth; on each ſide of it is an angular ſubſtance as hard as a horn, and very ſharp; the tail is very long and taper, and terminates with a dangerous point; the back is covered with ſmall lumps, about two inches high, and ſharp at the ends; the head is large, but there is no appearance of any neck, and the mouth is furniſhed with a great number of ſharp-pointed teeth; two of the eyes are near the throat, and are round and large, but the other two are placed above them, and much ſmaller: on each ſide the throat are three horns of an unequal length, the middlemoſt of which is three feet long, and an inch and a half in diameter, but they are flexible, and therefore can do but little harm: the fleſh of this creature is harſh and ill-taſted, but the Negroes catch them for the ſake of the liver, from which they extract large quantities of oil.

There is another fiſh of the ſame name that is only about four feet long, and broad in proportion; it has a bunch on its back covered with thorns and prickles like thoſe of a hedge-hog, and the ſkin is hard, rough, and of a black colour, riſing with ſeveral ſmall bunches, between which there are two ſmall black eyes: the mouth is very wide, and armed with ſeveral ſharp teeth, two of which are crooked like thoſe of a wild boar: it has four fins, and a broad tail forked at the end; and over the eyes are two ſharp horns that bend towards the back. This fiſh is alſo exceeding frightful, and the fleſh of it is a deadly poiſon.

The Quaqua blacks, or natives of the Ivory Coaſt, are tall, luſty, and well featured; but at the firſt view they appear rather frightful, which, in all probability, is the reaſon that ſome writers have deſcribed them as a ſavage and barbarous people; this, however, is a great miſtake, for in general they are rational and well-behaved, and are very honeſt in their dealings, particularly with the Europeans that viſit this coaſt. When they go to trade with any ſhip, they take ſome water into their hands, and let a few drops of it fall into their eyes; this is a kind of oath, by which they intimate that they would rather loſe their eye-ſight than cheat thoſe they trade with. They are no leſs averſe to drunkenneſs than fraud; and though their country produces a prodigious number of palm-trees, yet they will not drink any palm-wine, but only a certain liquor called bordon or tombo-wine, which is much weaker, and rendered ſtill more ſo by being mixed with water.

The common people wear only a ſmall piece of linen cloth round the waiſt, but the better ſort wear a kind of mantle or large linen ſheet wrapped about them, with a ſcymetar or poniard by their ſides. They file their teeth very ſharp, but they are in general irregularly placed, and very crooked. They are fond of having long nails, and take particular pride in the length of their hair, which they plait and twiſt in different forms, and greaſe it with palm-oil mixed with red earth. With this compoſition they every day anoint their bodies, and continually chew betel, the juice of which they rub about their mouths and chins. They ornament their legs with a great number of iron rings, and in theſe conſiſt their chief dignity, for the greater a man's quality is the more rings he wears.

The dreſs of the women conſiſts only of a piece of cloth before, which hangs from the ſhoulders to the knees, but their backs are quite naked. They ornament their hair with little toys of pure gold, which are of various forms, and generally very thin; but the wives of ſome of the rich Negroes have ſuch a quantity of them on their heads, as amount to a conſiderable value. Theſe are ſometimes of great uſe to their huſbands, who, when they are diſenabled from purchaſing goods for want of caſh, make no heſitation to ſtrip their wives of their ornaments, and turn them into money for that purpoſe.

Their language is altogether unintelligible, and they ſpeak haſtily and by ſtarts. When they meet each other they uſe the word quaqua, at the ſame time each laying one hand on the other's ſhoulder, and taking hold of the fore-finger, pull it till it ſnaps, when they again, in a low voice, repeat the word quaqua, which cloſes the ſalutation.

They are all idolators; and though there are ſeveral petty princes in different parts of the coaſt, yet the whole are ſubject to a king, called Soccoo, whom they not only reſpect but dread. They look upon all their kings and prieſts as ſorcerers, but in particular the king of Soccoo; and they imagine that if he would only make uſe of his fetiſhes or enchantments, he would cauſe all his enemies to die.

One of the fundamental laws of this country is, that every one is obliged to continue all his life in the condition in which he was born; ſo that, for inſtance, one whoſe father was a fiſherman, can never become any thing elſe but a fiſherman; and ſo of all other trades and profeſſions.

In ſome parts of the coaſt, particularly at Laho, they make a pretty ſort of cotton ſtuffs, ſtriped blue and white, about three quarters broad, and three or four ells long. Theſe are much valued, and ſell for a good price in moſt parts of Guinea.

The Negroes born here are very fond of trade, but they are cautious in going on board European ſhips, particularly thoſe from England. When they ſee a veſſel on the coaſt, they firſt examine it, and if they think they can deal ſafely, they carry their goods on board, ſuch as gold, ivory, ſlaves, or proviſions. However, they are always very miſtruſtful, and their fears are in ſome degree juſtly founded, ſince the Europeans have trepanned many of them, whom they have ſold for ſlaves.

They generally go four or five in a canoe, but only one will go on board firſt, the others remaining in the canoe till he has ſatisfied them of their ſafety; nor can they, on any occaſion whatever, be perſuaded to go down between the decks. The moſt effectual method of alluring them on board is, for the maſter, or ſome of his officers, to take up a bucket of water from the ſea, and with their hands ſprinkle ſome of it on their eyes. This, they imagine, binds them like an oath, looking upon the ſea as a deity, or object of religious veneration.

A modern writer ſays, "It is impoſſible to conceive what patience is required to trade with moſt of theſe people; and, what is worſe, they cannot be underſtood, nor do they underſtand Europeans; ſo that all is done by ſigns and geſtures of the hands or fingers, and by ſetting a quantity of goods againſt the teeth they offer to diſpoſe of."

Beſides the articles of ivory, gold, and ſlaves, the Negroes here carry on a great trade in ſalt, which they ſell to their neighbours, who carry it farther into the inland countries, and diſpoſe of it to great advantage, it being in thoſe parts exceeding ſcarce.

The inland parts of this coaſt produce the largeſt and beſt elephants teeth to be found in the univerſe. Monſ. Marchais ſays, "The quantity of ivory which this country affords is ſo great, that 10,000 l. worth has been ſold here in one day. The inland country is ſo full of elephants that the inhabitants of hilly parts are obliged to dig their houſes in the backs of the mountains, and to make their doors and windows narrow and low, that they are forced to uſe all kinds of artifices to drive them from their plantations, or to lay ſnares for them, and kill them. The reaſon of ivory being ſo plentiful here is, becauſe the elephants caſt their teeth every three years; ſo that they find more looſe teeth in the foreſts, than they get from thoſe they kill."

Notwithſtanding the elephants teeth are no leſs plentiful here at this time than formerly, yet the blacks have conſiderably enhanced the price of them, ſo that the advantages of that trade are much leſſened. This, however, is in a great meaſure owing to the trade having become more general, for the coaſt is annually viſited by prodigious numbers of ſhips, not only belonging to the Engliſh, French, and Dutch, but alſo to the Danes and Portugueſe.

SECT. III.

The GOLD COAST.

WE come now to the third diviſion of Guinea, called the Gold Coaſt; but for what reaſon it is ſo named we cannot pretend to ſay, ſince the other parts of Guinea produce equally as much gold, and at leaſt as good in its quality. The inland countries, throughout the whole coaſt abound with gold mines, and though the natives are not artiſts enough to follow a vein, yet they find great quantities of it in ſeveral of their mines; but they preſerve them ſo ſecure that they will not permit any European either to ſee thoſe they have diſcovered, or to ſearch for others. Beſides their mines, thoſe who live near the ſea have another method of finding gold, which is thus: In the rainy ſeaſons, after a wet night, they go to the ſea-ſhore, each having a couple of bowls or platters made of calabaſhes, the largeſt of which they fill with earth and ſand, ſuch as is drove down from the mountains by the violence of the rain into the rivers, brooks, &c. This they waſh with many waters by often turning the bowl round, ſo that the dirt which riſes on the ſurface waſhes over the brim; if there be any gold it ſinks to the bottom by reaſon of its weight; and thus they continue till they have waſhed all the earth and ſand away, except a ſmall quantity at the bottom, which they carefully take out and lay by for a minute inſpection. They then fill their platter again, and waſh on till they have gathered together a tolerable quantity of dregs, which they carry home, and then ſearch with great diligence. Sometimes they find as much as is worth 10s. ſometimes leſs, and frequently none at all.

The Gold Coaſt is bounded on the eaſt by the Slave Coaſt; on the weſt, by the Tooth or Ivory Coaſt; on the north, by Negroland; and on the ſouth, by the ocean. It contains eleven different diſtricts, namely, Axim, Anta, Adom, Jabi, Commany or Commando, Fetu, Saboe, Fantyn, Aeron, Agonna, and Aquamboe. Theſe countries contain ſome one, two, or more towns or villages lying on the ſea-ſhore, either under or between the European forts and caſtles. However, theſe villages are only for the convenience of trade and fiſhing, for the principal towns lie within land, and are very populous. Seven of theſe diſtricts are kingdoms governed by their reſpective kings or captains, the others are independent republics, under the direction of their own magiſtrates.

The Gold Coaſt being ſituated within the 5th degree of north latitude, the heat is exceſſive from October to March, but in the other ſix months it is tolerably temperate. The coaſt is very unhealthy, owing to the extreme heat of the day and the coolneſs of the nights; to which may be added the damp ſulphurous miſts that ariſe every morning from the mountains. Tornados are alſo frequent here, particularly in the months of April, May and June. Theſe are violent ſtorms of wind riſing ſuddenly from the eaſt and ſouth-eaſt, and ſometimes from the north, with a few points to the weſt. They are generally attended with repeated claps of violent thunder and dreadful lightning, with prodigious ſhowers of rain falling like a flood, and an uncommon darkneſs. They ſometimes laſt an hour, and ſometimes two or more; but as ſoon as they are over the weather immediately becomes clear and fine. If they happen in the ſummer ſeaſon, which is ſometimes the caſe, they are not ſo violent as in the winter, but they are more incommodious both to land and ſea-faring people, being uſually followed by cold rains, ſo heavy and conſtant for ſeveral days together, that they ſeem to threaten a ſecond deluge.

The Negroes on the coaſt ſhun rain with the greateſt care, thinking it very prejudicial to their bodies; this, indeed, the Dutch themſelves experience, particularly in the tornado ſeaſon. The rains that fall then are of ſo pernicious a quality, that if a perſon ſleeps in his wet cloaths he is ſure to contract a dangerous diſeaſe: it has been found that cloaths laid by wet, have in a ſhort time been ſo rotten as to fall to pieces with the moſt gentle touch. The natives, for this reaſon, avoid the rain as much as poſſible; and when they happen to be caught in it they cover their ſhoulders with their arms acroſs to keep it off their bodies. They are ſo fearful of the conſequences of rain that they always ſleep with their feet to the fire, and anoint their bodies with oil, through a perſuaſion that the frequent unction keeps the pores ſhut ſo that the rain cannot penetrate; for to this it is they attribute the cauſe of all their diſeaſes.

Natural Hiſtory of the Gold Coaſt.

THE whole coaſt abounds with a variety of trees, ſome low and others very large and lofty; there are alſo many beautiful groves, which ſerve to render the malignity of the place more ſupportable. Some of the trees here grow naturally in ſuch order as to appear as if placed by art, whilſt others ſtand ſo thick, and extend their boughs ſo wide, as to form the moſt agreeable retreat; and theſe run for many miles into the inland parts of the country. One of the moſt remarkable trees, and which grows in great abundance all along the coaſt, is the papay-tree, the trunk of which is ſeveral feet thick, and compoſed of a ſpongy wood, or rather root, which it moſt reſembles; it is hollow, and may be eaſily penetrated with an axe. The fruit at firſt is produced at the top of the trunk without any branches; but as the tree grows older it ſhoots out branches towards the top, which reſemble young ſtocks, whereon likewiſe fruit grows. At the vortex of the trunk and branches ſhoot other ſmall ſprigs almoſt like reeds, a little crooked and hollow; and at the extremity of theſe ſprigs grow large broad leaves, in their ſhape reſembling thoſe of the vine. The fruit is about half the ſize of a cocoa-nut, and of the ſame form: it is green both within and without; but after being ſome time gathered it turns red, and abounds with white kernels, which are the ſeed from whence the trees are produced. The fruit in its taſte is ſomething like that of a pompion, but of the two rather inferior. Some of theſe trees are very large, and run up to a conſiderable height. They are of two ſorts, male and female; the males bear no fruit, but are continually full of bloſſoms, conſiſting of a long white flower: the female alſo bears the ſame bloſſom, though not ſo long; neither are they ſo numerous.

The inland countries on the coaſt of Guinea are in general fertile, and produce ſeveral ſorts of grain, particularly maize and millet, which grow in great abundance. They have alſo ſeveral kinds of vegetables and roots, as cabbages, beans, wild purſlain, potatoes and yams. Theſe laſt are exceeding plentiful, and, next to rice, of the greateſt advantage to the natives; they grow under the earth like potatoes, and are about two ſpans long, and as much in circumference. They ſhoot out a long green ſtem, almoſt like that of French beans, with little prickles, and they run up ſticks placed by the ſide of them in the ſame manner, by which the Negroes know when they are ripe, and then dig them up. They are quite white within, and when boiled or roaſted, eat exceeding well, and are uſed inſtead of bread, not only by the natives, but many of the Europeans. The taſte is much like that of earth nuts, though not quite ſo ſweet, but they are drier and much more ſubſtantial.

Palm-trees grow here in abundance, and are of infinite ſervice to the natives, not only from the wine that flows from the trunk, but the oil which they extract from their nuts. They have alſo plenty of various kinds of fruits, as plumbs, pears, oranges, citrons, cocoa-nuts, and figs: to which may be added, ananas, water-melons, and the kormantin apple. The laſt fruit is more peculiar to this country than any other; it is about the ſize of a walnut, and has a green huſk; but the outer rind is of a yellowiſh caſt, ſomewhat inclining to red. In the core are four large flat kernels ſeparated by the pulp, which is red and white, of a ſweetiſh tart taſte, but moſt inclining to the latter. It is a very agreeable and refreſhing fruit, and of infinite ſervice to thoſe afflicted with the bloody-flux; for it is very aſtringent, and when boiled with wine and ſugar, is not only more uſeful, but more pleaſant than tamarinds.

The tame animals of this country are, bulls, oxen, cows, ſheep, goats, and hogs; but the paſture is ſo indifferent, that they are in general exceeding poor and ſmall: the cows yield very little milk, and one of the beſt, when full grown, is ſo light, that it will not weigh above 250 lb. The ſheep are not above half the ſize of thoſe of Europe; but inſtead of wool, their bodies are covered with long ſhaggy hair. The goats are very plentiful, but ſmall in proportion to thoſe of Europe: however, the fleſh is very fat and ſweet, and greatly preferred to that of the ſheep. The hogs are alſo exceeding numerous, but their fleſh is very indifferent, and what little fat they have turns all to oil.

Their chief domeſtic animals are dogs and cats. The Negroes frequently eat the former, and are very fond of them, inſomuch that they will not only give a ſheep for one of them, but alſo ſomething to boot. They prefer dog's fleſh to any other, and conſider it in the ſame light as the Europeans do veniſon. The dogs here are much like our foxes, and have long, upright ears: their tails are long, but taper, and are without hair; the ſkin is alſo naked; and they never bark, but only howl. They are very diſagreeable to the ſight, but much more ſo to the touch. The blacks call them *Cabra de Matto*, which in the Portugueſe ſignifies *a wild goat*; and ſo univerſally are they admired in this country, that in ſome places they breed them for ſale, and carry them to the markets, where they fetch a much better price than the ſheep.

Cats are alſo greatly eſteemed by the Negroes, but they do not eat them, unleſs out of neceſſity. If they are good mouſers, they value them much, as they are prodigiouſly peſtered with various ſorts of vermin. They are in general very handſome, and are called by the natives Ambaio.

The wild beaſts, both on the coaſt, and in the inland parts, are of various ſorts. Among theſe none are more diſtinguiſhed than the elephants; for though in other parts theſe animals are rendered docile and uſeful, yet here they are never tamed. But notwithſtanding this, they ſeldom hurt any one, nor is it an eaſy matter to provoke them. Mr. Boſman, in his deſcription of Guinea, relates the following ſtory of one of theſe animals: "In December, 1700, at ſix in the morning, an elephant came to El Mina, walking eaſily along the ſhore under the hill of St. Jago. Some Negroes were ſo bold as to go to him without any thing in their hands; he ſuffered them to encompaſs him, and went quietly along with them under mount St. Jago, where one of our officers ſhot him above the eye: but this, and the following ſhot, which ſome Negroes now poured on him, did not even make him mend his pace, and he only ſeemed between whiles to threaten the Negroes, by pricking up his ears, which were of a prodigious ſize. He, however, went on, and ſoon entered our garden. This drew the director-general and myſelf thither, and we were ſoon followed by ſome of our people. He had broke down four or five cocoa-trees, and in our preſence he broke down five or ſix more; when the ſtrength he ſeemed to uſe in breaking down a tree might be fitly compared to the force exerted by a man in knocking down a child of three or four years of age. While he ſtood here above an hundred ſhot were fired at him, which made him bleed as if an ox had been killed. But this did not make him ſtir, he only ſet up his ears, and made the men apprehend that he would follow them. At length a Negro going ſoftly behind him, wantonly got hold of his tail, and was going to cut off a piece of it; but the elephant giving the Negro a blow with his trunk, and drawing him to him, trod upon him two or three times, and, as if that was not ſufficient, gored two holes in his body with his teeth, large enough for a man's double fiſt to enter. He then let him lie, and even ſtood ſtill while two Negroes ventured to fetch away the body, without offering to hurt them. At length the elephant, after he had been about an hour in the garden, wheeled about as if he intended to fall on us, on which we all flew to the fore door, in order to make our eſcape; but he followed none of us, but going to the back door threw it to a great diſtance; then turning from it, walked through the garden hedge, and proceeding ſlowly to the river by mount St. Jago, bathed himſelf. Having thus refreſhed himſelf a little, he came out of the river, and ſtood under ſome trees by ſome of our water-tubs, where he alſo cooled himſelf, and then broke the tubs in pieces, as he did alſo a canoe that lay by them. The firing was here renewed, till the elephant at laſt fell; after which they cut off his trunk, which was ſo hard and tough, that it coſt the Negroes thirty ſtrokes before they could ſeparate it, which muſt have been very painful to the elephant, ſince it made him roar, which was the only noiſe I heard him make. He was no ſooner dead, than the Negroes fell on him in crowds, each cutting off as much as he could, ſo that he furniſhed great numbers with food. Thoſe who pretended to underſtand elephant-ſhooting, afterwards told us, that we ought to have ſhot iron bullets; indeed, ours were not only of lead, but too ſmall, and therefore moſt of them had rebounded from his hide, and very few penetrated his ſkull."

The elephants here are ſo numerous, that they are very prejudicial to the fruit trees, eſpecially to the orange, banana, and fig-trees; the two latter of which they totally deſtroy, for they not only eat the fruit, but alſo the ſtem.

Tygers are alſo very plentiful all over the coaſt, and are exceeding dangerous, ſome of them being not only large, but of the moſt ferocious nature. Jackalls are alſo very numerous, and little leſs fierce and ravenous than the tygers. They are uſually about the ſize of a ſheep, but have longer legs, which are thick in proportion to their bodies. They are very ſtrong, and their hair is ſhort and ſpotted; their head is flat and broad, and their teeth exceeding ſharp.

There are alſo ſome wild boars, but they are not ſo rapacious as in moſt other countries, and their fleſh is exceeding good.

Apes and monkies abound here, and are of various ſorts. Some of theſe are called by the Dutch, bearded monkies, from their having long white beards; the hair on their backs are of a light brown, that on the belly white, and the reſt of the body is covered with ſpots. There are others called white-noſes, from that part of them only being of a white colour. Theſe animals, though of various ſorts, are all very cunning, and ready to imitate what they ſee. They are fond of their young, always in action, and greatly reſemble the human form; ſo that the Negroes call them curſed men, and ſay they could ſpeak if they would. They are in general great thieves, and ſhow a remarkable ſubtilty in what they ſteal, particularly millet, of which Monſ. Barbot has given us the following relation: "They take, ſays he, one or two ſtalks in each paw, as much under their arms, two or three in their mouths; and thus laden they march away, continually leaping on their hind legs: but if purſued they hold what they have in their mouth, and let the reſt drop to be at liberty to run. Every ſtalk they pluck is nicely examined, and if they do not like it, they throw it away, and pull another; ſo that this daintineſs occaſions more damage than their thievery."

One of the moſt remarkable of theſe ſpecies is called by the natives Boggo, and by the Europeans, Mandril: it is different to all others, and comes much nearer to the human ſhape. The body, when full grown, is as large as that of a man; their legs are much ſhorter, but their feet longer, and their arms and hands are in proportion. The head is very large, and the face broad and flat, without any other hair than the eye-brows. The noſe is very ſmall, the lips thin, and the mouth wide. The face is wrinkled as if with old age, and the teeth are broad and yellow. The hands and feet are white and ſmooth, but all the reſt of the body is covered with long hair. They always walk erect, and when vexed or teazed cry like children. While Mr. Smith was at Sherbro he received a preſent of one of theſe animals. It was a ſhe-cub but ſix months old, yet larger than a baboon. He gave it in charge to a Negro ſlave, who knew how to feed and nurſe it; but whenever he left the deck, the ſailors began to teaze it: ſome loved to hear it cry, others hated its ſnotty noſe. One of them hurt it, for which being checked by the Negro ſlave, the former told him he was very fond of his country woman, and aſked him "if he ſhould not like her for a wife?" To which the Negro readily replied, "No this, no my wife; this white woman, this fit wife for you." Mr. Smith ſuppoſed that this unlucky wit of the Negro haſtened the death of the beaſt, for the next morning it was found dead under the windlaſs.

Beſides the wild beaſts of a voracious nature, there are others much milder, as harts, antelopes and hares. The former of theſe are of various ſorts, ſome of them being as large as cows, others not bigger than ſheep, and ſome even ſo ſmall as cats. They are in general of a red colour, with a black ſtripe on the back, and ſome of them are beautifully ſtreaked with white. They are all good to eat, and the fleſh is particularly admired by the Dutch.

Here are alſo ſeveral ſorts of wild cats, ſome of which are ſpotted like tygers, and are very fierce and miſchievous. Among theſe is the civet-cat, called by the Negroes kankan, and by the Portugueſe, gatos de algalia. They are about the ſize of a fox, but longer legged; and the tail is much like that of a common cat, except being longer in proportion to the body. Their hair is grey, and full of black ſpots: thoſe who keep them for the ſake of the muſk generally feed them with raw fleſh, or entrails, as they yield much more from that than a drier food. When hungry they are very ravenous, and will even knaw through the wood of their cage. They are very cleanly, and always roll and tumble on their food before they eat it. Thoſe who keep them generally vex and teaze them before they take out the muſk from the bag; for the more the animal is enraged previous to this operation, the better will be the civet. The bag which contains the civet is in the middle betwixt the anus and the pudendum, both in the male and female; but it is much larger in the male. The liquor of which the civet conſiſts appears to be excreted from certain glands, that lie between the coats that compoſe the bag, from which the civet is taken. The civet is valued as a great perfume, but it is not of any uſe in medicine.

Here are alſo ſome porcupines, which are in general about two feet in height, and their teeth are remarkably ſharp. They are very daring, inſomuch that they will venture to attack the largeſt and moſt dangerous ſnakes. When irritated they ſhoot their quills at the enemy, and with ſuch violence that they afterwards prove fatal. The Negroes eat them, and look upon their fleſh as a great delicacy. Their quills are from eight to ten inches long, and pointed at both ends; they are of a horny ſubſtance, and in their colour much reſemble tortoiſe-ſhell.

Beſides thoſe already mentioned, there are ſeveral other animals in this part of the coaſt of Guinea, and among the reſt, that remarkable one, called by the natives potto, but more generally known by the name of the ſloth, and is ſaid to be the moſt ugly creature in the univerſe. This animal is ſo ſlow in its motion that it cannot travel above twenty yards in a day. The head is ſtrangely diſproportioned, and the fore-feet greatly reſemble hands. The hair of the young ones is of a pale mouſe-colour, but that of the old is red, and looks more like wool than hair. The female, when big with young, climbs the trunk of ſome old tree, in which there is an hollow, from ſome accidental decay, at a diſtance from the ground. Here ſhe depoſits her young, which are generally two in number: during the time ſhe ſuckles her young ſhe continues in the ſame hole, and though that period is very ſhort, before it is expired ſhe becomes almoſt emaciated. When the young are able to crawl after her, ſhe leads them to the neareſt branches of the tree, where they devour the leaves firſt of one and then another. When the tree is quite ſtripped they are obliged to ſeek a new place of abode: the journey, however, to the next tree takes up no ſmall time in performing; and though the creature is fat and in good condition at the time he leaves his former habitation, yet before he has reached his new one he becomes as poor and lean as poſſible; and if the tree is high, or at any diſtance, and he meets with nothing on his journey, he inevitably dies with hunger. While it is thus travelling ſlowly on the ground, any beaſt may kill and devour it, for it is entirely defenceleſs, and when attacked only makes a noiſe like the crying of a kitten. The characteriſtics of this animal are, its ſlow pace, and its having the fore feet longer than thoſe behind, with three claws on each foot.

In the woods is another four-footed animal, called by the Negroes Quoggelo. It is almoſt eight feet long, including the tail, and is covered from the neck to the end of the body with ſcales reſembling the leaves of an artichoak: they are placed very cloſe together, and ſecure the creature from the attacks of its enemies, particularly the tygers and leopards, who frequently purſue him, and as he is not very ſwift, they ſoon overtake him; on which occaſion the animal rolls himſelf up in his coat of mail, when his enemies dare not attack him. The Negroes knock them on the head, ſell their ſkins to the Europeans, and eat their fleſh, which they ſay is exceeding white and palatable. It is a very inoffenſive creature, and will not hurt any thing: it lives on piſmires, catching them with its tongue, which is extremely long and glutinous.

There is another animal called the guano: it is an amphibious creature, and greatly reſembles a crocodile; but it is very inoffenſive, not hurting any thing except cocks and hens, among which it ſometimes makes great ſlaughter. This animal is about four feet in length: the body is black ſpeckled, the eyes are round and ſharp, and the ſkin very tender. The Negroes eat their fleſh, as do alſo the Europeans, and they all agree that it is exceeding good, and far preferable to that of their cocks and hens.

The tame poultry here conſiſts of cocks and hens, geeſe, ducks, turkies, and pigeons: the wild ſort are, mallards, pheaſants and partridges; beſides which they have peacocks, fieldfares, cranes, ring-doves, &c. There are alſo great numbers of parrots, paroquets, eagles, kites, green-birds, and ſeveral others peculiar to this country.

The moſt common are the cocks and hens, which are exceeding plentiful all over the coaſt: in ſome parts they are very fat and good, but in general they are ſo dry and lean, that few people chuſe to eat them. The beſt birds here for uſe are the wild ducks, which are very plentiful, and little inferior to thoſe of Europe. There are alſo various kinds of ſmall birds, ſome of which are exceeding beautiful; among theſe there is one that has this remarkable circumſtance attending it, that whenever it moults, it changes its colour; ſo that thoſe which are black this year, become blue or red the next; they will be yellow the following year, and afterwards green; but they never vary from theſe five colours, which are always very bright, and never mixed.

The crown bird is alſo found on this coaſt, and is more beautiful than thoſe in other parts of Guinea. They are about the ſize of a ſtork, and receive their name from a large tuft that grows on their heads, ſome of which are red, others blue, and ſome of a ſhining gold. Their bodies are chiefly covered with black feathers; the ſides of their heads are beautified with purple ſpots, and the feathers of their wings and tails are of different colours, as red, yellow, white and black. Their tails are very long, and the Negroes pluck the feathers to ornament their heads.

The Gold Coaſt abounds with reptiles and inſects, as ſnakes, toads, frogs, ſcorpions, cock-roaches, locuſts, millipedes, caterpillars, gnats, ſpiders, beetles, bees, and ants. Lizards are alſo exceeding numerous, and there are many crocodiles, and ſome camelions.

The ſnakes not only infeſt the woods, but alſo the houſes of the Negroes, and even the European forts and ſettlements. Moſt of them are very large and venomous; but there is one of a peculiar nature, and ſo inoffenſive that it will neither hurt man or beaſt. It is called the horn-ſnake, from a horn, or rather tooth, that riſes from the upper jaw, and projects through the noſe. It is about five feet in length, variegated with black, brown, yellow, and white ſtreaks very agreeably mixed. The head is broad and flat, and the horn is white, hard, and ſharp-pointed. The Negroes often tread upon them, for they ſometimes ſo ſatiate themſelves with food, that they ſleep in a ſtate of abſolute inſenſibility, and the greateſt noiſe will not wake them. The Negroes eat them, and think their fleſh a delicious repaſt.

The toads here are remarkably large, and ſome of them ſo ſtrong and venemous, that they frequently engage the ſerpents, and kill them.

The ſcorpions are in general about three inches in length; they have four legs on each ſide, beſides two claws armed with ſnippers, between which is the head. The body conſiſts of nine joints, and the tail of ſix, which has a hooked weapon at the end. There are ſome on this coaſt as big as ſmall lobſters, and have the ſame ſort of claws and feet; but their bodies are covered all over with long black hair. All of them have a ſmall bladder full of poiſon at the end of their tails, which they diſcharge either at man or beaſt, and the venom produces certain death.

The cock-roach is of a dark brown colour, and in ſhape ſomewhat like a beetle. They are in general about two inches long, and are ſaid to be mortal enemies to bugs.

The locuſts here are very numerous, and ſometimes make great deſtruction among the corn and vegetables. This inſect is about five inches long, and about the thickneſs of a man's little finger; it has a cowl over the neck, and a pyramidal head, from whence there proceeds two ſmall horns or feeders, almoſt an inch long; the eyes are prominent, and of a dark red colour; the body is oblong, and of a bloody purple colour; and the tail is forked like a ſwallow's. It has four aſh-coloured wings marked with duſky ſpots: the fore feet and thighs are very ſlender, but the hinder ones are long and thick, and marked with tranſverſe ſtreaks of a blackiſh colour. Beſides the ſort already deſcribed, there are other ſpecies of this inſect, ſome of which are not above three inches in length; theſe are of the cowled or hooded kind; the upper wings are of a light green ſtreaked, and the lower ones finely chequered with brown and ſcarlet.

The millepedes, or hog-lice, are very numerous, and though their ſting is not ſo dangerous as that of the ſcorpions, yet it occaſions a very ſharp pain for ſome time. They are flat and red, interſected like other worms, and have two ſmall horns or claws with which they ſtrike. Their feet are 40 in number, viz. 20 on each ſide; from whence they are called by the Portugueſe and Engliſh, forty-legs.

Among the inſects here, the moſt remarkable are the ants. Theſe are of various ſorts and colours; ſome are white, others black, and ſome red. The white are as tranſparent as glaſs, and bite very forcibly; but the red are the worſt, their ſting being inflammatory, and the pain it produces of much longer continuance than that of the millipedes. They make their neſts in the fields, and generally raiſe them at leaſt 10 feet from the ground; but ſome build them in high trees, from whence they fly in ſuch ſwarms to the European ſettlements, as to become exceeding troubleſome to the inhabitants. They are very rapacious, and will ſometimes attack a living ſheep, which, in a night's time, they will reduce to a perfect ſkeleton, leaving not the leaſt thing except the bones. Fowls and chickens frequently ſhare the ſame fate, and even rats, though ſuch active animals, are not able to eſcape. As ſoon as one of theſe animals is attacked by the ants, his deſtruction is at hand, for they gather in ſuch prodigious numbers, that they ſoon overpower him; nor will they quit him, till they are ſufficiently formidable to carry him off to ſome convenient place, when they immediately fall to work, and in a ſhort time reduce it to a mere ſkeleton. A late writer ſays, "If theſe little animals have not a language, (as many believe they have) yet they have certainly ſome method of communicating their thoughts, as I experienced in the following manner: when I ſaw two or three ſtraggling ants on the hunt, I would kill a cockroach, and throw it in their way. As ſoon as they found what it was, they ſent away for help, while the others ſtaid and watched the dead body, till their comrade returned at the head of a large poſſe; who, if they found themſelves too few to carry off the prize, detached a ſecond meſſenger for a reinforcement."

The gnats are another plague on this coaſt, eſpecially near woods and marſhy grounds: they ſting very ſharp, and raiſe prodigious ſwellings, attended with violent pain: they are moſt troubleſome in the night, and frequently oblige the inhabitants to deſert their habitations.

The ſea and rivers on the Gold Coaſt produce great quantities of various kinds of fiſh. Thoſe of the former are, dorados, bonitas, cod, tunny, thorn-backs, the flying-fiſh, and ſeveral others; the moſt diſtinguiſhed of which we ſhall particularly notice. There are alſo lobſters, crabs, prawns, ſhrimps, and muſcles. The principal freſh water fiſh are of three ſorts; the firſt of which is called carmon, and is a white fiſh about two feet long; but they are very fat and oily, otherwiſe their fleſh would be exceeding delicious. The ſecond is the mullet, which differs from the former only in its ſize, and not having ſo thick a head, and the fleſh is of much the ſame quality. The third ſort is called Batavia, the largeſt of which are tolerably good, but they are apt to taſte muddy: they are about a foot in length, and very proportionably ſhaped. There are alſo ſome plaice, and flounders are exceeding plentiful, but they differ greatly in their ſhape from thoſe of Europe, neither are they ſo good.

The beſt fiſh of thoſe caught in the ſea is the dorado, the fleſh of which is exceeding delicate, and in taſte ſomewhat reſembles that of a ſalmon. They are generally about four or five feet long, and have a ſort of creſt on the head, which joins to a large fin that runs to the extremity of the tail; there is alſo another that is ſhorter, and runs only from the vent to the tail. The belly fins reach almoſt to the vent, which is placed in the center of the body; and the mouth is of a middle ſize, having ſmall ſharp teeth in the jaws, palate, and tongue. The eyes are large, the ſcales exceeding ſmall, and the colour of a blueiſh green. They greatly reſort about ſhips, and are eſteemed the ſwifteſt fiſh that ſwims. The liver, dried and pulverized, if taken in wine, is a cure for the dyſentery.

The bonito is about three feet in length, and two in circumference. It has a ſharp head, a ſmall mouth, large gills, full eyes, and a tail like a half moon. It has not any ſcales, except on the middle of the ſides, where there is a line of gold colour, that runs from the head to the tail. On this line is placed a double row of ſcales, which are ſmooth two-thirds of the length, but begin to grow rough near the tail. The back and ſides are of a greeniſh colour, but the belly is white, and ſhines like ſilver. It has ſeven fins, two on the back, two at the gills, two on the belly joint below the gills, and one in the center of the belly, oppoſite to the largeſt on the back. From the laſt on the back proceeds a ſmall narrow one, that reaches to the tail, and another that extends from the laſt on the belly to the tail in like manner. It is a good fiſh, but inferior in quality to the dorado. The ſailors catch them with a hook baited with a white rag, which they ſnap at with great eagerneſs. They are caught in places where the ſea is roughest, and, like the dorado, love to ſwim about ſhips.

The albicore is ſomewhat like the bonito, but the fleſh is much drier, and not ſo well taſted. They are in general about ſix feet in length, and have yellowiſh eyes, with a forked tail. The bottom of the belly is blue, inclining to green; and near the tail, on the under part, are ſeveral ſhort fins. The ſkin is ſmooth and white, and they have but one bone, which extends through the body: the fins are of a yellowiſh colour, and the fiſh, when in the water, appears exceeding beautiful.

The moon-fiſh is about two feet long, one broad, and near two inches thick. It is a flat fiſh, and would be almoſt oval, were it not for its tail, which is large and hollowed. The mouth is ſmall, and contains two rows of teeth; over it is a little riſing, which appears like a noſe with noſtrils, and the part above that looks like a forehead, with large wrinkles. The eyes are round, and very red: it has only two fins, but they are large, and placed at the ſides of the gills, with two briſtles, one about the middle of the back, and ending at the tail, and the other running in the ſame direction beneath the belly. The fleſh is white, firm, and well-taſted; and is particularly admired by the Europeans.

The horn-fiſh, or, as ſome call it, the cat-fiſh, is alſo much eſteemed, and the fleſh reckoned very wholeſome. It received the firſt name from having an horn on the top of its head, or beginning of the back: it is about a foot long, with a very large head, and ſmall mouth: the back is blueiſh, the belly white, and the fins and tail yellow.

The king-fiſh, when in ſeaſon, is reckoned one of the beſt on the coaſt. They are in general about five feet in length, with a long forked tail, and the back and ſides are full of brown ſpots, but the belly is white. They commonly harbour among rocks, and ſometimes get into ſuch ſhallow waters, that they are very eaſily caught.

Beſides the fiſh already mentioned, there are others of a much larger ſize that infeſt the Gold Coaſt, particularly grampuſſes, ſharks, and porpoiſes; but theſe are ſeldom caught by the natives. Here are alſo two ſorts of ſprats, which only differ in their ſize, one of them being much larger than the other. Both of them are very fat in the ſeaſon, but the ſmaller ones are the beſt, and eat very pleaſant either pickled or dried.

Perſons, Dreſs, Manners, Cuſtoms, Religion, &c. of the Inhabitants of the Gold Coaſt.

THE blacks on the Gold Coaſt are in general of a middle ſtature, and well-proportioned: they have ſparkling eyes, ſmall ears, and lofty eye-brows; their teeth are very white and tolerably well ranged; their lips are red, and not ſo thick as thoſe of the inhabitants in the other parts of Guinea. They are broad-ſhouldered, have large arms, thick hands, and long fingers. They anoint their bodies every morning with palm-oil, ſo that their ſkin is very ſmooth and ſleek; but excluſive of this they conſider that practice as very wholeſome, and a preſervative from vermin, which they are naturally apt to breed.

The women are rather ſhorter than the men, but very ſtrait and well-proportioned; they have fine ſparkling eyes, ſmall mouths, and beautiful teeth; their noſes are in general high, and a little crooked, and they have all long curling hair. They are good houſewives, very cleanly in their perſons, and have excellent conſtitutions. They are naturally ſober and induſtrious, but they are proud, artful, and covetous.

The men in general have excellent memories, and are very quick of apprehenſion; but they are naturally ſlothful and indolent, ſo that they are only induſtrious from neceſſity. They tranſact their affairs with great compoſure of mind, and always appear indifferent whether they riſe to proſperity, or ſink into adverſity; and though they are naturally covetous, yet the loſs of any conſiderable property does not ſeem, in the leaſt, to affect them. This, however, appears to be a mere deception, for they are very proud, cunning, deceitful, and greatly addicted to theft; and ſo envious and ſelfiſh, that they will quarrel among themſelves on the moſt trifling occaſion. Thoſe of conſequence walk with their eyes fixed on the ground, ſeldom looking about, or taking notice of any one, except it be a perſon of higher rank; but to their inferiors they ſhow ſuch contempt, that they will not even deign to ſpeak to them. They are generally very complaiſant to ſtrangers, but they do that for the ſake of its being returned, which is a diſtinguiſhed gratification of their pride. They pay great reſpect to the Europeans, and are highly pleaſed with their accuſtomed civilities; but of theſe they frequently take advantage, by laying ſome ſcheme to deprive them of their property.

The dreſs of the common people conſiſts only of a piece of cloth wound round the waiſt, and another between the thighs, faſtened with a girdle. The better ſort, however, wear a piece of ſilk taffaty, or Indian damaſk, two or three ells long, folded round the waiſt, the ends hanging down to their ancles. Sometimes they wrap another piece of ſtuff about them, which either reaches from the breaſt to the calf of the leg, or is thrown acroſs their ſhoulders like a mantle. They take great pride in their hair, which they diſplay in various forms; ſome have it long and ſtrait, others curl and plait it together, or tie it up to the crown; and all of them ſmear it with palm-oil, and decorate it with various toys, the moſt diſtinguiſhed of which is a kind of coral called conta de terra, and by them eſteemed more valuable than gold. They adorn their necks, arms, and legs, with ſtrings of gold, ſilver, ivory, ſhells, &c. ſome of which are of very conſiderable value.

The dreſs of the women is much ſuperior to that of the men; and they are very careful of their cloaths, for they have two ſorts, one of which they only wear when they go abroad. Their common dreſs conſiſts of a large piece of linen wound round the body, from the breaſt to the knees, and faſtened with a girdle of red, blue, or yellow cloth, to which they hang their knives, purſes, keys, &c. Their better dreſs is formed of a large piece of ſilk or ſtuff wound round the waiſt, and reaching from thence to the ancles; their favourite colours are red, blue, or violet, and they have generally a bunch of keys at their girdle, with bracelets of ivory or gold. They wear ſmall ear-rings of braſs, copper, pewter, or tin, artificially wrought, and on their arms and legs they have bracelets of copper or braſs: they take great pains with their hair, which they form into various ſhapes, and decorate it with gold, coral, and ivory; and round their necks they wear ſtrings of beads, beautified with ſmall pieces of gold, in honour of their fetiſh.

Both ſexes are cleanly in their perſons, and where opportunity ſerves waſh themſelves ſeveral times a day; for which reaſon they commonly build their villages near the ſea, or on the banks of rivers. This cuſtom is exceeding neceſſary, as it not only helps to take off the diſagreeable ſcent of the palm-oil with which they noint themſelves, but it alſo cleanſes them from lice nd fleas, to which vermin they are naturally ſubject.

Their towns and villages are compoſed of a number of huts irregularly placed; but thoſe in the inland parts are much better, and more uniform, than thoſe on the coaſt. Their houſes are generally of a ſquare form, and very low; they are made of wood, and covered with ſquare mats of palm-leaves, or bull-ruſhes. The door-way is ſo low that a man muſt bend himſelf almoſt double to enter. The floor is ſmooth, made of red clay, as hard as if laid with ſtone, and in the center of it is the fire-place. Some of their villages are ſo conſtructed as to form narrow lanes, in the center of which is an open place, adapted not only as a market for the ſale of proviſions and other commodities, but alſo as a place of diverſion for the inhabitants.

The houſes of the better ſort are generally ſituated near the market, and ſeparated from other buildings. They are built of the ſame materials as thoſe of the common people, but are more lofty and ſpacious. In the center is a portico open on all ſides, but covered with a ſloping roof made of the leaves of trees to ſhelter them from the heat of the ſun; and here they divert themſelves when they are diſengaged from buſineſs.

All the houſes have ſeveral ſmall huts adjoining to them, moſt of which are divided into different apartments, by partitions made of ruſhes, bound cloſe together; theſe apartments are adapted for their wives, each woman having one to herſelf.

The common people are at very little expence in building their houſes; the materials, which conſiſt only of timber, clay and leaves, being taken by the ſlaves wherever they can find them. They commonly erect a houſe in ſix or ſeven days, and the expence to the carpenters ſeldom exceed 40s. Each family has a granary, or ſtore-houſe, without the town, where they keep their wheat, millet, and other grain.

Their furniture conſiſts only of a few ſtools, ſome earthen pots to hold water and dreſs their victuals, and a few ſmall wooden cups. The poorer ſort have only a mat to lie on, which they ſpread on the ground, and ſome of them cover themſelves with the ſkins of beaſts. The better ſort uſe quilts made of ruſhes, on which they lay a fine mat with a bolſter, and by it a large kettle with water to waſh them. They all keep a good fire in their bed-room, to preſerve them againſt the damp of the rainy ſeaſon, and they always lie with their feet towards it.

They are very filthy in their diet, and prefer either fleſh or fiſh that ſtinks to that which is ſweet and wholeſome. Their common food is a pot full of millet boiled to the conſiſtence of bread; or, inſtead of that, yams and potatoes, over which they pour a little palm oil, and mix with it ſome herbs, and a ſmall quantity of ſtinking fiſh. They have another diſh called malaghetta, which is compoſed of fiſh with a handful of Indian wheat, the ſame quantity of dough, and ſome palm-oil, all boiled in water. This they eſteem excellent, and, indeed, if the fiſh is ſweet, it is far from diſagreeable.

They uſe neither knives, forks, or ſpoons at their meals, but take up their victuals with their fingers, and eat it very greedily. They lay it on a mat on the ground, and ſit croſs-legged, leaning on one ſide, or elſe with both their legs under them ſquatting on their heels. The huſband generally eats alone in his own hut, and his wives ſeparately in theirs, except by chance, when he invites his chief wife, or pays a viſit to that which is his greateſt favourite.

They make but two meals a day, one at ſun-riſing, and the other at ſun-ſet. At their morning's meal they drink water, or poyton, which is a kind of ſmall beer; and in the evening they drink palm-wine.

The men are chiefly employed abroad, either in trade, fiſhing, or making palm-wine, great quantities of which are every day ſold at the markets; and the profits they get from their labour they give to their wives, who diſpoſe of it with great frugality.

The women are excellent houſewives, and are chiefly employed in providing for the family, under the direction

tion of the principal wife. The firſt thing they attend to, in the article of diet is, to make the bread. In the evening they ſet by the quantity of corn thought neceſſary for the family the ſucceeding day. This they beat in the trunk of a tree hollowed for that purpoſe like a mortar, or in deep holes of rocks, with wooden peſtles; they then winnow and grind it on a flat ſtone, after which they mix it with flour of millet, and knead it to a ſort of dough, which they divide into ſmall round pieces, and boil like dumplins. Of the ſame dough they alſo make a ſort of biſcuit, which will keep for ſeveral months, and with this the large canoes are victualled when they go long voyages. They are alſo very careful in bringing up their children, particularly their daughters, whom they teach all domeſtic affairs, and every other matter that may tend to make them good and prudent wives.

Though the ceremonies of their marriages are in general much the ſame as thoſe all along the coaſt, yet they differ in ſome particulars. When a father finds his ſon is able to get his owning living, he ſeeks out for a wife for him, unleſs the latter ſhould diſappoint him by providing for himſelf. When the parties are agreed, the father of the bridegroom communicates it to the parents of the young woman, who readily agree to the marriage. A prieſt is then ſent for, who, after adminiſtering the fetiſh, or oaths, obliges the woman to promiſe ſhe will love her huſband, and be faithful to him; the huſband, in return, promiſes to love her, but omits the point of fidelity. After this ceremony is over, the parents make mutual preſents, and the whole company ſpend the day in feaſting and mirth. In the evening the huſband leads his wife home, attended by ſome of her relations or friends, who ſtay with her a whole week to bear her company, after which they leave her, and ſhe enters on her ordinary employment.

They ſometimes diſpoſe of their daughters when they are too young to conſummate the marriage, the ceremonies attending which are as follow: On the day appointed for the wedding, all the kindred on both ſides meet at the houſe of the bride's father, where an elegant entertainment is provided. In the evening the bride is taken to the bridegroom's houſe, and put in her huſband's bed between two women, where ſhe remains all night. This ceremony is repeated three ſucceſſive nights, after which the bride is ſent back to her father's houſe, and there kept till ſhe is of age to conſummate the marriage.

As polygamy is allowed, ſome of them have from twenty to thirty wives, for the greater the number the more they are reſpected; but the common ſort have ſeldom more than ten. All their wives are employed in tilling the ground, and managing the affairs of the family, except two, who, eſpecially if the huſband is rich, are always exempted from labour. The principal is called Muliere Grande, or the great wife; and the ſecond is called, the Boſſum, becauſe ſhe is conſecrated to their deity. Theſe two are generally the moſt handſome, and for that reaſon the huſband is always jealous of them, particularly the latter. He ſleeps with them on fixed days, eſpecially on their birth-day, and alternately every Tueſday, which is their fetiſh-day, or ſabbath. The eaſy ſituation of theſe wives makes them ſometimes envied by the other women, who are obliged to work hard, while their huſband and his two favourites are enjoying themſelves in indolence and diſſipation. When the huſband thinks proper to ſleep with one of his other wives, he gives her private intimation of it, in order to prevent jealouſy, when ſhe retires to her apartment with the greateſt privacy, and the matter is kept a profound ſecret from the reſt of her companions.

Their children are named as ſoon as born, and they are naturally of ſo ſtrong a conſtitution, that little care is required in nurſing them. The poorer ſort of women faſten them to their backs when they go to their daily labour, and ſuckle them at different times, by raiſing them up to their ſhoulders, and turning their breaſts over to them. They take great pains in waſhing them every night and morning, when they rub them well with palm-oil, which makes their joints flexible, and greatly facilitates their growth. They go quite naked till they are ten or twelve years of age, when they wear a kind of clout faſtened round the middle. When they arrive at that age, the father takes the boys under his care, and brings them up to his own buſineſs. The girls are taught to weave baſkets, mats, caps, purſes, and other things; as alſo to grind corn, bake bread, and carry it to market for ſale.

The boys are chiefly brought up to fiſhing or agriculture, but ſome of them are put to trades, the principal of which are ſmiths, carpenters, and goldſmiths. The ſmiths make all ſorts of tools for huſbandry and houſhold uſes; and though they have no ſteel, yet they make them with great neatneſs. Their chief tools are, a hard ſtone inſtead of an anvil, a pair of tongs, and a ſmall pair of bellows, with three or four noſels, which is an invention of their own, and blows very ſtrong. Their files are of various ſizes, and well tempered; and their hammers they purchaſe of the Dutch.

The goldſmiths are excellent artiſts, and make a variety of articles of pure gold; ſuch as breaſt-plates, helmets, bracelets, idols, hunting-horns, pattins, plates, ornaments for the neck, hatbands, rings, buttons, &c. They alſo caſt, in the moſt curious manner, the figures of all ſorts of tame and wild beaſts, the heads and ſkeletons of lions, tygers, oxen, deer, monkies and goats. Their greateſt ingenuity, however, is ſhewn in the gold and ſilver hatbands made for the Europeans, the thread and texture of which cannot be excelled by any artiſt in the univerſe.

The carpenters are chiefly employed in making canoes, and the frame or timber-work of houſes, the roofs being made by others called thatchers, who have a peculiar method of ranging the leaves of palm-trees, the ſtraw of Indian wheat or ruſhes, which they bind and faſten together on poles of different ſizes. Theſe they ſell ready-made in the markets; ſo that thoſe who have occaſion to build or repair a houſe, are at no loſs to ſupply themſelves with a roof, as they are made in all forms, and of all ſizes.

Some of them are alſo good potters, having learnt that art from the Portugueze. Though their earthern-ware is thin, yet it is very ſubſtantial, and equally good for uſe as any made in Europe. Their clay is of a dark colour, and the veſſels made of it will endure the moſt violent heat.

As the natives here are very fond of dancing, ſo they have a great variety of muſical inſtruments, all which they make themſelves. They conſiſt of copper baſons, blowing horns, ſnappers or caſtinets, and an inſtrument with ſix ſtrings ſomething like a guittar; alſo hand-bells, flutes and flagellets. The blowing horns are made of elephants teeth, and ornamented with the figures of birds, beaſts, fiſhes, &c. They blow at the ſmall end, and reduce the ſound to a kind of tune, by varying it as their fancy directs. Their drums are of ſeveral ſorts, and are moſtly made of hollow trunks of trees, covered at one end with a ſheep's ſkin, but the other is left entirely open. They ſometimes hang them about their necks with ſtrings, but in general ſet them on the ground like kettle-drums. They beat them with two long ſticks, and ſometimes only with their hands; but either way the noiſe is very harſh and diſagreeable.

Theſe inſtruments are always uſed at their dances, a diverſion ſo univerſally admired by both ſexes, that it is the cuſtom for them to aſſemble every evening at the market-place for that purpoſe. On theſe occaſions they dreſs themſelves in their beſt attire; the women have a number of ſmall bells hanging at their feet and legs, and the men carry ſmall fans in their hands, made of the tails of elephants or horſes. Thoſe who compoſe the dance divide into couples oppoſite to each other, and the dance commences by their throwing themſelves into many wild ridiculous poſtures, advancing and retreating, leaping, ſtamping on the ground, bowing their heads to each other as they paſs, and muttering ſome ſtrange noiſe. The men then ſtrike each other alternately with their fans, and the women lay large circles of ſtraw on the ground, into which they firſt jump, and dance round them, then throw them up into the air, and catch them with their hands. Thus they divert themſelves for about an hour, when they break up the dance, and retire

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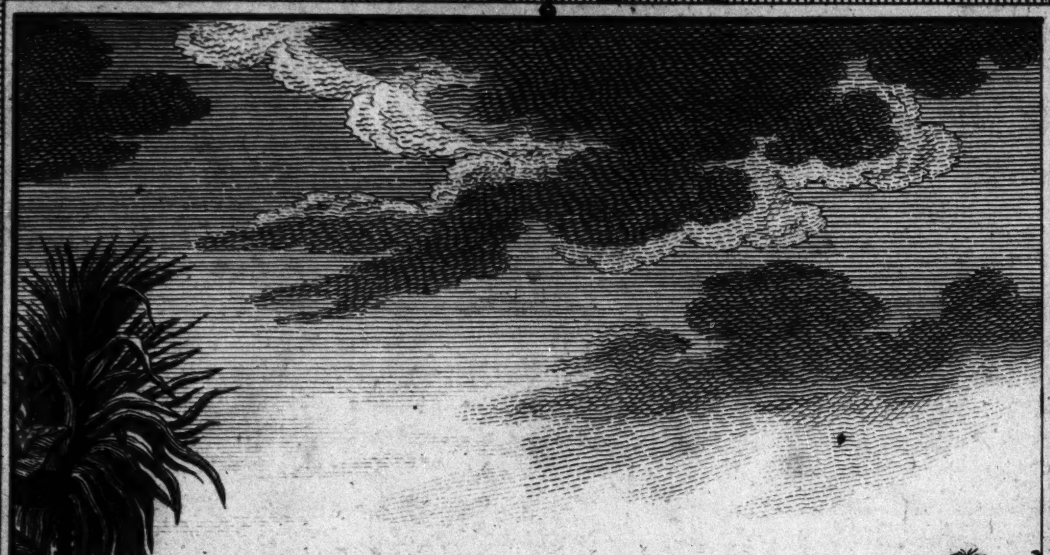

SEPULCHRAL MONUMENTS
of the Kings of Guinea.

retire to their reſpective habitations. This is the manner of their dancing in general, but they have ſome dances adapted to peculiar times and circumſtances, particularly thoſe in honour of their fetiſhes, which are of a very ſerious and ſolemn nature. In ſome towns they have public dances inſtituted by order of their kings, which are held annually for eight ſucceſſive days, when people of both ſexes reſort to it from all parts of the country. This is called the dancing ſeaſon, and the greateſt mirth and feſtivity is preſerved during the whole time of its continuance.

Notwithſtanding the unwholeſomeneſs of the climate here, the natives are troubled with few diſeaſes. That with which they are moſt afflicted is the canker, or fleſh-worm; they breed between the fleſh and the ſkin, where they extend themſelves till they force a paſſage; and not only men and women, but alſo cattle are ſubject to this diſorder. Various conjectures have been formed relative to the cauſes of theſe worms; ſome attribute them to the great quantities of fiſh the Negroes eat, and others to the palm-wine; but the moſt reaſonable opinion is, that they are occaſioned by the unwholſomeneſs of the water, which is generally taken out of pools or ponds. This appears the more likely, as it is certain from that cauſe alone the inhabitants of the iſle of Ormus are afflicted with the ſame diſeaſe; and to prevent it they drink freſh water, which is got at ſea 18 fathoms deep, by the help of divers. Theſe fleſh-worms are of different ſizes, but in general run about a foot in length, and are not thicker than a hair. While they remain in the body they occaſion the moſt excruciating pain, inſomuch that ſome can neither ſtand or walk, others are incapable of ſitting or lying down, and others again are thrown into a ſtate of inſanity. They diſcloſe themſelves in various ſymptoms, ſometimes with cold ſhiverings, and at others with burning heats; in ſome they are accompanied by a large ſwelling, under which they may be plainly ſeen; and in others they break out with carbuncles and ulcers. They come in different parts of the body, but in general thoſe that are the moſt muſcular and fleſhy. The Negroes do not uſe any remedy for them, but let them come out freely, and afterwards treat the part either by waſhing it with ſalt water, or anointing it with freſh butter intermixed with ſalt. As ſoon as the worm appears ſo far out as to be taken hold of, they faſten that end to a ſmall ſtick, to prevent its ſhrinking in again: when it moves forward, a corrupted matter iſſues from the ſore, which increaſes in proportion as the worm advances. During its progreſs the greateſt care muſt be taken in winding it round the ſtick; for if it ſhould be forced, and by that means happen to break, the ſwelling grows dangerous, and is often attended with fatal conſequences. It ſometimes happens that when one worm is extracted another immediately preſents itſelf at the ſame opening; and many people have ſeveral of them at a time in different parts of the body, in which caſe the pain they feel is not to be conceived. A late writer, ſpeaking on this head, ſays, "The pain of theſe worms is ſo exceſſive, that a man would for ever renounce all the profit of trading on this coaſt rather than endure it."

The other diſtempers the Negroes are ſubject to here are, the lues venerea, the head-ach, and fevers; but theſe they think little of, as they are in general very eaſily cured by compoſitions made of herbs and other ſimples.

If a judgment may be formed by their looks, they moſtly live to be very old, but their age cannot be aſcertained, as they never keep any account of time; when they begin to decline, their colour fades and loſes a great part of its blackneſs; the hair turns grey, and the ſkin wrinkled; and the women in particular have the moſt diſagreeable aſpects.

When any one dies, the relations and friends immediately aſſemble, and ſurrounding the corpſe, expreſs the moſt hideous lamentations; they then wrap the body in an old cotton cloth, and put it in a coffin made of the bark of a tree, covering the face over with the ſkin of a goat; in this manner they expoſe it in the open air for half a day, the favourite wife ſitting by it all the time, and rubbing the face with a whiſp of ſtraw. If the deceaſed is a woman, the huſband uſes the ſame ceremonies. During this time the neareſt relations appointed on the occaſion ſing mournfully, and beat their braſs baſons, till the bearers come to remove the body and every thing is ready for the proceſſion. In the interim, however, an old woman goes from houſe to houſe, and collects ſomething for the funeral charges, towards which every perſon in the town or village is obliged to contribute in proportion to their circumſtances: with the money thus collected they purchaſe a cow or an ox, which they preſent to the prieſt, that he may obtain repoſe for the deceaſed, and aſſiſt him in his journey to the other world: this beaſt the prieſt ſacrifices, and ſprinkles the fetiſh of the deceaſed with its blood, which with them is conſidered as a propitiatory offering for the dead.

As ſoon as the previous ceremonies are over, the corpſe is laid on a board, and the company for a ſhort time ſing and dance round it; after which it is carried to the grave by men, but only women are ſuffered to attend as mourners. The chief, or favourite wife, walks immediately after the corpſe; and if the deceaſed be a woman, the huſband only follows it, no other man being permitted to attend. When they come to the place of interment the body is immediately laid in the grave, which is generally made about four feet deep; it is encloſed with ſtakes, and over it they raiſe a ſhed or covering, ſo that neither rain or beaſts can come near it. When the body is depoſited, the women creep beneath this ſhed, and renew their lamentations by way of a concluſive farewel. They then raiſe a ſquare heap of earth over the body, on which they lay the principal tools and inſtruments uſed by the deceaſed in his life-time, as alſo his cloaths and weapons. The friends of the defunct alſo bring their gifts, which they either lay in the grave, or place over it, as tokens of their affection.

When a king dies, all his ſubjects expreſs the moſt exceſſive lamentation; and as his condition and dignity require great attendance, he is provided with ſervants not only to accompany him in his journey, but alſo to wait on him in the other world. To effect this, each of his grandees, or chief men, preſent him with a ſlave, others give him one of their wives, and ſome one of their children, ſo that there is always a conſiderable number, who are all ſacrificed previous to the interment of the royal corpſe. The perſons thus deſigned for victims are inſnared by ſtratagem, for, on the day appointed for the funeral, they are ſent on a pretended errand to ſome remote place, where people choſen for the purpoſe lie in wait, and eaſily diſpatch them. Their bodies are brought to the palace and publicly expoſed, as a teſtimony of the great reſpect in which the king was held by his ſubjects; after this they are beſmeared with blood, and carried with the royal corpſe in great ſolemnity to the grave, which is previouſly made in a wood, or ſome other place equally private. Their bodies only, however, are interred, for their heads are ſevered off, and fixed on poles round the grave, which is conſidered as a very honourable ornament. Beſides theſe, the king's favourite wives requeſt to be ſacrificed, that they may be laid with him in the ſame grave, in order to accompany him in the other world. They bury alſo with him his clothes and weapons, with ſuch other things as he eſteemed moſt valuable; and near the grave they place veſſels containing victuals and drink, which they change as often as they find them empty.

Monſ. Marchais, in his voyage to Guinea, gives the following account of the ceremonies obſerved at the funerals of the kings of Fetu, which though not directly the ſame as thoſe abovementioned, yet tend to ſhew the ſtrange notions theſe people have of paying reverence to the dead. When one of theſe kings dies, ſays he, the people expreſs their grief by mournful ſongs and outcries. They waſh the corpſe, dreſs it magnificently, expoſe it to public view, and ſerve up victuals to it at the uſual hours, as if the deceaſed were living. When the body begins to corrupt, four ſlaves bear it, without ceremony, and inter it in the woods, for ever concealing where they put it. If any of the wives of the deceaſed follow them, they kill them, and bury them along with him.

In the ſame grave they lay his fetiſhes, his clothes, his arms; in ſhort, whatever he was fondeſt of when alive, with victuals and drink. When the ſlaves have covered up the grave, they return to the palace, and without ſpeaking kneel down at the gate, ſtretching out their necks to the executioner, that they may go ſerve their maſter in the other world; in full perſuaſion that he will reward their fidelity, by giving them the firſt poſts in his new kingdom. While the ſlaves are buſy in the interment, the people make a cruel ſlaughter of thoſe they think may be uſeful to their deceaſed king in the other world. Some kings who have been well beloved, have had four or five hundred perſons maſſacred on this occaſion, of both ſexes. This barbarous cuſtom is practiſed, more or leſs, all along the coaſt of Guinea."

With reſpect to the religion of the negroes on the Gold Coaſt, they are in general idolaters, notwithſtanding which they believe in a ſupreme being, and have ſome ideas of the immortality of the ſoul. Every one has a fetiſh, or charm, to which they pay the greateſt reverence; for thinking themſelves too inſignificant to be permitted to offer their petitions to God, they addreſs themſelves to their fetiſh, ſuppoſing that to be a mediator in their behalf. Theſe fetiſhes are formed of different things, according to each perſon's fancy: ſome have the tooth of a dog, tyger, elephant, or civet-cat; others have an egg, the bone of ſome bird, the head of a fowl, ox or goat; and others again, the bone of a fiſh, the end of a ram's horn, or a bunch of cords made of the bark of trees. Their regard for the fetiſhes is ſo great, that whatever they promiſe them, they perform in the ſtricteſt manner. Some, to ſhew their reſpect to them, abſtain from wine, others from brandy: ſome deny themſelves certain meats, or kinds of fiſh; and others, rice, maize, or fruit. In ſhort, all without exception ſo reverence their fetiſh, that they deprive themſelves of ſome pleaſure by way of mortification, and they will ſooner die than violate their engagement. They are very punctual in bringing their fetiſh every morning a part of the beſt proviſions in the houſe, believing that if they failed in this point, their exiſtence would be but of ſhort duration. They have alſo ſeveral days in the year ſet apart in honour of their fetiſh, which they celebrate by dreſſing it, and making it ſome offering or ſacrifice.

Beſides the fetiſhes of particular perſons, there are others common to each kingdom: theſe are generally ſome large mountain or remarkable tree, which if any perſon ſhould be ſo indiſcreet as to cut or disfigure, they would be put to the moſt cruel death. Each village has alſo its guardian fetiſh, dreſſed at the common expence, to which they pray for general benefits; and for this patron they erect, in the moſt public place, a kind of altar made with reeds, and covered with a roof of palm-leaves. Theſe kind of altars are frequently met with in woods, and other private places: they are generally loaded with all ſorts of fetiſhes, and before them are plates or pots filled with maize, rice, and fruits. When the negroes want rain, they place pitchers before them; if they are at war, they lay ſabres and poinards to aſk victory; if they want fiſh, they offer fiſh bones; to entreat for palm-wine, they leave the ſmall chiſſel with which they cut the tree; and ſo on of other things, firmly believing the fetiſh will grant their requeſt.

Each prieſt has his peculiar idol or fetiſh, which chiefly conſiſts of a large wooden pipe filled with earth, oil, blood, the bones of men and beaſts, feathers, hair, and other ſuch trifling articles. When the negroes have occaſion to take an oath, they ſwear before one of theſe fetiſhes; which oath is eſteemed ſo ſolemn and obligatory, that they believe if a perſon ſhould ſwear falſely, he could not poſſibly live another hour.

The blacks are exceeding fearful of the devil, to whom they aſcribe all their misfortunes, and even tremble at his name. Such are their notions of the prejudice they receive from this fiend, that they have an annual cuſtom of baniſhing him from every town and village; the ceremonies attending which are thus deſcribed by Mr. Boſman, who was twice an eye-witneſs of them: "This proceſſion, ſays he, is preceded by a feaſt of eight days ſpent in all manner of ſinging, ſkipping, dancing, mirth and jollity; in which time a perfect lampooning liberty is allowed, and ſcandal ſo highly indulged, that they may freely chant out all the faults, villainies, and frauds of their ſuperiors, as well as inferiors, with impunity. The only way to ſtop their mouths is, to ply them well with drink, which immediately alters their tone, and turns their ſatires into panegyrics on the good qualities of him who has ſo nobly treated them. On the eighth day in the morning they hunt out the devil with a diſmal cry, all running one after another, throwing excrements, ſtones, wood, or any thing they can come at, as thick as hail, at Satan's poſteriors. When they have driven him far enough out of town, they all return; and thus conclude their eight days ceremonies. To make ſure that he does not return preſently to their houſes, the women waſh and ſcour all their wooden and earthen veſſels very neat, to free them from all uncleanneſs, and the devil." The ſame writer ſays, "Beſides theſe notions of the devil, they ſtedfaſtly believe the apparition of ſpirits and ghoſts, and that they frequently diſturb and terrify ſome people; ſo that when any, eſpecially a conſiderable perſon dies, they perplex one another with dreadful fears, from an opinion, that he appears ſeveral nights ſucceſſively near his late dwelling."

They have generally two days of worſhip in the week, one of which is dedicated to their fetiſhes, and the other is called their Boſſum-day, being that on which they were born. On the latter day they clothe themſelves in white, and beſmear themſelves with earth of the ſame colour, as emblems of innocence. The fetiſh-day, however, is obſerved with the greateſt devotion: on theſe days they waſh themſelves more carefully than on others, and putting on their beſt cloaths, aſſemble at a particular place, in the middle of which is a large tree. At the foot of this tree a table is ſet, the feet of which is dreſſed with ſeveral garlands made of boughs, and on it they ſpread rice, millet, maize, fruit, meat, and fiſh, with palm-wine and oil, as offerings to their fetiſhes. In the middle of the table ſits the prieſt, called Fetiſſero, who makes a long harangue to his auditors, which they hear with great attention. Near him is placed a pot of water with a live lizard in it; and when the harangue is over, he ſprinkles or waſhes the table with ſome of this water, during which the people repeat certain words with a loud voice, clapping their hands, and crying out, Jou, jou; which concludes the ceremony, and they immediately diſperſe.

The negroes believe the Fetiſſeros, or Prieſts, converſe with the fetiſhes, whom they ſeem to conſider as intelligent beings, and that they are acquainted with their moſt diſtant and private tranſactions. For this reaſon they always approach their prieſts with the greateſt reſpect and reverence, and they reſerve for them their choiceſt dainties. The prieſts are the only people that are exempt from labour; and indeed they have but little occaſion to work, for they are fed at the public expence, and gather conſiderable poſſeſſions by the ſale of their fetiſhes, the prices on which they levy in proportion to the circumſtances of the purchaſer.

The natives of the gold coaſt are divided into five degrees or claſſes. The firſt are their kings. The ſecond are their nobility, who are men that have acquired great reputation by their wealth. The third may be called civil magiſtrates, their province being only to take care of the welfare of the city or village, and to appeaſe ſuch tumults as may ariſe among the inhabitants. The fourth are the common people, employed in agriculture, fiſhing, &c. And the fifth and laſt are, the ſlaves, who are either ſold by their relations, taken in war, or become ſo by poverty.

The different kingdoms are governed either in form of monarchies, or republics, whoſe kings are in general hereditary, but ſome few of them are elective. The government of moſt of them conſiſts of two parts; the firſt of which is the body of the Caboſkin, or chief men; and the other, the Manſores, or young men. All ordinary affairs fall under the adminiſtration of the latter; but the national concerns are determined by both parties together. Their chief juſtices or judges, as well in kingdoms as republics, are commonly choſen from amongſt the moſt wealthy, and particularly the governors of towns and villages. Theſe take cognizance of all civil and criminal caſes; but their deciſion is not abſolutely ultimate, as the parties have a power of appealing to the king.

Moſt offences of a criminal nature are puniſhed by fine. A murderer, indeed, is ſentenced to death; but it is ſeldom any one is executed, for if he has either effects himſelf, or friends to pay the fine, he eſcapes; but if not he ſuffers. In the latter caſe, as ſoon as ſentence is paſſed he is delivered to the executioner, who blinds his eyes and ties his hands behind him; after which he leads him to ſome field without the town, where he makes him kneel down, bending his head forward, when he thruſts a ſpear through his body. This done he cuts off his head with a hatchet, and dividing the body into four parts, leaves it expoſed to the birds of the air.

The fine for murdering a ſlave is generally 36 crowns, and that for the murder of a free negro 500; but it is frequently mitigated by conſent of the relations belonging to the perſon murdered.

Robbery is uſually puniſhed by a reſtoration of the goods, and paying a fine, which is levied in proportion to the value of the goods ſtolen, and the circumſtances of the perſon who commits the fact.

The crime of adultery, on the coaſt, is puniſhed only by fine; for which reaſon many women, by conſent of their huſbands, beſtow their favours merely to take advantage of thoſe who have been fooliſhly captivated by their charms. A late writer, ſpeaking of this circumſtance, ſays, "Theſe men are truly contented cuckolds, who give their wives full orders to entice other men into their embraces; which done, thoſe ſhe-devils immediately tell their huſbands, who know very well how to fleece the amorous ſpark. It is inexpreſſible what ſubtilties they uſe to draw men, but eſpecially ſtrangers, into the net. To the latter they will pretend that they have no huſbands, and are yet unmarried and free; but the fact is no ſooner over than the huſband appears, and gives them cogent reaſons to repent their credulity. Others, ſays he, whoſe admirers know them to be married, will promiſe and ſwear eternal ſecrecy only with a deſign to draw them in; for as ſoon as they meet with their huſbands they tell them what has happened. Should they conceal it, and he make the diſcovery himſelf, it might coſt them very dear; but by this method they gratify their inclinations without danger, and promote their huſbands intereſt into the bargain."

The inland Negroes, however, are much more ſtrict in caſes of adultery than thoſe on the coaſt. He that debauches a negro's wife is not only entirely ruined, but his relations often ſuffer with him; and if the perſon injured be a man of property, the fine will not ſatisfy him, but he muſt alſo have the life of the offender. If the criminal be a ſlave, his death is inevitable, and that in the moſt cruel manner; beſides which, a fine is levied on his maſter. A woman caught in adultery is alſo in great danger of her life, unleſs her relations pacify the enraged huſband with a ſum of money, or ſome valuable preſent; and ſhe who is caught with her huſband's ſlave is infallibly put to death, as alſo the ſlave her paramour; beſides which their relations are obliged to pay the huſband a conſiderable ſum of money.

The ſtealing of men is puniſhed with great ſeverity, and ſometimes with death; as is alſo the ſtealing of hogs, ſheep, or other cattle. In thoſe parts which are independent of the Europeans they will much ſooner put a man to death for ſtealing a ſheep than killing his neighbour.

In all caſes of injury, the negroes are reſponſible not only for their children, but alſo their relations, who in ſuch caſes help one another by a mutual contribution, each giving ſomething towards the fine, according to his circumſtances, otherwiſe the offender would be condemned either to ſlavery or death. In like manner every man is obliged to make good the injury done by his ſlave; for whatever crime he commits, his maſter muſt pay the fine impoſed.

If a very rich man commits an offence, the fine is exceeding heavy, for the levying of which they aſſign two reaſons; firſt, that he was not urged to it by neceſſity; and ſecondly, that he can better ſpare the money. On this account many negroes, though rich, will always plead the greateſt poverty, as by that means if either they or their relations ſhould commit any offence, the fine levied is very trifling to what it otherwiſe would be were their circumſtances really known.

The princes of the different kingdoms on the Gold Coaſt being naturally proud and ambitious, contentions frequently break out amongſt them; on which occaſions war is formally declared, and the kings, by their governors, appoint a day for their ſubjects to aſſemble in arms. This being done, a herald is ſent to denounce it to the enemy, at the ſame time fixing the day, the place, and hour of battle. The grandees, or nobles, then repair to court, and after complimenting the king proceed to the war, taking with them their wives and families; and if the motives of the quarrel be great, before they ſet out, they deſtroy their houſes and towns, that the enemy, if victorious, may gain the leſs advantage of their conqueſt. The kings have a great number of guards, who conſtantly attend their perſons either at home or in the field. Theſe are well furniſhed with arms, and have a moſt formidable appearance: they paint their faces with red, white or yellow ſtreaks, marking their breaſts and the reſt of their body with various figures of the ſame colour, and acroſs their ſhoulders they hang a fetiſh ſtring of glaſs beads as a preſervative againſt danger. Round their necks they have a large collar made of the boughs of trees, to keep off the blows of their enemies weapons; and on their heads they have caps made of the ſkins of leopards. They carry a poinard in their girdle, and in their left hand they have a long broad ſhield that covers their whole bodies, with a dart or lance in their right hand.

The common ſoldiers have long ſabres faſtened in a belt girt round their waiſt, and they have caps or helmets made of the ſkins of crocodiles, adorned on each ſide with a red ſhell, and behind with a tuft of horſe-hair.

The nobles, who have the chief poſts in the army, wear their ſabres before them, with large knives hanging by their ſides. Their ſlaves march by their ſides or behind them, and are armed with bows, arrows and cutlaſſes; and the common people have ſabres and hatchets.

Their fire-arms conſiſt only of muſkets or carbines, with which they are furniſhed by the Dutch, and are very expert in the uſe of them. Some of their ſabres are made with two edges, and have broad wooden handles covered with thin plates of gold. They have alſo two ſorts of aſſagayes, or lances, the ſmalleſt of which are thrown like darts, but the latter are long, and very ſubſtantial, being chiefly compoſed of ſolid iron. Theſe they keep continually in their right hand, and while they are uſing it againſt their enemy, they defend themſelves with their ſhield in the left.

Some of their ſhields are made of leather, but in general of the bark of trees interwoven: they are about ſix feet long and four broad, and ſtrengthened within by a croſs of wood plated with iron. Some of them are covered with the hides of oxen, others with leather gilt, and ſome with the ſkins of tygers. They are very expert in the uſe of this defenſive weapon, which, with their ſabre, they brandiſh in ſuch a manner that it is almoſt impoſſible to come at them.

Their other weapons are bows and arrows, and theſe they uſe with ſuch nicety, that they will hit a very ſmall mark at a conſiderable diſtance. They are made of hard tough wood, and the ſtrings are formed of the bark of trees. The arrows are feathered at the head, and pointed with iron; and their quivers in which they carry them are made of the ſkins of goats.

When they go to battle, they engage their enemy without paying the leaſt attention to order: each commander has his men cloſe together in a crowd, himſelf being hid in the midſt of them, and in this manner they engage one heap of men againſt another. In caſe a few are killed, the reſt immediately run away, unleſs ſurrounded by the enemy; and ſo natural is cowardice to them, that when one officer ſees another enthralled, inſtead of advancing to aſſiſt him, he conſults only his own ſafety by a ſpeedy flight. They do not ſtand upright in battle, but ſtoop that the bullets may fly over their heads; as ſoon as they have diſcharged their guns they immediately run back to load them, and then return and reſume the fire.

When one party has entirely defeated the other, they make as many priſoners as they can, which is the chief end of all their wars. Thoſe who cannot raiſe their ranſom are either kept or ſold as ſlaves; if a perſon of rank is taken, he is well guarded, and his ranſom is fixed very high; but if the perſon who occaſioned the war falls into their hands, they will not admit of any ranſom, for he is put to death, as the moſt effectual means of preventing his raiſing any future ruptures.

As ſoon as the wars are over, and a treaty of peace is agreed on, the contending princes agree to meet each other on a certain day, to proclaim their determinations. The place is generally a large open plain, and each party appears as if armed for battle, bringing with them their fetiſhes. The prieſts, who are always the principal people in theſe ceremonies, make the chiefs ſwear reciprocally, to ceaſe hoſtilities, to forget what has paſſed, and as a ſecurity for their promiſes, to give mutual hoſtages. As ſoon as theſe oaths are taken, the drums and trumpets begin to ſound, the parties throw down their arms, and embrace each other with the greateſt cordiality; after which they paſs the remainder of the day in ſinging and dancing, and commerce is renewed as if no quarrel had happened.

Of the Provinces and Kingdoms that form the Gold Coaſt; *with the different Settlements in each belonging to the* Europeans.

IN deſcribing theſe we ſhall begin at the moſt weſtern part, namely, the kingdom of Axim, ſituated about 20 miles eaſt of Cape Apollonia. This is a very plentiful country, for the land being naturally good, and the inhabitants very attentive to cultivation, it produces proviſions of moſt kinds in great abundance. Rice in particular is ſo plentiful here, that it is exported to all other parts of the coaſt, in return for which the inhabitants bring millet, yams, potatoes, and palm-oil.

The chief village or town here is called Ackombone, and is very populous and pleaſantly ſituated. Near it is the Dutch fort of St. Anthony, which once belonged to the Portugueſe, from whom it was taken by the former in the year 1642, and by the ſucceeding peace between Portugal and Holland, its being yielded to the Dutch India company, it has ever ſince remained in their poſſeſſion. This fort is ſituated on a rock, and though ſmall, is yet very commodious. It has two batteries on the land ſide, and one on the ſea, with proper out-works, which as well as the walls, are all made of black ſtone found in the country. The gate of the fort is low and well ſecured by a ditch eight feet deep cut in the rock, over which is a draw-bridge defended by two padereros. The chief factor's houſe is neatly built of brick, of a triangular form, and very lofty: it has three fronts, before one of which is a ſmall ſpot of ground planted with orange and palm-trees. The fort mounts 22 large iron guns, beſides ſeveral ſmall ones, and the garriſon uſually conſiſts of 25 Whites, and the ſame number of Blacks, who are under a ſerjeant belonging to the company.

The natives of Axim are generally rich, from their carrying on a conſiderable trade with the Europeans for gold, which they chiefly diſpoſe of either to the Engliſh or Dutch. Their dreſs, cuſtoms, manners, religion, &c. are the ſame as on the Gold Coaſt in general, the particulars of which have been already related; but with reſpect to their laws, they are ſubject to the chief factor, as governor of the fort, who preſerves a kind of ſovereign authority throughout the whole country. He determines all cauſes among the Negroes, and the fines being paid into his hands, he diſtributes them to the injured perſons, firſt deducting his own fees, which are very conſiderable. For example, if a black is fined an hundred crowns, his dues amount to two thirds, and the other third goes to the aſſembly of Kaboſhirs, or elders among the blacks. But in caſes of murder, robbery, or debt, three fourths of the whole belong to the plaintiff, and the other fourth is for the Kaboſhirs and the factor, who divide it into three parts, the former taking one, and the latter two. He alſo obtains conſiderable ſums from the fiſhermen, who are obliged to give him an eighth part of all the fiſh they catch.

About ſeven leagues ſouth-eaſt of Axim is a large beautiful fort called Fredericksburgh, which was built by the Brandenburghers, but now belongs to the Dutch. It has four large batteries furniſhed with 46 pieces of ordnance; and the gate leading to it is exceeding magnificent. The walls are thick, ſtrong, and high, and within are ſeveral ſpacious dwellings for the officers and ſoldiers, as alſo good warehouſes for the reception of their merchandize. The fort is well known by the name of Conny's Caſtle, which it obtained from the following circumſtances: when the Pruſſians who were firſt poſſeſſed of it left the coaſt of Guinea, they committed the care of the fort to one John Conny, a black, with ſtrict orders not to deliver it up to any nation but the Pruſſians. Soon after their arrival in Europe, the king of Pruſſia ſold all his intereſt on the coaſt of Guinea to the Dutch India Company, there being another fort belonging to him, ſituated upon Cape Three Points. When the Dutch came to demand this fort, John Conny refuſed to deliver it up to them, which produced a war that continued for ſome years, and coſt the Dutch much money and a great deal of bloodſhed. On the other hand, Conny, fluſhed with his repeated victories over the Dutch, became a mortal enemy to them, and conſidered them in the moſt obnoxious light; to ſhew which he had a ſmall path that led from the outer gate to the inner apartment of his caſtle paved with the ſkulls of Dutchmen who were ſlain in battle; and, as a farther mark of contempt, he had one ſkull tipped with ſilver, which he uſed as a punch-bowl. However, in 1724, he was compleatly conquered, when he fled into the country, and the Dutch took poſſeſſion of the fort, in whoſe hands it has ever ſince continued.

The ſituation of this fort is one of the beſt on the coaſt; and the anchorage and landing are both ſafe and convenient. The climate is tolerably wholeſome, and the country rich and well improved. A great trade is carried on here not only in gold, but alſo ivory and ſlaves. Their government is well regulated, and the Negroes more civilized and honeſt than in moſt other parts of the coaſt.

Cape Three Points, or Cape Puntas, is ſo called from its conſiſting of three little heads or hills, that lie at a ſmall diſtance from each other, and between them are two convenient bays. The whole country about the cape is exceeding woody, and the hills are ornamented with groves of lofty trees, which are viſible a conſiderable diſtance at ſea.

About three leagues eaſt of the Cape is a ſmall fort called Dorothea, which formerly belonged to the Pruſſians, from whom it was taken by the Dutch in the year 1683. It conſiſts only of a large houſe with a flat roof, on which are two ſmall batteries, each containing ten guns. The apartments within are numerous, and moſt of them not only conveniently diſpoſed, but very elegantly furniſhed.

Leaving the country of Axim, we come to that of Anta, which extends almoſt 30 miles from eaſt to weſt, and is full of hills covered with large trees, between which are ſeveral conſiderable villages. The ſoil is well watered, and produces great quantities of excellent rice, the beſt ſort of maize, ſugar-canes, yams and potatoes. It alſo yields plenty of palm-wine and oil, cocoa-nuts, ananas, oranges and ſmall lemons. In the mountainous parts are great numbers of wild beaſts, particularly elephants and tygers, the latter of which are ſo rapacious that they frequently viſit the Engliſh and Dutch forts in the night to the great terror of the inhabitants, who ſometimes ſuſtain conſiderable injury in the loſs of their cattle, ſheep, &c. Boſman, who was chief factor of a ſettlement the French once had at Sakkundi, gives a ſingular relation of the audacity of one of theſe animals, which, as a matter of curioſity, we ſhall preſerve in his own words: "Some of my ſheep," ſays he, "as well as thoſe of my neighbour, the Engliſh factor, were ſeveral nights devoured by a tyger, which at laſt grew ſo bold, that he came at three in the afternoon to the lodge, and killed a couple of ſheep. Perceiving him in time, I went, accompanied by my gunner, two Engliſhmen, and a party of Negroes, all armed with muſkets, in purſuit of him, and ſoon overtook him, though not before he had got into a ſmall thicket of underwood, which we beſet. The gunner went into the thicket to ſee where he lurked, but in a few minutes came running back frightened almoſt out of his wits, having left his hat and ſlippers behind. The tyger had even bitten him, and was ready to ſeize him, when, to the man's good fortune, the beaſt happening to be affrighted by ſome falling branches, he retreated and gave the gunner time to eſcape.

"One of the Engliſhmen, impatient at waiting ſo long, reſolved to march into the wood with his muſket, if poſſible, to diſlodge him. The tyger ſuffered him to approach cloſe, and then fell upon him with extreme fury, ſeized him with his feet by the ſhoulder-blade, and, fixing his teeth in his ſide, would, doubtleſs, immediately have torn him to pieces, if, by crying out, he had not drawn us to his aſſiſtance, which obliged the tyger to quit his prey: yet the man was ſo miſerably handled, that he lay ſenſeleſs about half a day, partly by the venom of the bite, and partly by the fright.

"The Negroes were ſo terrified at this, that each quitted his poſt, and gave the tyger room to eſcape, which he ſoon attempted, but in his flight out of the thicket happened ſomething truly tragi-comical: the under factor of the Engliſh fort, near which the adventure happened, had promiſed to come to our aſſiſtance, and accordingly, the very moment the tyger quitted the wood, he advanced with his muſket in his hand, attended by ſeveral of his own people; but ſeeing the tyger making up to him, he ran as faſt back as his legs would carry him. This putting him out of breath, and being grievouſly affrighted, about a muſket-ſhot from the fort, he fell over a ſtone, where the tyger had already overtaken him. The company ſtood trembling at a diſtance, looking when he would be torn in pieces; but the beaſt, to their ſurprize, inſtead of attacking him, turned off and fled. This I attributed to the cry which he and his followers made, for they durſt not ſhoot, he ſtood ſo near the factory.

"This ſame tyger, however, was not deterred from coming again a few days after, and killing ſome ſheep, which put me upon another way of trying to catch him. I made a ſort of cage of ſtrong pales, 12 feet long, and four broad, laying 1000 weight of ſtone on it, to prevent his breaking out above. I furniſhed it with a double plank door, and in one of the corners I put a leſſer cage, which took up one quarter of the whole, with a couple of ſmall hogs in it. After this I ſet the door like that of a rat-trap, ſo that the tyger could not come in to ſeize the hogs without ſhutting himſelf in, while the little cage ſecured the hogs from his fury.

"This ſtratagem ſucceeded ſo well, that three nights after the tyger was caught at midnight. Inſtead of roaring, as was expected, he immediately ſet his teeth to work, and had certainly eat his way out of limbo, could he have had but one half hour's time; for he had ſoon rent the inner from the outer door, and eaten the paliſadoes half through; in ſhort, I came ſeaſonably to prevent his breaking jail. Not to dally with fruitleſs firing, I clapped the muzzle of my muſket, laden with three balls, between the pales, which the beaſt furiouſly catched at, and ſo furniſhed me with a fine opportunity of diſpatching him at one ſhot. He was about the ſize of a common calf, well provided with large teeth and claws.

"This ſucceſs furniſhed the company with a feaſt of eight days; for, by the cuſtom of the country of Anta, he who catches a tyger is privileged for eight days to ſeize all the palm-wine brought to market, without paying any thing. This was accordingly done, and the whole eight days were ſpent by the Negroes in ſhouting, dancing, leaping, and all manner of public jollity."

The firſt remarkable place we meet with in the kingdom of Anta is Dickſcove, ſituated about eight leagues to the north-eaſt of Cape Three Points. Here the Engliſh have a fort, which is a handſome and regular building, and is well defended with four good batteries, on which are mounted 20 pieces of ordnance. This, and all the other Engliſh forts are ſubordinate to Cape-Coaſt-Caſtle, they being allowed to hoiſt no other than the St. George's flag.

Near Dickſcove are two villages commanded by one and the ſame cobocero, who always hoiſts the St. George's flag at his houſe, whenever that at the fort is diſplayed, as a compliment to the Engliſh.

At a ſmall diſtance from theſe villages is a fort belonging to the Dutch, called Batenſtein. It is ſituated on a very high hill, and is built of an oblong form; it is a ſmall building, and has only two batteries, on each of which are planted four guns. At the foot of the hill is a village called Boutrou, or Boutri, the inhabitants of which are particularly diſtinguiſhed for their honeſty in all matters relative to trade. This village is watered by a river that comes down from the country, and diſembogues itſelf into the ſea by the Dutch fort. The banks of it are exceeding pleaſant, being adorned with lofty trees; and the ſides of it are lined with mangroves, whoſe boughs are plentifully ſtocked with excellent oyſters. The river is navigable only about four leagues from its mouth; for though it reaches much farther, yet it is impaſſable, owing to the violent waterfalls that pour down from the rocks. It affords great plenty of fiſh, but it is hazardous to catch them, owing to its being infeſted with prodigious numbers of crocodiles.

Tokorari is a pleaſant village ſituated on the top of a high hill, which juts to the ſouth-eaſt into the ſea, and is ſurrounded with ſeveral rocks. The country behind the town is exceeding pleaſant, conſiſting of delightful vallies and plains, adorned with lofty trees, between which are agreeable paths covered with white ſand. There was formerly a fort here, which was at different times poſſeſſed by the Engliſh, Dutch, Danes, Swedes and Pruſſians; but in 1665 the Dutch blew it up as a place of no conſequence, and there are not any remains of it now to be ſeen. The natives here are famous for making the beſt and largeſt canoes on the coaſt, ſome of which are at leaſt 30 feet long, and will carry above 10 ton of goods. Ships bound from Whidah generally provide themſelves with theſe; the price of one of the largeſt is about 50l. ſterling.

About four miles eaſt of Tokorari is the village of Sakkundi, or Sacundee, where the Engliſh and Dutch have each a fort, the latter of which is called Orange, and, like the former, is ſituated on the top of a hill. That belonging to the Dutch is very ſmall, and poorly defended; but the Engliſh fort is large, and mounted with 20 pieces of cannon. The French had formerly a ſettlement here, but not finding it anſwer their expectations, they deſerted it. This village is very rich in gold, and as healthy a place as any on the coaſt. The country round it is admirable, being diverſified with hills and dales covered with lofty trees, which grow with ſuch uniformity as to appear as if placed by art.

Between Sakkundi and Sama are two ſmall villages, the one called Anta and the other Boari, but they are not of any note for trade, except in the article of palm-oil, great quantities of which are exported to moſt other parts of the coaſt.

Sama is ſituated on a hill, and is watered by a ſmall river called St. George, which runs into the ſea near the foot of the hill. It contains about 200 houſes, or cabins, ſo placed as to form three ſeparate villages. The place is populous, but the inhabitants are very poor, and chiefly employed in agriculture and fiſhing. The Dutch have a fort here about the ſize of that at Boutrou, and mounted with the ſame number of guns. It is called St. Sebaſtian's, which name was given to it by the Portugueſe, who were firſt maſters of it, and from whom it was taken by the Dutch.

The countries of Adom and Jabi are very fertile in maize, and have ſeveral mines of gold; but there are no European ſettlements in them, neither have they any villages that merit particular notice.

Commenda, or Commany, the next province we come to, is divided into two parts, diſtinguiſhed by the names of Great and Little Commany, the inhabitants of which are chiefly fiſhermen, or brokers, it being a place of conſiderable trade for gold and ſlaves. In this diſtrict are two European forts, one belonging to the Engliſh, and the other to the Dutch. The former is a large quadrangular building, with three ſquare baſtions, and one round; and within the fort is a large tower, built of ſtone and lime. It mounts 24 guns, and has a garriſon of 25 whites, and the ſame number of blacks. The Dutch fort is called Vredenburgh, and was built in the year 1688. It is a ſquare building ſtrengthened by good batteries, on which might be conveniently mounted 32 guns within ſo many parts in the breaſt-work, though at preſent it contains only 20.

Leaving the kingdom of Commenda, we enter that of Fetu, which is a fine plentiful country, extending about 160 miles in length, and the ſame number in breadth. The principal part of the inhabitants are employed in agriculture, ſowing corn, and drawing wine from the palm-tree; others in fiſhing and boiling ſalt; and ſome trade on their own account, or as brokers for the inhabitants of the inland countries.

The firſt principal place we come to in this kingdom, is the town or village of El-Mina, ſituated about nine miles from the Dutch fort of Vredenburgh, and is remarkable for the caſtle of St. George, another ſtrong fort belonging to the Dutch, who took it from the Portugueſe in the year 1638. It is a large ſquare building, with very high ſtone walls, ſo ſtrong, that they are ſaid to be cannon-proof. It has four large baſtions or batteries within, and one very ſtrong one on the out-works. Two of the baſtions within lie to the ſea, and are very lofty, the point of the peninſula on which they ſtand, being an high flat rock; but the other two are low, the ground deſcending gradually from the rock. Theſe batteries are mounted with 48 pieces of fine braſs cannon, and that on the out-works is filled with iron pieces, which are only fired as ſalutes, or on days of public rejoicings. The fort towards the land is adorned with two canals cut in the rock, which are always furniſhed with rain or freſh water ſufficient for the garriſon and ſhips. The inſide of the fort conſiſts of a large quadrangle, ſurrounded with handſome ſtorehouſes of brick and ſtone. The general's lodgings are in the upper part of the caſtle, the aſcent to which is by a large ſtair-caſe of black and white ſtone, defended at top by two ſmall braſs guns, and four patteraros of the ſame metal, commanding the place of arms, and a corps-de-guard. Next to this is a great hall full of arms, and beyond it a long gallery wainſcotted, and ornamented at each end with large glaſs windows. This gallery leads to the general's apartments, which conſiſt of ſeveral handſome rooms and offices along the ramparts. On one ſide of theſe rooms is a very neat chapel, where ſervice is not only performed on Sundays, but every day in the week, when all the officers of the garriſon are obliged to attend under the penalty of 25 ſtivers, and double that ſum on Sundays and Thurſdays. On the ramparts is alſo an hoſpital for the ſick, which is large enough to contain at leaſt 100 people.

The town of Mina is ſituated juſt under the caſtle, and is tolerably long and populous. The houſes are built with rock ſtone, and are in general very ſpacious and convenient. The inhabitants are a warlike people, and from their long correſpondence with the Europeans, are the moſt civilized on the coaſt. Their uſual employments are trade, huſbandry, and fiſhing.

This town is watered by a ſmall river called Bonja, which ſeparates the two kingdoms of Commenda and Fetu; on the north ſide of which, oppoſite to Saint George's Caſtle, is the fort of Conradeſburgh, belonging alſo to the Dutch, and ſituated on a high hill called St. Jago; it conſiſts of a handſome quadrangle, ſtrengthened with four good batteries; the walls are 12 feet high, and ſtrong, having four leſſer batteries mounted with 12 guns. Within the fort is a large tower, with convenient apartments for the garriſon, which conſiſts in general of 25 men, who are relieved from El-Mina once in 24 hours. The aſcent to the fort is eaſy on the ſide of El-Mina, but on that towards Commenda it is ſteep and difficult. The bridge of communication over the river Benja has a draw-bridge in the center, as well for ſecurity as to admit ſmall ſhips to go up the river. At the foot of St. Jago hill are ſeveral tombs and monuments, which are ſuppoſed to have been erected by the natives to the memory of their kings or other diſtinguiſhed perſonages. On the north ſide of the hill is a large garden belonging to the general of the fort; it is divided by ſpacious walls, and rows of orange, lemon, cocoa, palm, and other ſorts of trees and uncommon plants of the country; as alſo a variety of European herbs, pulſe and roots: in the center of the garden is a large ſummer-houſe, round and open, with a cupola roof, and the aſcent to it is by a handſome ſtair-caſe. Some of the oranges that grow in this garden are little inferior to thoſe of China.

At a ſmall diſtance from St. Jago hill is a place called by the Portugueſe Cabo Corſo, but by the Engliſh Cape Corſe, or Coaſt; it is formed by the ſhore jutting out a little, and making an angle, whoſe ſouth and eaſt ſides are waſhed by the ſea. On this cape is ſituated Cape Coaſt caſtle, which is the moſt important fortreſs of any belonging to the Engliſh on the coaſt of Guinea; it ſtands on a large rock that projects into the ſea, and was erected by the Portugueſe, who firſt ſettled here about the year 1610. In a ſhort time after the Portugueſe had built it, they were diſpoſſeſſed of it by the Dutch, from whom it was taken in 1664 by the Engliſh, under admiral Holmes. By the treaty of Buda it was ſtipulated that the fort ſhould remain to the Engliſh; and a charter being afterwards granted by king Charles II. to the African company, they immediately ſet about enlarging it, and formed it in the elegant manner it now appears.

The walls are built partly of rock-ſtone and partly of brick, and are very high and thick, particularly on the land ſide; the parade is 20 feet perpendicular above the rock, and forms a kind of quadrangle, being open on the eaſt ſide towards the ſea, which renders it very pleaſant, and affords a delightful proſpect of Queen Anne's Point, and the ſhips in Anamaboe road; on this ſide are 13 pieces of heavy cannon, which command the road and paſſage leading to the fort; the other three ſides contain many ſpacious apartments and offices, particularly on the ſouth ſide, where there is a very neat chapel, the back part of which joins to the caſtle wall, having the great body of the rock called Tabora on the outſide of it. On the battlements are 10 guns, and 25 on the flankers, which are four in number. On the rock Tabora, which is about 20 paces from the caſtle, is a round tower, containing ſix 12 pounders, and ſerves to keep in awe the blacks of the adjacent town. The entrance to the caſtle is by a large well ſecured gate that opens into the ſquare, which is large enough for 500 men to be drawn up and exerciſed. The apartments for the agents and officers are very ſpacious and convenient, as are alſo the barracks for the ſoldiers. The general's apartments communicate with the chapel, which is ſometimes uſed as well to dine in as for the performance of divine ſervice; in the front of the firſt ſtory is a ſpacious balcony, that extends the whole length of the buildings, and in the center of it is a very elegant and commodious ſtair-caſe. Here are alſo ſpacious ſtore-houſes, and convenient compting-houſes for the factors and other officers. At a ſmall diſtance from the gate of the caſtle is a priſon for the confinement of criminals; and under the ſquare is a ſpacious vault cut in the rock, where thoſe ſlaves are confined that have been purchaſed for exportation.

The gardens belonging to the caſtle are very extenſive, being near eight miles in circumference, and are without any ſort of incloſure, except on the ſouth ſide; they are very fertile, and produce almoſt every thing natural to hot climates, particularly oranges, lemons, citrons, guavas, plantains, bananas, cocoa-nuts, cinnamon, tamarinds, pine-apples, &c. with ſeveral ſorts of European vegetables, as ſallads of various kinds, cucumbers, pumpkins, water-melons, and purſlain; the beſt roots are yams and potatoes, and ſometimes they have good turnips raiſed from Engliſh ſeed.

The Negro town at Cape Coaſt Caſtle is large and populous; and the inhabitants, though pagans, are very civil and induſtrious; ſome of them are employed in getting gold, others in fiſhing, and ſome attend to agriculture, by whoſe induſtry the reſt are ſupplied with the neceſſaries of life.

In the neighbourhood of Cape Coaſt Caſtle are two ſmall forts, which belong alſo to the Engliſh, and are each juſt three quarters of a mile from the caſtle; one of them is called Phipps's Tower, and the other Fort Royal, or Queen Anne's Fort; the former is a ſmall round tower ſituated on the eminence of a ſteep hill by the ſide of Cape Coaſt gardens, and was built by general Phipps, from whom it received its name; it ſtands north-weſt from the town, and mounts ſeven guns. Fort-Royal ſtands near a ſmall village called Manfrow, and is built on a hill named Daenſtein, or the Daniſh Mount, becauſe the Danes had formerly a fort on the ſame ſpot; it is a ſquare brick building, and has 18 guns, ſeven of which are mounted on the top of the fort, and eleven on the platform. The garriſon conſiſts of ſix whites and 12 blacks, who are daily relieved from Cape Coaſt Caſtle.

The town of Manfrow is ſituated beneath the fort, and is almoſt inacceſſible, by means of the great rocks that ſurround it; it is very ſmall, and the few inhabitants that live in it are chiefly fiſhermen, labourers, or ſalt-boilers.

From this town begins the ſmall kingdom of Sabu, or Saboe, which extends two leagues along the coaſt, and four inland to the north; however, it is a plentiful ſpot, and the inhabitants of it are reckoned the moſt induſtrious on the coaſt. The firſt place we meet with here is Queen Anne's Point, a ſmall fort belonging to the Engliſh: it is ſituated on a hill about a mile from Fort Royal to the weſt, and two miles from a Dutch fort called Naſſau to the eaſt; it mounts five guns, and has a garriſon of five whites and the ſame number of blacks.

The Dutch fort ſtands on a hill, near a ſmall village called Mowri; it is almoſt ſquare, and has four batteries, mounted with 18 pieces of cannon; the walls are higher than any fort on the coaſt, that of El-Mina excepted; two of the batteries, which are next the ſea, are encloſed by a very ſpacious and convenient curtain; and the angles are ornamented with four beautiful ſquare towers. It was built by the Dutch, and was their chief ſettlement on this coaſt at the time the Portugueſe were in poſſeſſion of El-Mina.

The village of Mowri contains about 200 houſes, the inhabitants of which are chiefly fiſhermen, and pay a fifth of what they catch as a tribute to the Dutch factor.

Fantyn, the next diviſion we come to, extends about 10 miles along the coaſt, and contains many villages well inhabited; it has no king, but is under the government of a braſſo, or leader, whoſe power is greatly reſtrained by the old men, or counſellors, who frequently act agreeable to their own inclinations, without paying any reſpect to the braſſo. The inhabitants on the coaſt carry on a great trade in gold, fiſh, and ſalt; but the inland people are chiefly employed in agriculture, and ſupply the markets with fruit, corn, and palm-wine.

The firſt material place we meet with here is Anamaboe, where the Engliſh have a ſmall but very neat fort; it is ſeated on a rock about 50 yards from the ſea, and is built of ſtone and brick; next the ſea it is defended by two flankers, and on the other ſide by two turrets; it mounts 12 guns, and the garriſon conſiſts of 30 people, 12 of whom are whites and the reſt blacks; within are ſeveral good warehouſes, and the apartments for the principal officers are very elegant, and conveniently diſpoſed. The landing here is very dangerous, the ſhore being lined with rocks; ſo that the goods from the ſhips are carried aſhore in canoes to a narrow ſandy beach under the fort, encloſed with a mud wall about eight feet high, within which are apartments for the blacks and other ſervants belonging to the company.

The adjacent country abounds with hills, five of which are cloſe together, and very lofty, ſo that they make an excellent land-mark, being very conſpicuous many miles at ſea: the hills are intermixed with a great variety of trees, which make the proſpect exceeding pleaſant; but the moſt plentiful are the palm-trees, and the wine extracted from them is ſaid to be ſuperior to all other in Guinea.

The town of Anamaboe is very large and populous, containing at leaſt as many people as are in the two kingdoms of Sabu and Commenda; the inhabitants are very ſtout and warlike, but they are deſperate and treacherous, and the greateſt cheats on the whole coaſt.

It was from this part of the Guinea coaſt that an Engliſh captain, in the year 1749, went up the country, with ſome of his people, to traffic, where he was introduced to a Negro king, who had 40,000 men; this prince, being captivated with the polite behaviour of the Engliſh, entertained them with the greateſt civility; and at laſt repoſed ſo much confidence in the captain as to entruſt him with his ſon, about 18 years of age, with another ſprightly youth, to be brought to England, and educated in the European manner. The captain received them with great joy, but they were no ſooner ſafe in his poſſeſſion than he baſely ſold them for ſlaves. In a ſhort time after he died, and the ſhip coming to England, the officers related the whole affair; on which the government ſent to pay their ranſom, and they were brought to England, and put under the care of the right hon. the earl of Hallifax, firſt commiſſioner of trade and plantations, who gave orders for cloathing and educating them in a very genteel manner. They were afterwards introduced to his majeſty, richly dreſſed in the European manner, and were graciouſly received. They appeared ſeveral times at the theatres, and one night in particular at Covent Garden, to ſee the tragedy of Oroonoko. They were received with great applauſe, which they acknowledged by a genteel bow, and then took their ſeats in a box. The ſeeing perſons of their own colour on the ſtage apparently in the ſame diſtreſs from which they had been ſo lately delivered, the tender interview between Imoinda and Oroonoko, who was betrayed by the treachery of a captain, his account of his ſufferings, and the repeated abuſe of his placability and confidence, ſtrongly affected them with that generous grief which pure nature always feels, and which art had not yet taught them to ſuppreſs; the young prince was ſo far overcome, that he was obliged to retire at the end of the fourth act. His companion remained, but wept the whole time; a circumſtance which affected the audience yet more than the whole play, and doubled the tears that were ſhed for Oroonoko and Imoinda.

Theſe young Africans were baptized by the reverend Mr. Terrett, reader of the Temple, who took great pains to inſtruct them in the Chriſtian faith. They appeared perfectly ſatisfied during their ſtay in England; but the young prince being deſirous of ſeeing his royal father, he, with his companion, politely took their leave, and arrived ſafe at Anamaboe in the month of December 1750[*].

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[*] The ſingular circumſtances that occaſioned the African prince to pay a viſit to England, gave riſe to ſeveral publications during his ſtay here. Among theſe was an admirable poem, intitled, *The African Prince now in England, to Zara at his Father's Court*; of which the following is an abſtract:

“ Princes, my fair, unfortunately great,
“ Born to the pompous vaſſalage of ſtate,
“ Whene'er the public calls, are doom'd to fly
“ Domeſtic bliſs, and break the private tye.
“ Fame pays with empty breath the toils they bear,
“ And love's ſoft joys are chang'd to glorious care:
“ Yet conſcious virtue, in the ſilent hour,
“ Rewards the hero with a noble dower.
“ For this alone I dar'd the roaring ſea,
“ Yet more, for this I dar'd to part with thee.
“ Fix'd the dread voyage, and the day decreed,
“ When, duty's victim, love was doom'd to bleed;
“ Too well my mem'ry can thoſe ſcenes renew,
“ We met to ſigh, to weep our laſt adieu.

The Negro ſovereign, penetrated with gratitude for the paternal attention ſhewn to his ſon by the earl of Hallifax, ſent preſents of a conſiderable value to that nobleman, among which were two Negro boys of the ſame age as the young prince and his companion. Theſe his lordſhip took particular care of, and provided for them in a very decent manner: the one being exceeding fond of, and properly initiated in the culinary art, became his lordſhip's cook; the other attended him to Ireland at the time he was lord-lieutenant of that kingdom, when the office of ſerjeant-trumpet (a place for life of 100l. per annum) becoming vacant, his lordſhip preſented it to his black. The former died ſeveral years ago, having fallen a martyr to exceſſive drinking: the latter, who died very lately, was univerſally eſteemed for his affability and politeneſs, and was well known in London by the appellation of *The Gentleman Black*. He married a white woman of a conſiderable family, and ſome fortune, who broke her heart for the loſs of him, and was buried in the ſame grave a few weeks after his interment.

About two miles from Anamaboe are two villages diſtinguiſhed by the names of Great and Little Cormantin; the latter of which is a very inſignificant place, but near it the Dutch have a ſmall fort called Amſterdam. It is a ſquare building of rock ſtone, ſtrengthened with three ſmall, and one large battery, and is mounted with 20 pieces of cannon. In the center is a large tower, the upper part of which is formed like a cupola, and on the top of it is the flag-ſtaff: within are convenient apartments for the officers of the garriſon, which conſiſts of 25 whites, and the like number of blacks. The proſpect from the top of the tower is exceeding pleaſant, as it not only commands the ſea, but an extenſive view of the adjacent country. This fort once belonged to the Engliſh, from whom it was taken by de Ruyter, the Dutch admiral, in the year 1665.

Great Cormantin is about half a mile below the fort: it is ſituated on a hill, and is very large and populous, containing at leaſt 800 people. The lands about both villages are very fertile, and the inhabitants are chiefly employed in agriculture and fiſhing.

A little to the eaſt of theſe villages is a place called Tantumquerri, where the Engliſh have a ſmall but regular fort, having four flankers, on which are mounted 12 pieces of ordnance. It is pleaſantly ſituated near the ſea ſide, but the landing-place is inconvenient and dangerous.

The kingdom of Acron, which comes next, extends from the borders of Fantyn, to a famous place called the Devil's Mount. It is divided into Great and Little Acron; the former of which is a republic, and the latter a kingdom; and notwithſtanding they are independent of each other, yet the inhabitants live in perfect amity. They are a very induſtrious people, and apply themſelves with ſuch diligence to agriculture, that great quantities of grain are exported from hence to other parts of the coaſt.

The country of Agonna is alſo very fertile and pleaſant; and the inhabitants are diſtinguiſhed for their ingenuity in making various articles of gold and ſilver. It contains ſeveral remarkable villages, the firſt of which is called Winneba, or Wimba, and is pleaſantly ſituated, being ſurrounded with beautiful lofty trees. Here the Engliſh have a fort, of much the ſame ſize and form with that at Tantumquerri. It ſtands on a riſing ground about 14 yards from the ſea-ſide, from whence there is a handſome avenue encompaſſed by trees, that leads to the outer gate. It has alſo a large ſpur, which is of infinite ſervice, as it not only contributes to the ſtrength of the fort, but is a ſecurity to them by night from the ravages of wild beaſts.

The kingdom of Agonna is remarkable for being always governed by a woman, who, to preſerve the ſovereignty in her own hands, lives unmarried; but that ſhe may not want a proper companion, ſhe generally purchaſes one of the handſomeſt ſlaves ſhe can meet with, who is prohibited, on pain of death, from ever intriguing with any other woman. Her eldeſt daughter is next heir to the crown, her ſons being all ſold as ſlaves, or otherwiſe diſpoſed of, ſo as not to interrupt the ſucceſſion in the female line. The daughter is taught the ſame political maxims practiſed by her mother, and, when of proper age, is allowed the ſame indulgencies in having a male companion.

Aquamboe, the laſt place we have to mention on the Gold Coaſt, is ſituated chiefly within land, and is of conſiderable extent. The maritime part of it is called Acra, and was formerly a kingdom of itſelf; but in 1680, or 1681, it was conquered by the inhabitants of Aquamboe, to whom it has ever ſince been tributary.

The country of Aquamboe is not ſo fertile as the other parts deſcribed, there being very little fruit, or any kinds of grain; and what cattle they have, are brought from other parts. However, it is a good ſporting country, and abounds with hares, rabbits, ſquirrels, red and fallow deer, wild goats, pintado hens, and other fowl. The hares are ſo plentiful, that the blacks kill

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" If in ſome diſtant land my prince ſhould find
" Some nymph more fair, you cry'd, as Zara kind—
" Myſterious doubt! which cou'd at once impart
" Relief to mine, and anguiſh to thy heart.
" Still let me triumph in the fear expreſs'd,
" The voice of love, that whiſper'd in thy breaſt;
" Nor call me cruel, for my truth ſhall prove,
" 'Twas but the vain anxiety of love.
" How vainly proud the arrogantly great
" Preſume to boaſt a monarch's godlike ſtate!
" Subject alike, the peaſant and the king,
" To life's dark ills, and care's corroding ſting.
" From guilt and fraud, that ſtrikes in ſilence ſure,
" No ſhield can guard us, and no arms ſecure.
" By theſe, my fair, ſubdu'd, thy prince was loſt,
" A naked captive on a barb'rous coaſt.
" What dreadful change! abandon'd and alone,
" The ſhouted prince is now a ſlave unknown;
" To watch his eye no bending courtiers wait,
" No hailing crowds proclaim his regal ſtate;
" A ſlave, condemn'd, with unrewarded toil,
" To turn, from morn to eve, a burning ſoil:
" At night I mingled with a wretched crew,
" Who by long uſe with woe familiar grew;
" Of manners brutiſh, mercileſs and rude,
" They mock'd my ſuff'rings, and my pangs renew'd;
" In groans, not ſleep, I paſs'd the weary night,
" And roſe to labour with the morning light.
" But, from this dreadful ſcene, with joy I turn;
" To truſt in Heav'n, of me let Zara learn.
" The wretch, the ſordid hypocrite, that ſold
" His charge, an unſuſpecting prince, for gold,
" That juſtice mark'd, whoſe eyes can never ſleep,
" And death, commiſſion'd, ſmote him on the deep:
" The gen'rous crew their port in ſafety gain,
" And tell my mournful tale, nor tell in vain;
" The king, with horror of th' attrocious deed,
" In haſte commanded, and the ſlave was freed.
" No more Britannia's cheek, the bluſh of ſhame
" Burns for my wrongs, her king reſtores her fame:
" Propitious gales, to freedom's happy ſhore,
" Waſt me triumphant, and the prince reſtore;
" Whate'er is great and gay around me ſhine,
" And all the ſplendor of a court is mine:
" And knowledge here, by piety refin'd,
" Sheds a bleſt radiance o'er my bright'ning mind;
" From earth I travel upward to the ſky;
" I learn to live, to reign, yet more, to die.

" O! I have tales to tell, of love divine—
" Such bliſsful tidings! they ſhall ſoon be thine.
" I long to tell thee, what, amaz'd, I ſee,
" What habits, buildings, trades, and polity!
" How art and nature vie to entertain,
" In public ſhews, and mix delight with pain.

" O! Zara, here, a ſtory like my own,
" With mimic ſkill, in borrow'd names, was ſhewn;
" An Indian chief, like me, by fraud betray'd,
" And partner in his woes, an Indian maid.
" I can't recall the ſcenes, 'tis pain too great,
" And, if recall'd, ſhould ſhudder to relate.
" To write the wonders here, I ſtrive in vain,
" Each word wou'd aſk a thouſand to explain.
" The time ſhall come, O ſpeed the ling'ring hour!
" When Zara's charms ſhall lend deſcription pow'r.
" Farewell! thy prince ſtill lives, and ſtill is free;
" Farewell! hope all things, and remember me."

them with ſticks as they paſs along on their ordinary occaſions. Among the deer is one ſpecies that are exceeding beautiful, and perhaps the moſt delicate animal to be met with in the univerſe. It is about eight or nine inches in height, and the legs ſo ſmall as not to exceed the circumference of a gooſe's quill. The males have two horns turning back on their head, about three inches long, without branches or antlers; they are crooked, and of a ſhining black colour. They are very tame and familiar, but of ſo tender a nature that they cannot bear the ſea; for notwithſtanding the attempt has been ſeveral times made, and every means uſed that could be thought of, no one was ever yet brought alive to Europe.

At Acra are two forts, one belonging to the Engliſh, and the other to the Dutch. The former is called Fort James, and is a ſtrong, ſpacious building. It is ſituated on the top of a ſteep rocky clift that hangs over the ſea, and has a battery juſt under the wall of 20 pieces of cannon; beſides which the fort has ſeveral large flankers mounted with 27 pieces of ordnance. The walls, which are of ſtone, are very thick and lofty, and in the center of the fort is a ſquare tower, with a ſmall ſpire, on the top of which is the flag-ſtaff. The garriſon conſiſts of 20 whites and 30 blacks. Near the fort is a ſmall village called Soko, the inhabitants of which make a point of trading only with the Engliſh.

The Dutch fort is called Crevecœur, and is ſituated on a rocky head-land, about a muſket ſhot from Fort James; and, though boats can come up to the ſtrand with ſafety, yet the landing may be eaſily oppoſed by the guns of the fort, and the ſmall arms of the garriſon. The building is of a ſquare form, with four batteries, which, with the curtains, are of ſtone, but they are neither ſo thick or high as thoſe of the Engliſh fort. Within is a large, flat ſquare houſe, with a platform, and the apartments are convenient both for the officers and garriſon, which conſiſts of 15 whites, and 25 blacks.

At a ſmall diſtance from the Dutch fort is another called Chriſtiansburgh, which belongs to the Danes, and is the only one they have on this coaſt. It is a ſquare building ſtrengthened with four batteries, planted with 20 guns. It appears very beautiful, and ſeems like one continued battery, for the roof being entirely flat, the cannon may be conveniently moved to any part of it.

A late writer ſays, "Conſidering the warlike diſpoſition of the blacks on this part of the coaſt, it is ſtrange they ever permitted the Europeans to build three ſuch good forts ſo cloſe together: but ſo great is the power of money in this golden country, as well as in other parts of the world, that one of the kings of Acra being gained by conſiderable preſents, which the Danes and Dutch made him, granted them that liberty; at firſt, they aſked to build each of them a ſtorehouſe to ſettle a factor in, under the obligation of ſeven marks of gold yearly for each houſe. The houſes thus built, the Dutch and Danes never reſted inſinuating to the natives, that whereas they were continually expoſed to the aſſaults of their mortal enemies, the Aquamboes, it would be for their ſafety to allow theſe houſes to be turned into forts, to protect them and their families with their cannon. By this means they prevailed to have theſe places put in the condition they now are."

The country round Acra is exceeding pleaſant, not being ſo woody as other parts of the coaſt; but it is much leſs fertile, owing to its being almoſt depopulated by the frequent wars with the Aquamboes. The European forts are chiefly ſupplied with proviſions brought from Cape Coaſt, Anamaboe and Cormantin.

The trade carried on here conſiſts chiefly of gold and ſlaves, which are more plentiful than in any other part of the Gold Coaſt. A market is held three times a week for the ſale of theſe commodities at a village called Abeno, about 20 miles from the coaſt, where the Negroes reſort from the inland countries. The gold is reckoned as good in quality as that at Axim, or any other part of the whole coaſt; and the ſlaves being ſo numerous is occaſioned by the frequent wars with the neighbouring nations, which being very populous, moſt of the priſoners taken on both ſides are ſold as ſlaves to the Europeans. The goods they take in return for their ſlaves conſiſts of cowries, woollen cloth, Sileſia linen, red and yellow bugles, knives, fire-arms, powder, chintz, &c.

The eaſtern boundary of the Gold Coaſt is terminated by the river Volta, ſo called by the Portugueſe, from its rapid flux and reflux. It diſcharges its waters with ſuch violence into the ſea, that it is ſometimes viſible ſeveral leagues from the ſhore. The extent of its courſe inland cannot be aſcertained, as it is impoſſible to penetrate it. From its amazing rapidity numbers of whole trees are frequently brought down with it, which ſticking faſt at the mouth of the river, occaſion violent agitations of the waves; ſo that it can only be paſſed at certain times in the year, which are generally betwixt the months of April and November, this being the dry ſeaſon, and the reflux of the river not ſo rapid. At the mouth of it is a ſmall iſland, ſteep on each ſide, and covered with lofty trees. The ſhore is bordered all along with a large ſandy ſtrand, forming ſeveral ſmall bays, which, about a league to ſea, are at leaſt nine fathom deep. On each ſide the river, a few miles from the mouth, the country is open, and adorned with a great number of palm-trees planted at equal diſtances; but farther up it is woody, and riſes into hills and very ſteep mountains.

SECT. IV.

The SLAVE COAST.

THIS part of Guinea is very extenſive, but as the coaſt is remarkably winding, its diſtance, in a ſtrait line, cannot be properly aſcertained. It commences at the river Volta, from whence, to the river Benais, are about 195 miles; from thence to Cape Formoſa, 135; and from thence eaſtward to the mountains of Ambriſes, 165; and thence ſouthward to the river San Bonita, the utmoſt boundary of the country, 120; in all 615 miles. It is bounded on the eaſt by the kingdom of Benin; on the weſt, by the Gold Coaſt; on the north, by Biafara, with the deſert of Seth; and on the ſouth by the Atlantic Ocean.

The whole coaſt contains four kingdoms, namely, Coto, Popo, Whidah, and Ardrah; but the two laſt form the principal part of it.

The kingdom of Coto (by ſome called the Land of Lampi) begins at the river Volta, and extends eaſtward to Little Popo, a diſtance of about 50 miles: it is a flat, ſandy, and barren country, and the only trees to be found in it are the palm and wild cocoa. The town, or village of Coto, otherwiſe called Verbon, is about 14 miles from the river Volta, and was formerly the reſidence of the king. The inhabitants of this kingdom practiſe much the ſame cuſtoms and maxims as thoſe of the Gold Coaſt, except being more fond of their fetiſhes, in the number of which conſiſts their principal wealth. They are poor and illiterate, and their chief traffic conſiſts in ſlaves, whom they ſteal from the inland countries, and ſell to the Europeans.

The kingdom of Popo extends about 30 miles, and is divided into two parts, by the names of Great and Little Popo. The laſt is remarkably ſandy, and ſo barren that the inhabitants are ſupplied with all their proviſions from Whidah. They chiefly live by plunder and ſtealing ſlaves, in both which they exceed their neighbours of Coto, being of a more courageous and warlike diſpoſition. They are alſo great cheats, and frequently take in the Europeans by deluding them on ſhore in expectation of ſlaves, at a time they have not one to diſpoſe of, when they not only fleece them, but ſometimes detain them for ſeveral months before they procure the number wanted, and then take the advantage by fixing on them an exorbitant price.

The town of Little Popo is ſituated on the ſhore about 10 miles from Coto. It is a poor, miſerable place, and conſiſts only of a number of ſtraggling huts, inhabited by people whoſe lives are chiefly ſpent in concerting meaſures for the deſtruction of their fellow-creatures.

The kingdom of Great Popo is not ſo barren as thoſe already mentioned; for in the inland parts are great plenty of various kinds of fruits, as alſo cattle and poultry. The town ſtands on an iſland formed by marſhes, and is divided into three parts, each diſtinct from the other. It is the reſidence of the king, whoſe palace is very large, conſiſting of a number of huts, incloſed by lofty trees. The paſſage to the royal apartments is through three courts, each of which is guarded by a number of ſoldiers. In the fartheſt of theſe is the king's audience room, where his nobles and principal officers occaſionally aſſemble to conſult his majeſty on affairs relative to the government of the nation. The king has a great number of concubines, two of whom conſtantly ſtand by him with fans to cool and refreſh him. He is very fond of tobacco, and ſpends the principal part of his time in ſmoaking and converſing with his concubines. His dreſs conſiſts only of a long gown of brocade, with an oſier cap on his head, and ſandals on his feet.

The town of Great Popo is the only place in the kingdom that merits the leaſt notice, the reſt being only ſmall hamlets of five or ſix inſignificant buildings, whoſe inhabitants, on the leaſt apprehenſion of danger, immediately retire to Great Popo.

The blacks of this kingdom are not leſs attentive to plunder and rapine than their neighbours, neither are they very difficult in the objects they pitch on; for as they are thieves by profeſſion, they will as readily ſteal from a friend as a foe. They carry on ſome trade in ſlaves, but their chief advantages ariſe from the fiſh caught in the rivers, which they not only ſell to their neighbours, but alſo export great quantities of them to foreign countries.

The Dutch had once a ſettlement here, but trade being greatly injured by the frequent wars between Popo and Whidah, they ſuddenly left it, and have not traded there for many years. Since their time the French have ſettled a ſmall factory at Popo, with two agents and ſome Negroes, who are ſubordinate to the director-general at Whidah, from whom they receive goods, and to whom they remit ſlaves. This trade is carried on by land, and every precaution is uſed to prevent the property being loſt by the way: the common method is to oblige the perſon who ſells the goods, to convey them to the frontiers of Whidah, where they are ſure to be ſafe; but if any accident happens by the way, the ſeller is ſubject to the loſs.

The Kingdom of WHIDAH.

THIS kingdom extends from the laſt about 10 leagues along the ſhore, and in the middle reaches ſix or ſeven inland; after which it divides itſelf like two arms, being in ſome places 30 or 40 miles broad, and in others much more. It is bounded on the eaſt by the kingdom of Ardrah; on the weſt, by the river Volta; on the north, by the country of Dahomy; and on the ſouth, by the Gulph of Guinea. It is a fine, fertile country, being watered by two excellent rivers, both of which take their riſe in the kingdom of Ardrah. The ſouthernmoſt of theſe runs within about a league and an half of the ſea, and is called the river of Jakin, from a town of that name in the kingdom of Ardrah. It is only navigable for boats, ſome parts of it not being more than three feet deep. The other river is called Euphrates; it runs about a league to the ſouth of Xavier, or Sabi, the capital of Whidah, and is much deeper than the former. The water is exceeding good, and the river would be navigable, were it not for the banks and ſhoals in the channel. At the mouth of this river is the road where the ſhips ride, but the landing is exceeding dangerous on account of the prodigious ſwell of the ſea, particularly in the months of April, May, and July.

Theſe rivers greatly contribute to the fertility of the country, which is acknowledged by all Europeans to be one of the moſt delightful ſpots in the univerſe. The coaſt part is ornamented with a variety of lofty and beautiful trees, which are planted in ſuch order as to form the moſt agreeable retreats. From the coaſt the country riſes with a fine eaſy aſcent for the ſpace of 50 miles, commanding, in moſt parts of it, a fine proſpect of the ſea. The fields are every where cultivated, and inſtead of hedges or other fences, are divided by beautiful groves of trees: in ſhort, the whole country appears as one continued garden, and its beauties may be much eaſier conceived than deſcribed.

The kingdom of Whidah is divided into 26 provinces or governments, which are given to the grandees of the country, and are hereditary in their families. The king is at the head of theſe, and has the government of the province of Xavier, ſo called from the capital of the kingdom. Each of theſe provinces has ſeveral ſmall villages or hamlets that are ſubordinate to it; ſo that the whole kingdom appears to be one large and populous town divided into different parts by gardens, lawns, and groves.

Natural Hiſtory of WHIDAH.

THE ſoil of this country is ſo fertile, that as ſoon as one harveſt is over, the ground is ſown with ſome other grain; ſo that they have two and ſometimes three crops a year. They plough their land in ridges, by which means the dews falling in the hollows, and the ſun heating the ſides, whatever is planted ſoon comes to perfection. The grain conſiſts of rice, millet, and maize, or Turkey corn. The Negroes are ſo induſtrious that they will not ſuffer any ſpot of ground to lie uncultivated; even the encloſures of their houſes and villages are planted with melons and other fruits; and inſtead of highways they have only ſmall paths that lead through the fields from one village to another.

The fruits here conſiſt of oranges, lemons, bananas, ananas, pine-apples, water-melons, citrons, and tamarinds; there are alſo prodigious numbers of palm-trees, but they are chiefly cultivated by the natives for the ſake of the oil, they being ſo little fond of the wine, that few of them take the trouble to draw it.

All the roots produced on the Gold Coaſt grow here; beſides which they have cabbages, carrots, turnips, radiſhes, parſley, and various kinds of ſallads, all of them little inferior in quality to thoſe of Europe.

Among their peaſe is one ſpecies of a very peculiar nature; they produce ſmall trees like thoſe that bear the pimento, or red pepper, but they have no flower, and ſeldom exceed ſix feet in height; the peaſe grow in a bag or membrane, almoſt as ſtrong as parchment, placed beneath the ſtem amongſt the roots, which yield nouriſhment to the plant; the bag contains in general about 150 peaſe: when the leaves begin to grow yellow, they pull up the plant with the roots, open the bag, and extract the peaſe; but if they chuſe to have them very tender, like thoſe of Europe, they pull up the plant while the leaves are green. They ſow theſe peaſe at the end of the rainy ſeaſon, and they grow ſo faſt that they are fit to gather in ſix weeks. They are as well taſted as the peaſe of Europe, are eaſy of digeſtion, and make excellent ſoup.

The country about Whidah being ſo univerſally cultivated, they are ſeldom troubled with wild beaſts; but in the more inland parts there are elephants, buffaloes, and tygers; and a greater plenty of all ſorts of apes and monkies than in any other part of Guinea. There are alſo many deer and hares, the latter of which are much like thoſe of Europe.

The tame beaſts are, oxen, cows, goats, ſheep, and hogs, all of which are much larger, and the fleſh better taſted than thoſe of the Gold Coaſt; the hogs in particular are exceeding large, and the fleſh as white and ſweet as thoſe of England. This indeed is little to be wondered at, for the poorer ſort of Negroes pay more regard to their hogs than to themſelves, and feed them much better.

Their tame poultry conſiſts of cocks and hens, geeſe, ducks, and turkies; beſides which they have great plenty of wild fowl, as partridges, pheaſants, thruſhes, pintados, wild ducks, teal, woodcocks, ortolans, and ring-doves. There are alſo many parrots, which are chiefly grey, with ſome red feathers on the head and the tips of their wings and tails.

The crown bird is likewiſe found here, but it is not ſo beautiful as thoſe of the Gold Coaſt, which have been already deſcribed; however, here are ſeveral other ſorts of birds, whoſe peculiarities merit particular attention.

The firſt of theſe is the kurbalot, or fiſher; it is a ſmall bird, about the ſize of a ſparrow, and its plumage is beautifully variegated; the bill, which is as long as the body, is very ſtrong and ſharp, and is furniſhed on the inſide with ſmall teeth, not unlike thoſe of a ſaw. They build in high trees by the ſides of the rivers, and their neſts are compoſed of earth mixed with feathers and moſs: they make their neſts at the extremity of the moſt ſlender branches, where they hang by a reed or ſtraw about a foot long; they are of an oval form, and are entered by a projection at the top that bends a little, ſo that the inſide is perfectly ſecure from the weather. Theſe birds not only fly in the air, but ſkim on the ſurface of the water with prodigious ſwiftneſs. They are exceeding numerous, and breed ſo faſt, that ſometimes a dozen neſts are found on the ſame tree.

The aigret is a bird of the heron kind, but is remarkable for the colour of its legs and feet, which are of a deep red: the body is about the ſize of a gooſe, and the feathers are of a darkiſh colour intermixed with white; the neck is long, but the tail is remarkably ſhort; the bill, near the head, is of a blueiſh colour, but towards the point it is black. They are little uſed by the negroes, their fleſh being dry and ill taſted.

The buſtard here is about the ſize of the Guinea hen, and the fleſh of it exceeding good. The bill is of a whitiſh colour, and much longer than thoſe of Europe. The eyes are large, the iris hazle-coloured, and the eye-lids of an aſh-colour. The ſides of the head, all round the eyes, are of a bright brown, but the top of the head and the whole neck, are covered with black feathers hanging a little looſe, with narrow points. The back, rump and tail are of a bright brown; and the feathers on the latter have tranverſe black bars. The quills, or greater wing feathers neareſt the back are browniſh, with black ſpots, and the middle quills white, with tranſverſe bars of black. The legs are long, and the toes ſhort in proportion, being void of feathers ſome way above the knees. The toes are only three, all ſtanding forward, and they are covered with ſcales of a white colour, but the claws are duſky.

The bird called the Numidian Damſel is very delicate in its conſtruction: the body is long and taper, as are alſo the legs. The feathers on the upper part of the wings and back are of a light colour, but the tail, which is long and ragged, is black. The ſides of the head are white, and from the top of it behind hangs a long tuft, which reaches for ſeveral inches down the back part of the neck. It is a bird much eſteemed among the blacks, the fleſh of it being firm and well taſted.

The Monoceros is a very ugly bird, and the fleſh of it harſh and diſagreeable. It is ſhort and thick, of a dark colour, except the wings and upper part of the back, which are white. The beak is long and very thick, and the tips of the wings reach to the upper part of the legs. The neck is ſhort and thick, as are alſo the legs, and the claws in particular are remarkably large. It is a voracious bird, and lives chiefly on fiſh.

The Guinea hen, or pintado, has a round back, with a tail turned downwards like a partridge; and the feet are furniſhed with membranes or webs like water-fowls. The head is covered with a kind of caſque, or helmet, and the whole plumage is black, or dark grey, ſpeckled with white ſpots. It is of the ſize of a common fowl, and the caſque on the middle of the head is of a horny ſubſtance, and a duſky red colour. Under the bill are wattles, but they do not proceed from the lower chap as in hens; they flow from the upper, and the head is bare of feathers, but on the upper eye-lids there are long black hairs that turn upwards. The bill is like that of a common fowl, but in ſome of them, at the root of it, there is a ſmall tuft, conſiſting of twelve or fifteen threads, one third of an inch in length, and as thick as a pin, and in ſubſtance much like the briſtles of a hog. On each ſide of the bill there is a blueiſh ſkin, which extends towards the eye, and ſurrounds it but becomes black in that place. This ſkin forms the eye-lids, and being lengthened and becoming double, make the appendices or wattles of the cheeks. They are of different ſhapes, ſome being oval, ſome ſquare, and others triangular. They are of a red colour in the female and blue in the male. The ears are placed behind the wattles, and are quite uncovered; but the apertures are very ſmall. The feet are of a greeniſh colour, and covered with large ſcales before, but behind there is only a rough ſkin, like ſhagreen leather; and the hinder toe is ſhort. They go together in large flocks, and feed their chickens indiſcriminately, each attending to thoſe that firſt come in their way.

The ſwans here are very different in ſhape to thoſe of Europe. From the head to the ſhoulder of the wings they are white; but from thence to the tip the colour is a dark brown, as is alſo the tail. The legs are long and taper, and the back is alſo long and very thick, but terminates with a ſharp point. Their fleſh is very coarſe, and rather obnoxious than grateful to the palate.

The rivers here produce great plenty of various kinds of fiſh, particularly eels, mullets, ſoles, thornbacks, and a ſort of white fiſh, in ſhape much like our pike. They have alſo great quantities of ſhrimps, craw-fiſh, lobſters, ſcollops, and other ſhell-fiſh. The latter are found near the mouths of the rivers, where the water is brackiſh, and are reckoned much better than thoſe caught in the ſea.

Notwithſtanding the ſea runs violently high in the road of Whidah, yet it abounds with fiſh, which are caught by the natives with lines, they being ſtrangers to the uſe of nets. Among the fiſh caught here is a remarkable one, called by the natives the ape or monkey fiſh. It is in general about ten feet long, and between three and four broad, from the extremity of the neck till within a third of its length, when it diminiſhes inſenſibly, ending in a long round tail. The head is round, the eyes ſmall, and the chin ſhort; and the upper lip is furniſhed with hair like whiſkers. The neck is very diſtinct from the body, and on that part of it next the head is a round excreſcence like a crown. It has four fins which reſemble the beard or whiſkers of a whale: the two foremoſt are ſo ſituated that they ſupply the place of hands, for he can convey any thing with them to his mouth. The hinder fins are placed beneath the middle of the belly, and are leſs than the former. It has no ſcales, but a ſkin ſpotted with ſmall pimples like that of the ſhark. It is of a black colour, and ſhines when firſt taken out of the water, but when dead it loſes its luſtre. The fleſh is tolerably good, and in its taſte greatly reſembles lean beef. It is a lively fiſh, and ſwims very ſwift. When he appears firſt on the ſurface of the water, before he takes the hook, his motions are truly diverting. He comes gently near it, looks at it, taſtes it with the edge of his lips, and then quits it. After ſeveral evolutions he at length ſwallows it, and when he is entangled he throws himſelf into ſuch poſtures, as to afford a moſt laughable ſcene to the ſpectators.

Among the reptiles here are great numbers of ſnakes, or ſerpents, but they are chiefly of two ſorts. The firſt of theſe is black and poiſonous, but the other is quite harmleſs, and worſhipped by the natives as their greateſt fetiſh. The poiſonous ſort are about twelve feet long, and three inches in diameter. They have a flat head, with two large crooked teeth; and always creep with their head erect and their mouth open, and attack their prey with great eargerneſs.

The fetiſh ſnake has a large round head, with beautiful eyes; the tongue is ſhort, pointed like a dart, and their motion is exceeding ſlow; their tail is ſlender and ſharp, and the ſkin very beautiful, the ground of it being white, with waved ſtreaks or ſpots of yellow and brown agreeably intermixed. They are ſo gentle that they will not hurt any creature except the venemous ſerpents, to whom they have the greateſt enmity, and ſeem to take a pleaſure in deſtroying them. Both Negroes and Whites handle and play with them without the leaſt danger.

The blacks conſider theſe ſnakes in ſo ſacred a light, that ſhould either a Negro or a White man kill one of them, whether on purpoſe, or by accident, his life would pay for it. Of this the following tragical inſtance is recited by a late writer: "When the Engliſh," ſays he, firſt ſettled in Whidah, a captain of that country having landed, and houſed his cargo, his men found one night a ſnake in the lodge, which, not thinking any harm, they immediately killed and threw out before the door. The Blacks next morning ſeeing the dead ſnake, and the Engliſh as innocently owning they had killed it, the natives maſſacred all that were in the lodge, ſet fire to it, and deſtroyed all the goods." The Engliſh, deterred by this cruelty, diſcontinued from going to trade there for ſome time; but at length ſome of them again venturing, on their arrival, the Negroes ſhewed them ſome of theſe ſnakes, and deſired they would not hurt them, by reaſon they were ſacred: this requeſt the Engliſh readily obeyed, and no material accidents have happened to them ever ſince.

The Portugueſe once fell into a like dilemma with the Engliſh. One of their ſhips being to leave the place, the captain, out of curioſity, intended to carry one of theſe ſerpents to Brazil. Accordingly he got one, and when the veſſel was ready to ſail he put it privately into a box, and embarked with his prize in a canoe, which was to carry him over the bar to his boat. The canoe, however, notwithſtanding the weather was calm, overſet, and the Portugueſe was drowned. The Negroes having recovered their canoe, returned aſhore with the box, which they broke open in hopes of plunder; but what was their confuſion, when inſtead of merchandize, they found their fetiſh! By their outcries the people were ſoon informed of what had happened, and of the ſacrilege the Portugueſe had committed; but as the offender was dead, the prieſts and populace fell on the Portuguese, plundered their magazines, maſſacred all of that nation, who could not eſcape time enough to the other Europeans; and it was with great difficulty, and by conſiderable preſents, that they were ſo far appeaſed as to ſuffer the Portuguese to continue in the country.

If a white man ſhould happen by chance to kill one of theſe ſerpents, the only means to ſecure him are, to fly immediately to the king and ſatisfy him that it was not done deſignedly; in which caſe, and a handſome preſent made to the prieſts, he may probably eſcape the rage of the populace; but even then his ſituation is very dangerous.

Before we quit this ſubject we ſhall take notice of a whimſical ſtory relative to one of theſe ſnakes, mentioned by Boſman. "A ſnake," ſays he, "once placed himſelf over the table where I always dined, and though he might be eaſily touched, yet no perſon could be found, who would venture to take him away. However, I was afterwards very well paid for his lodging; for ſome of the great men of Whidah dining with me one day, happening to talk about the ſnakes, I glanced my eye to that which was over their heads, and told them, that not having eaten any thing for fourteen days, he muſt certainly at laſt die with hunger, if he did not ſpeedily remove his quarters. My gueſts anſwered, that although I was not aware of it, the ſnake undoubtedly had part of my victuals out of the diſhes, which he knew how to come at. I took the hint, and next day told the king, in preſence of the ſame perſons, that one of his fetiſhes had made bold, uninvited, to eat at my table for fourteen days; adding, that I thought it was but reaſonable that I ſhould be paid for his board, otherwiſe I ſhould be obliged to diſcharge my houſe of this bold intruder. The king, who was always diverted with ſuch ſort of diſcourſe, deſired me to let the ſnake remain where it was, and promiſed to provide both for him and me; which he accordingly did, by ſending me a fine fat ox the ſame evening."

The ſame writer ſays, "If a fire breaks out, in which one of theſe ſnakes happen to be burnt, all that hear of it ſtop their ears, and give money to reconcile them to the conſumed fetiſh, of whom they have been ſo careleſs; ſince they believe he will quickly return and revenge himſelf on thoſe who have been the occaſion of his death."

The methods in which the blacks particularly worſhip theſe ſerpents will be noticed when we come to treat of their religion.

Of the Perſons, Dreſs, Manners, Cuſtoms, &c. of the Negroes of Whidah.

THE Whidah blacks of both ſexes are generally tall, luſty, and well proportioned; but their colour is not ſo ſhining a black as thoſe of the Gold Coaſt. Their dreſs conſiſts of three or four ells of a ſtuff called Paen, which is wrapped round the waiſt, and then deſcends to the middle of the leg. The ladies wear a ſilk garment, with two or three rows of fringes, the bottom of it covering the feet. Sometimes they wrap themſelves round with a piece of the above-mentioned ſtuff Paen, and bring part of it over the head and round the ſhoulders like a mantle. The better ſort of the men are diſtinguiſhed by their hats, which they purchaſe of the Europeans; the larger they are the better they like them, and are particularly proud of them after they are old and ruſty; others have bonnets made of deer or dogs ſkin. They wear ſtrings of pearls or coral on their necks, and have bracelets of the ſame materials on their arms and wriſts.

They are in general very illiterate, notwithſtanding which they are more polite and civilized than any other people on this part of the coaſt. When two perſons of equal condition meet, they both fall down on their knees, clap their hands, and mutually ſalute, by wiſhing each other a good day. They pay particular reſpect to their ſuperiors, for when they chance to meet theſe they immediately fall on their knees, and kiſs the earth thrice, clapping their hands, and congratulating them by wiſhing them a good day or night, which the ſuperior returns, by gently clapping his hands together, but without altering his poſture; all which time the inferior continues on the ground till the other departs. The ſame kind of ceremonies are alſo uſed by the younger to the elder brother, the children to their father, and the wives to their huſbands.

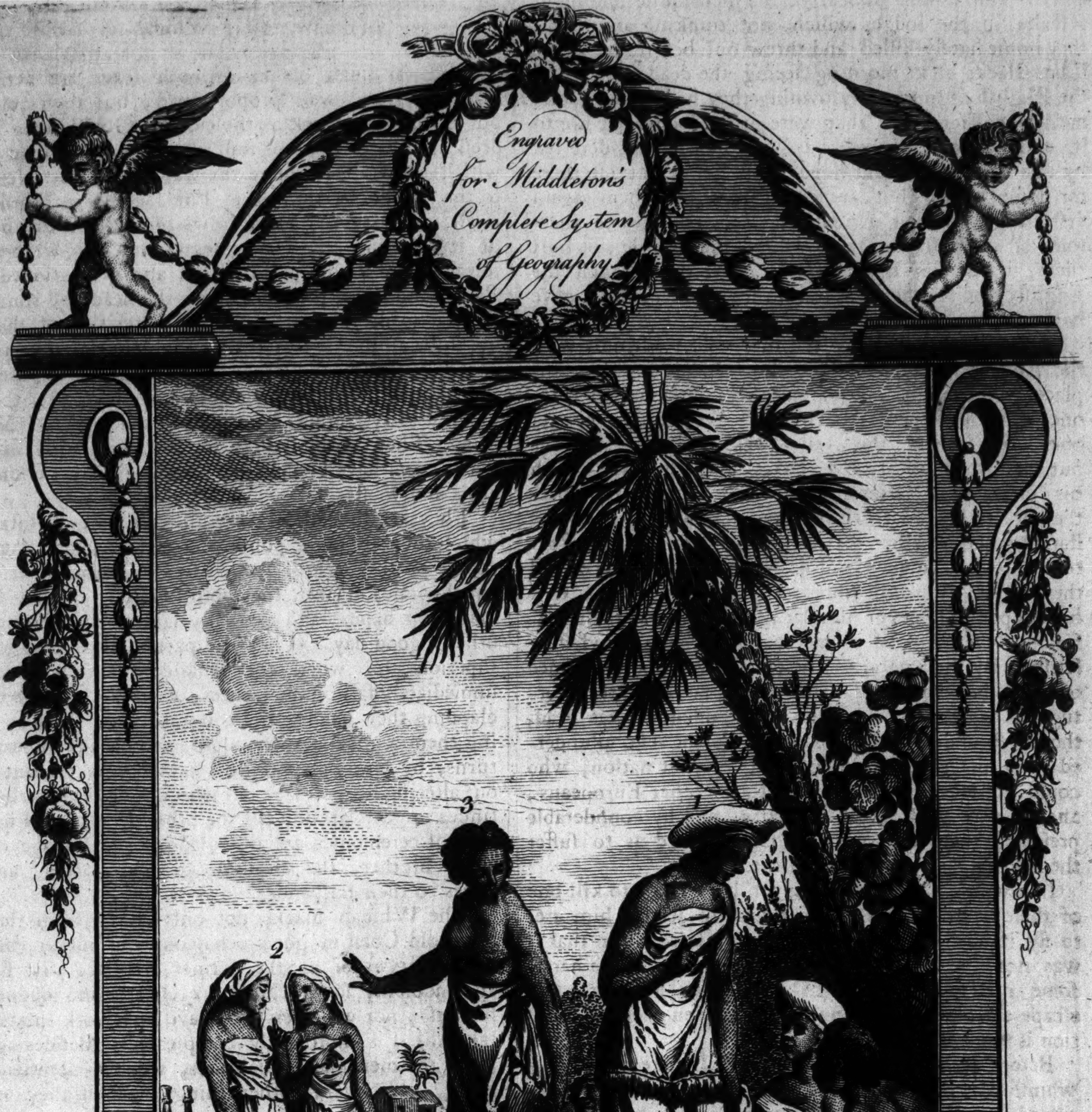
The Whidah blacks not only differ from thoſe on the Gold Coaſt in good behaviour and colour, but alſo in induſtry; for as the former are naturally ſlothful and indolent, ſo the latter are cleanly and aſſiduous to buſineſs; nor will they ever leave any work they undertake till it is thoroughly compleated. Beſides agriculture, the men make calabaſhes, wooden utenſils, hardware, and ſeveral other things, which they execute with great neatneſs. The women are employed in ſpinning, and in planting and ſowing their corn, yams, potatoes, &c. The Whidah cloth is about two yards long, and a quarter of a yard broad: it is of various colours, but thoſe moſt in uſe are either white or blue.

Thoſe that are very wealthy, beſides huſbandry, in which their wives and ſlaves are employed under them, drive on a very conſiderable trade, not only in ſlaves, but in many other commodities.

Notwithſtanding theſe people are ſo polite and induſtrious, yet, next to the Chineſe, they are the moſt artful thieves in the univerſe; and, like them, are extremely addicted to gaming. When they have loſt their money and other property, they will play for their wives and children, and when they have loſt them, ſtake their own liberty, and thus become ſlaves to their countrymen, who ſometimes ſell them to the Europeans.

The cuſtoms of the natives here are moſt of them the ſame as thoſe practiſed by the inhabitants of the Gold Coaſt. One of the moſt material that differs from them, and perhaps from all other countries in the univerſe, is, the indulgence given to polygamy. It is no uncommon thing here for a poor man to have forty or fifty wives; a chief, or grandee, three or four hundred; and a king as many thouſands. Theſe wives, however, may be conſidered only as ſo many ſlaves, and indeed the principal part of thoſe belonging to the great people are probably captives that happen to pleaſe their maſters, who therefore rather chuſe to keep them, than ſell them to the Europeans.

Their marriage ceremonies are very trifling. When a man fancies a young woman, he applies to her father, and



Engraved for Middleton's Complete System of Geography

Dreſs of the Female Inhabitants of
WHIDAH on the GOLD-COAST
1 Women of Rank...... 2 Women of the lower Claſs...... 3 Slaves.

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and deſires her for his wife, which is ſeldom refuſed. He then preſents her with a fine pagne, or garment, as alſo necklaces and bracelets; after which he provides a grand entertainment, which concludes the ceremony. If a ſlave has a mind to marry a girl, who is the ſlave of another, he aſks her of her maſter, without applying to her parents. The boys of this marriage belong to the maſter of the wife.

The women here cannot be conſidered in any other light than as ſlaves. They are in general obliged to till the ground for their huſbands; and even the favourites, who are kept at home, are not exempt from work; beſides which, they are obliged conſtantly to attend on their huſbands, and behave to them with the greateſt ſubmiſſion.

It is little to be wondered at that there ſhould be ſuch a prodigious number of ſlaves to be had here; for from the multiplicity of wives each man has, a great number of children muſt reaſonably be expected. It is no uncommon thing to ſee fathers who have 200 children living at the ſame time; and it often happens that a man has half a dozen children born in a day, for they never cohabit with their wives while pregnant, which indeed is the only reaſon that can be given for their being permitted to take ſo many. A man's principal wealth conſiſts in the number of his children, whom he can diſpoſe of at pleaſure, except his eldeſt ſon. On the death of the father, the eldeſt ſon inherits not only all his goods and cattle, but his wives, which he immediately holds and retains as his own, except his mother, for whom, in caſe ſhe deſires it, he provides a ſeparate ſubſiſtence and apartment. This cuſtom not only prevails among the common ſort of people, but alſo the king and grandees.

The Whidah blacks are equally fond of dancing with thoſe on the Gold Coaſt; and the methods they uſe in that exerciſe are much the ſame. Their muſical inſtruments are alſo of the like kind, but are much better made, and not ſo harſh in their ſound.

Circumciſion is practiſed here as in moſt other parts of Guinea; but the time of performing the operation is uncertain, ſome doing it at the moſt infant ſtate, and others not till the children are five or ſix years old.

They are ſubject to ſeveral diſeaſes, particularly malignant fevers, and the fleſh worms, the latter of which has been already deſcribed in our account of the Gold Coaſt. Their fevers are moſt prevalent in the months of June, July and Auguſt, and diſcover themſelves by violent pains in the head and reins, an inclination to vomit, bleeding at the noſe, and ſuch a thirſt that the tongue appears quite black. They have excellent phyſicians, ſo that though theſe diſorders are frequent, yet they ſeldom prove fatal. The worſt and moſt difficult diſorder to cure, is the dyſentery, which attacks people at all ſeaſons of the year. It commonly ariſes from eating the country fruit to exceſs, or making themſelves too free with ſpirituous liquors.

In caſe of ſickneſs, the people here are greatly alarmed, and the mention of death has ſuch an affect on them, that it frequently facilitates their illneſs. It is a capital crime to ſpeak of it before the king, or any great man.

The religion of the Whidah blacks is in moſt reſpects the ſame as that profeſſed by the inhabitants of the Gold Coaſt, only the number of their fetiſhes is much more conſiderable. Thoſe of a public nature are four in number, viz. 1. The ſnake, or ſerpent, which, as already obſerved, is the principal. 2. The trees. 3 The ſea. And 4. Agoye, or the god of counſels.

The ſnakes are kept in fetiſh houſes, built for that purpoſe in groves; and to theſe the people ſacrifice hogs, ſheep, fowls, goats, &c. The principal ſnake-houſe, or cathedral, is ſituated about ſeven miles from the king's village, and is built under a beautiful and lofty tree. It is called the Grand Snake, being the largeſt of them all, and is chiefly worſhipped by the king and great men. The offerings made to this ſnake are very conſiderable, conſiſting not only of various kinds of proviſions, but alſo money, pieces of ſilk or ſtuff, and all ſorts of European and African commodities. Theſe offerings are preſented to the prieſt, or grand ſacrificer, who reconciles the diſpoſal of them with the idol in ſuch manner, as to enhance his own emolument.

An annual pilgrimage is made to the grand ſnake by all the nobility and great men of the kingdom, when the richeſt offerings and moſt valuable preſents are beſtowed. The great maſter of the king's houſhold alſo goes once a year in the king's name, and offers preſents to the ſnake for the preſervation of the government. But the greateſt piece of devotion paid to this idol is the ſolemn proceſſion made after the coronation of a new king, the particulars of which are thus related by the Chevalier de Marchais, who was a ſpectator of the whole ceremony in the year 1725.

"As ſoon as notice is given of theſe proceſſions, the crowds are ſo great from all parts of the kingdom, that it would be impoſſible to paſs, if care was not taken to range them in order on each ſide. For this end a great number of beadles, or conſtables, with large rods or ſwitches in their hands, go foremoſt to keep order and make way. Theſe oblige the people, gathered near the temple gate, to ſit on their heels and keep ſilence. Next follow 40 of the king's muſketeers, four and four, with their captain at their head; then the king's trumpet-major, with 20 trumpets; and after him the drum-major, with as many drums, beating as loud as they can; next the chief player on the flutes, with 20 muſicians on the ſame inſtrument. Theſe three bands are the king's chamber-muſic, and ſometimes play ſeparately, ſometimes together. Twelve of the king's wives, two and two, carrying the king's preſents to the ſerpent, which conſiſt of bujis, brandy, linen, callico, and ſilk: the king's valet-de-chambre alone, with a cane in his hand, bareheaded, and cloathed like the grandees, his pagne trailing on the ground; 21 trumpets, three and three; 40 ſoldiers with muſkets, four and four; 20 drums, two and two; 20 flutes, ditto; 12 of the king's wives of the third claſs, with large baſkets of reeds on their heads, with victuals for the ſerpent from the king; three of the king's dwarfs richly dreſſed, and long pagnes trailing behind them, which makes them look leſs; the grand maſter of the ceremonies, bareheaded, his cane in his hand, dreſſed like the grandees; 40 muſketeers, four and four; 20 drums; 20 trumpets; 20 flutes; 12 of the king's wives, carrying the queen-mother's preſents to the ſerpent; three valets of the queen-mother carrying her arm chair; the foremoſt has the back of the chair faſtened to his ſhoulder, the two other carry the feet: three of the king's dwarfs, dreſſed like the former: after them comes the queen mother, walking alone, her cane in her hand, magnificently dreſſed, her pagnes trailing behind, and on her head a reed hat, neatly wrought: three ladies of the palace richly dreſſed, but bareheaded; 12 women trumpets, two and two; 12 women drums; 12 women flutes; the grand ſacrificer, bareheaded, his cane in his hand, richly dreſſed like a grandee: laſtly, a body of 40 muſketeers cloſing the proceſſion, with ſome beadles, or conſtables, to keep off the mob.

"As theſe ſeveral bodies arrived at the place of the ſerpent, without entering the court, they proſtrated themſelves with their faces to the earth at the gate, clapping their hands, throwing duſt on their heads, and giving ſhouts of joy. Mean time the men and women muſicians, ranged on each ſide, made an horrible noiſe, while the ſoldiers kept continually firing with their muſkets. The king's wives, who carried his preſents, and thoſe of the queen-mother, waited, ranged in a line in the outer court, till that princeſs entered, and delivered thoſe preſents to the grand ſacrificer. In doing this, ſhe was aſſiſted by the king's valet-de-chambre, the maſter of the ceremonies, and the three ladies of the palace, who were the only perſons admitted into the temple. It did not appear that this princeſs was admitted to ſee the ſerpent, for that is a favour not even allowed to the king, who is not ſuffered to enter the firſt hall, but makes his addreſſes to the ſerpent by the mouth of the grand ſacrificer, who brings back ſuch anſwers as he thinks proper. After this the proceſſion returned to Sabi with the ſame order and ceremony as before."

They invoke the ſnake, or ſerpent, on particular occaſions, when they think their private fetiſhes have not ſufficient power to protect them: theſe times are, when they are afflicted with drought or rain, famine, or other public calamities. The common people go daily in large bodies to their ſnake-houſes, with drums beating and trumpets ſounding, where they perform their worſhip, which conſiſts of certain ſongs and dances to the honour of their idol, from whom they implore either a propitious journey, fair weather, a good crop, or whatever elſe they ſtand moſt in need of; to obtain which they preſent their offerings, and then return home.

The trees, which are their ſecond public fetiſhes, are very lofty, and though they are formed by pure nature, yet they appear as if the greateſt art had been beſtowed on them. Theſe trees are only prayed to and preſented with offerings in time of ſickneſs, more eſpecially fevers, for the reſtoration of health. They believe this to be as much the buſineſs of the trees as the ſnake; but then the latter muſt not be forgotten, for they imagine (which is indeed certainly the caſe) that if he does them no good, he will not do them any harm. The ſacrifices offered to the trees conſiſt of loaves of millet, maize, or rice. Theſe the prieſt places at the foot of the tree to which the patient is deſirous of making his offering; if the latter compliments the former with a pecuniary preſent, he leaves them to be devoured by the beaſts and birds; if not, when the patient is gone, he takes them home, and converts them to his own uſe.

Their third principal fetiſh, the ſea, they firmly believe (and not without juſt cauſe) is able to do as much for them as the ſnake or the trees. But as no ſhare of the offerings thrown into it can ever revolve to the prieſts, they teach the people to pay a ſmall kind of diſtant adoration to it, which may be ſeen, and conſequently worſhipped in that manner at any part of the kingdom. Indeed, when the weather is ſo ſtormy as to hinder trade, the grand ſacrificer is conſulted, and according to his anſwer, a proceſſion is made to the ſea, where an ox or ſheep is killed on the ſhore, letting the blood flow into the water, and at the ſame time throwing a ring into the ſea as far as the ſtrength of the arm will reach. The carcaſe of the beaſt ſacrificed is the property of the prieſt, who diſpoſes of it in ſuch manner as he thinks proper; ſometimes he divides it among the people, but in general he converts it to his own uſe.

Agoye, their fourth and laſt public fetiſh, is made of black earth or clay, and in form ſomewhat reſembles a negro ſquatting. It is placed on a kind of pedeſtal ornamented with a ſlip of red cloth bordered with cowries: the head is crowned with lizards and ſerpents, intermixed with red feathers; and from the top iſſues the point of an aſſagaye that goes through a larger lizard, beneath which is a ſilver creſcent. This idol is placed on a table in the houſe of the grand ſacrificer; before it ſtands three wooden bowls, or half calabaſhes, in one of which are a number of ſmall earthen balls. With this idol the people generally adviſe before they commence any capital undertaking, for which reaſon he is called the god of councils. Thoſe who conſult this fetiſh addreſs themſelves to the ſacrificer, informing him of the buſineſs they are about to undertake; after which they preſent their offerings to Agoye, and give the prieſt, his interpreter, the fee. If the prieſt is ſatisfied with the preſent, he takes the bowls, and after ſeveral grimaces, throws the balls at random out of one bowl into another. If the number in each appears to be odd, the undertaking is declared proſperous, and the perſon who applies for advice returns home perfectly ſatisfied. This oracle, however, frequently proves erroneous, in which caſe, ſuch is the prepoſſeſſion of the Negroes, that they acquit Agoe, and lay the blame entirely on themſelves.

The prieſthood here is not confined to the male ſex only, for there are more prieſteſſes than prieſts, and both of them are held in ſuch high veneration, that they are liable to no puniſhment for any capital crime whatever. The prieſteſſes are not accountable to their huſbands either for diſobedience or infidelity; on the contrary, they are uncontroulable, and muſt be ſerved by the huſband on his knee, with the ſame reſpect that other women pay their huſbands. When girls are allotted to take upon them the order of prieſthood, they are placed under the care of an old prieſteſs, whoſe dwelling is ſecluded from all others; and, during their reſidence there they muſt not be ſeen by any one, not even their parents. For ſome days after their admiſſion, they are treated with great reſpect, and are taught the dances and ſongs ſacred to the worſhip of the ſerpent: after this the prieſteſſes mark them, which is done by cutting their bodies with ſome iron points in the form of flowers, animals, and eſpecially ſerpents. As ſoon as they are thoroughly cured and inſtructed, they are told it was the ſerpent himſelf that marked them, which, whatever they may think, they muſt pretend to believe. They are alſo forbid to reveal whatever they have ſeen or heard, otherwiſe the ſerpent will carry them off, and totally deſtroy them. When the whole ceremonies are fully compleated, their miſtreſſes deliver them to their reſpective parents, who ſeldom fail to receive them kindly, and return thanks to the ſerpent for the honour he has done their family, in admitting their children into his ſervice, and ſtamping them with his mark. A few days after they are delivered to their parents, the old prieſteſs goes to them, and demands payment for their childrens reſidence in the ſerpent's houſe, which ſhe fixes at her own diſcretion: whatever the demand is, the parents, if able, immediately pay it, for ſhould they make any heſitation, it would be doubled. The contribution thus exacted, they divide: one part of it they give to the grand ſacrificer, another to the prieſts, and the third they divide among themſelves. The girls continue with their parents for ſome time, going every day to the houſe where they were conſecrated, to repeat the ſongs and dances they learned in honour of the ſerpent; after which they enjoy the peculiar privileges incident to their function; and if any of them happen to be afterwards married, their huſbands muſt treat them with that reſpect we have before deſcribed.

The high prieſt, or grand ſacrificer, preſides over the reſt, who pay him the greateſt homage, and even the king himſelf conſiders him with equal reſpect. 'Tis he alone that is permitted to enter the king's private apartment, and that only once in his life, which is when the king preſents him his offerings three months after his coronation. The prieſthood of the grand ſerpent is peculiar to one family, of which the grand ſacrificer is the chief, all the others being ſubject to, and dependent on him. The prieſts, as well as the prieſteſſes, are eaſily known by the ſcars and marks on their bodies made at the time they were initiated into the religious order. In other reſpects they differ but little from the laity, their habit being much the ſame, though they have the privilege of dreſſing themſelves like the grandees. They trade like other people, and gather conſiderable poſſeſſions by the ſale of cattle and ſlaves; but their greateſt gains ariſe from the credulity of the people, from whom they extort offerings and preſents for the great ſerpent, which their deluded devotees imagine is religiouſly beſtowed, but on the contrary it only contributes to the emolument of the prieſts, for they convert them to their own uſe; and in this they are ſo diligent, that they even ſometimes leave the poor ſerpent without victuals.

Of the Government of Whidah, *with the Puniſhments inflicted on Offenders.*

THE government of Whidah, ſo far as it relates to civil and military affairs, is veſted in the king and his principal men; but in criminal caſes the king aſſembles a council, when he opens the indictment, and requires every perſon to declare his opinion what puniſhment the offender deſerves; and according to the verdict the puniſhment is immediately inflicted. Under the king are ſeveral viceroys, whom he appoints at pleaſure, and who, in his abſence, have an unlimitted power. He has alſo grand captains, who are viceroys over certain diſtricts; beſides theſe, there are a great number of honorary captains, and another ſort that are entruſted with the care of the markets, ſlaves, priſons, &c.

The capital crimes here are only two, namely, murder and adultery. For the firſt offence the criminal is cut open alive, his entrails taken out and burnt, and his body fixed on a pole erected in the market-place, where it continues for ſome days, and is then carried to a remote place to be devoured by birds or beaſts of prey.

The puniſhment for adultery is no leſs ſevere than that for murder, eſpecially when it is committed with one of the king's wives. If the guilty couple happen to be ſurprized, the king pronounces ſentence of death immediately; the manner of executing which, according to Boſman, is thus performed: the king's officers cauſe two graves or pits to be dug, ſix or ſeven feet long, four broad, and five deep, ſo near each other, that the criminals may ſee and ſpeak together. In the middle of one they plant a ſtake, to which they faſten the woman, tying her arms behind the poſt: her legs are alſo tied at the knees and at the ancles. At the bottom of the other the king's wives lay bundles of ſmall faggots, after which they retire; and two forks of wood being faſtened by the officers at the ends, the man, ſtark naked, is tied to an iron bar, like a broad ſpit, with iron chains, that he cannot ſtir, and laid acroſs the two forks. They then ſet fire to the wood, ſo that the flames may juſt reach the body, which is thus roaſted by a ſlow fire. This cruel puniſhment would be very lingering, if they did not take care to turn the criminal ſo with his face downward, that the ſmoke ſuffocates him before he is quite broiled. When they no longer perceive ſigns of life, they untie the body, fling it into the pit, and fill it up with earth. When the man is dead, the women iſſue from the palace, to the number of fifty or ſixty, richly dreſſed as on a feſtival day. They are guarded by the king's muſketteers, accompanied by his drums and flutes. Each carries on her head a large pot of ſcalding water, which they pour one after another on the head of the female criminal, dead or not dead, and throw the pot after it. This done, they looſen the body, take up the ſtake, and caſting both into the pit, fill it up with earth and ſtones.

If the wife of a grandee is taken in adultery, the huſband is at liberty to uſe his own diſcretion, either to put her to death, or ſell her as a ſlave to the Europeans. If he determines on the former, ſhe is ſtrangled or beheaded by the executioner, and the king is ſufficiently ſatisfied on being made acquainted with the fact. The injured huſband, however, has not any power over the man that diſhonoured him, unleſs he happens to catch him in the fact, when he has liberty to kill him on the ſpot. If otherwiſe, he muſt apply to the king for juſtice, who uſually ſentences the criminal to death. The Chevalier Marchais, who was preſent at one of theſe executions in the year 1725, gives the following account of it: "A grandee, ſays he, complained to the king that a private perſon had debauched his wife. His majeſty, upon hearing the witneſſes, paſſed ſentence, that the offender ſhould be beaten to death wherever he could be found, and his body expoſed for food to the birds and beaſts. The officers belonging to the governor of Sabi immediately went in ſearch of him, and found him almoſt entering his own door, where they ſoon diſpatched him with their clubs, and left the body as the king had ordered. The neighbours went to acquaint the captain of the ſeraglio, that the body would infect all that quarter before it corrupted, and intreated he would obtain the king's orders to have it taken from thence, or thrown into the ſewer, where it could not affect any body. The officer repreſented their complaint to the king, who replied, 'If I did not puniſh adultery with ſeverity, no perſon in my kingdom could be ſafe. The body ſhall lie there till it be devoured or rotten. The people ſhall ſee it, and learn, at the expence of this wretch, how they invade their neighbour's bed. All I can grant is, that in the day-time they may throw a mat over the body, leaving the face uncovered, that the criminal may be known as long as his features can be diſtinguiſhed.' Not content with this, the king gave to the grandee, whom the deceaſed had injured, all his effects, with his wives and ſlaves, to ſell or diſpoſe of as he thought proper."

For crimes of a more trifling nature the puniſhment is left to the viceroys, who generally inflict either ſome kind of penance, or a pecuniary mulct, which is always paid to the king.

Of the Succeſſion to the Throne of Whidah, *with a particular Account of the Ceremonies uſed at the Coronation of their Kings.*

ON the death of the king, the crown deſcends to his eldeſt ſon, unleſs the grandees have reaſon to reject him: in which caſe they appoint the younger brother in his ſtead. Theſe ſons, however, muſt be born after their father's acceſſion; thoſe born before not having any right to it.

It is a fixed law, that as ſoon as the king's eldeſt ſon is born, he ſhall be removed from the court, and placed in the hands of ſome private perſon, who lives remote from the palace, and with whom he remains unacquainted with his birth, or the rank he is deſigned for. The perſon in whoſe hands he is placed is told the ſecret, and he is obliged to conceal it from him on pain of death. By theſe means it often happens, that when a prince is called to the throne, he is at the very time employed in ſome of the moſt menial offices; and it is with great difficulty he can be perſuaded to give credit to thoſe who inform him of his elevated ſituation. This is a political manœuvre of the grandees in order to preſerve the government, at leaſt for ſome time, in their own hands; for, from the obſcure ſituation in which the prince has been brought up, he is conſequently a ſtranger to all knowledge of government, and is therefore obliged to conſult the grandees upon every occaſion.

As ſoon as the old king is dead, the new one is immediately brought to the palace; but the time of his coronation is uncertain, that reſting in the grandees, who fix it as beſt ſuits their reſpective intereſts; it is in general ſome months, and frequently ſeveral years; but ſeven years is the longeſt term for which it can be delayed. During this interval the government is rather in the hands of the grandees, than thoſe of the king, for they execute all public buſineſs within themſelves, and never conſult him even on the moſt important occaſion. In every other reſpect, however, he is treated like a prince, only with this diſtinction, that, previous to his coronation, he muſt not leave the palace.

When the grandees have fixed the time for the coronation, they give immediate intimation of it to the king, who aſſembles them in the palace, and after the council have deliberated on the meaſures to be uſed in executing the ceremony, notice is given of it to the public, by a diſcharge of cannon, and the news is ſoon circulated all over the kingdom.

The next morning the grand ſacrificer goes to the palace, and demands of the king, in the name of the great ſerpent, the offerings due on the occaſion. Theſe offerings generally conſiſt of an ox, a horſe, a ſheep, and a fowl, which are ſacrificed in the palace, and afterwards carried in great ceremony to the middle of the market-place. As ſoon as they arrive there, the grand ſacrificer erects a pole nine or ten feet long, at the end of which is a piece of linen in imitation of a ſtandard or flag, and round the victims are placed ſmall loaves of millet, rubbed over with palm-oil. After ſome trifling ceremonies, the company retire, and leave the carcaſſes expoſed to the birds of the air, no perſon being permitted to touch them on pain of death. As ſoon as they arrive at the palace, about 20 of the king's wives march in proceſſion from thence to the place of ſacrifice, the eldeſt, or chief, carrying a large figure made of earth, repreſenting a child ſitting, which ſhe places at a ſmall diſtance from the victims. They are attended by a number of muſketteers, with a party of the king's flutes and drums, and both coming and going they keep continually ſinging, the people proſtrating themſelves as they paſs, and expreſſing their joy by the loudeſt acclamations.

When theſe ceremonies are over, the grandees repair to the palace, dreſſed in their richeſt apparel; and attended by their ſlaves. The king not being preſent, they enter it without ſtripping, and after having proſtrated themſelves before the throne, they retire. This part of the ceremony continues for 15 days, during which the king's women make the palace reſound with their acclamations, and the public joy is teſtified by the firing of cannon, and an almoſt continued diſplay of rockets from all parts of the town.

After the expiration of the 15 days, the grandees depute one of their number to go to Ardrah, with a magnificent retinue, to requeſt one of the nobles of that kingdom (in whoſe family the right has continued time immemorial) to come and crown the king. The greateſt reſpect is paid to this nobleman by all ranks of people, and the expences of his journey are defrayed by the grandees of Whidah. When he arrives at the laſt village next the capital, he and his retinue muſt continue there four days; during which he receives viſits from the principal people of the kingdom, who make him preſents, and divert him with various kinds of entertainments. The king alſo ſends him proviſions twice a day, which are carried in great pomp by his wives, preceded by a guard of fuſileers, and his majeſty's band of muſic.

When the four days are elapſed, the grandees, attended by their uſual train, and a prodigious concourſe of people, go to the village, and conduct the Ardrah nobleman in great ſtate to Sabi, where he is received by the firing of the king's cannon, and the univerſal acclamations of the people. After this he is conducted to the apartments prepared for him near the king's palace, where he is ſplendidly entertained by the king's principal officers, and receives viſits from all the grandees. He continues here five days, on the third of which he enters the palace, with the chief of his train, without taking off any part of his dreſs or ornaments, and ſpeaks to the king ſtanding, and without proſtrating himſelf. On the evening of the fifth day nine guns are fired at the palace, to give the people notice that the king will be crowned the following day, and that he will ſhew himſelf in public, ſeated on his throne, in the court of the palace deſtined for that purpoſe; and that the gates of it will be open for the admiſſion of all ranks of people. At the ſame time he ſends one of his officers to acquaint the directors of the European factories with the time and place, and to invite them to be preſent at the ceremony.

About five o'clock in the evening of the ſixth day, the king ſets out from his ſeraglio, attended by 40 of his favourite wives dreſſed in the moſt ſumptuous manner, and rather loaded than ornamented with gold necklaces, pendants and bracelets, foot-chains of gold and ſilver, and the richeſt jewels. The king is dreſſed in the moſt magnificent manner, and on his head he wears a gilt helmet, decorated with red and white feathers. He is attended alſo by his guards, and proceeds from the ſeraglio to the throne, which is placed in an angle of a court to the eaſt of the palace, and is called, The Court of the Coronation. The throne conſiſts of a large gilt arm chair a little elevated, with a velvet cuſhion richly laced with gold, on which the king ſits, having another of the ſame quality at his feet. On the left hand of the king are placed his 40 favourite women; on the right his principal grandees, and on a line with them the chief Europeans of the Engliſh factories. One of the grandees holds in his hand an umbrella, which is more for ornament than uſe, as the ceremony is performed at night. It is made of the richeſt cloth of gold, the lining embroidered with gold, and the edges adorned with gold fringes and taſſels. On the top of it is the figure of a cock as large as the life, and the pole that ſupports it is about ſix feet long, and gilt. Another grandee kneels before the king, and keeps fanning him during the whole ceremony. Oppoſite to his majeſty are two of his dwarfs, who alternately repreſent to him the good qualities of his predeceſſor, extol his juſtice, liberality, and clemency, and exhort the king not only to imitate, but ſurpaſs him; and conclude their harangue with wiſhes for the king's happineſs, and that his reign may be long and proſperous.

As ſoon as theſe ceremonies are over, the grandee from Ardrah is ſent for, whoſe office it is to crown the king. When he arrives at the outer gate of the palace, the cannon are diſcharged, and the muſic plays. He enters the court with his attendants, who guard him to a certain diſtance, when he leaves them, advances ſingly to the throne, and ſalutes the king by gently bowing his head, but without proſtrating himſelf. He then makes a ſhort ſpeech to the king relative to the ceremony he is to perform; and, taking the helmet off his head, which he holds in his hands, he turns to the people. A ſignal is then made, at which the muſic immediately ceaſes, and a total ſilence enſues. The grandee of Ardrah then, with a loud voice, repeats the following words three times: "Here is your king; be loyal to him, and your prayers ſhall be heard by the king of Ardrah, my maſter;" after which he replaces the helmet on the king's head, makes a low bow, and retreats: the cannon and ſmall arms are immediately fired, the muſic ſtrikes up, and the acclamations are renewed. The grandee of Ardrah is then conducted in great ſtate to his apartments; after which the king, attended by his wives, his guards, and the Europeans, return to the ſeraglio, where the latter make their compliments to him as he enters the gate. The next day the king ſends a handſome preſent to the Ardrah grandee; after which he muſt return home, not being ſuffered to remain three days longer in the kingdom.

The rejoicings that follow the coronation continue for fifteen days, and the whole is cloſed with a grand proceſſion to the houſe or temple of the great ſerpent, the particulars of which have been already deſcribed.

Of the King's Houſhold, his Method of Life, &c.

FROM the obſcure ſtate in which the king is brought up, it is little to be wondered at, that the exalted character of a monarch ſhould dictate to him the paths of eaſe and diſſipation, and that he ſhould enjoy a peculiar reliſh for thoſe pleaſures, with which, had he been progreſſively familiar, he would, in all probability, have been ſatiated. He lives almoſt in a ſtate of indolence, ſeldom going abroad, and only attending his grandees occaſionally when they are aſſembled in the hall of audience for the adminiſtration of juſtice: all the reſt of his time is ſpent in the receſſes of the ſeraglio, attended by his wives. Theſe are exceeding numerous, and are divided into three claſſes; the firſt conſiſts of the moſt beautiful among them, whoſe number is not limitted. She who bears the firſt ſon is the chief, and is diſtinguiſhed from the reſt by the name of queen, or, as they term it, the king's great wife. She has the ſole management of all affairs belonging to the ſeraglio; nor dare any perſon controul her, except the king's mother, whoſe authority is ſuperior to any other ſubject whatever. She has a ſeparate apartment at court, with a ſtipulated revenue for her ſupport; but ſhe is under this reſtriction, that ſhe muſt remain a widow during the reſt of her life.

The ſecond claſs of the king's wives conſiſts of thoſe that have had children by him, but, either from age, or other cauſes, are rendered incapable of contributing any farther to his future amuſements. The number of theſe alſo is not limited.

The third and laſt claſs conſiſts of thoſe who ſerve as ſlaves to the king, and his other wives; and though they are employed in theſe menial offices, yet it is death for them to have any connexions with other men, or even to leave the ſeraglio, without permiſſion from the king, or his great wife.

So jealous is the king of his wives, that if a man meets one of them in the ſtreet, and ſhould accidentally happen to touch her, ſhe is never permitted to enter the ſeraglio again, for both ſhe and the man are immediately ſold as ſlaves. If it appears there was any premeditated deſign in their touching each other, the woman is ſold, but the man is put to death, and all his effects confiſcated to the king. For this reaſon, ſuch as have occaſion to go to the palace, on their entrance immediately call out, *Ago*, which ſignifies, "Make way, retire, or take care;" when the women place themſelves in a range on one ſide, and the men walk as cloſe as they can on the other. In like manner, when the king's wives go to work in the fields, whoever meets them muſt immediately fall on their knees, and continue in that poſition till they have paſſed.

Although the people are obliged to pay ſuch deference to the king's wives, yet his majeſty has very little reſpect for them himſelf; they attend him on all occaſions like ſervants, and inſtead of his ſhewing any affection he generally treats them with the moſt haughty contempt. As he conſiders them only as ſlaves, ſo, on the moſt trifling occaſions, he will ſell a number of them to the Europeans; and even ſometimes, when ſhips are waiting on the coaſt for ſlaves, he will ſupply them with whatever number they want to compleat their compliment. Theſe deficiencies are ſupplied by the aſſiduity of his captains, or governors of the ſeraglio, who go about the ſtreets, and ſeize ſuch girls as they think will be pleaſing to the king, nor dare any of his ſubjects make the leaſt objection or reſiſtance. Theſe officers immediately preſent them to the king, and as they are the handſomeſt they can ſelect, his majeſty is ſometimes particularly attracted by their beauties. When this happens to be the caſe, the object that moſt ſtrikes his fancy is honoured with his company for two or three nights, after which ſhe is diſcarded, and obliged to paſs the remainder of her life in a ſtate of obſcurity; for which reaſon the women are ſo little deſirous of becoming wives to the king, that they would rather prefer a life of celebacy.

The king's palace is magnificently furniſhed, and abounds with all the elegancies and luxuries of Europe. He obſerves great ſtate on all public occaſions, at which times he is dreſſed in ſilk and gold, and is attended by his principal officers, or thoſe who hold employments under him. No ſubject is permitted to ſee him, unleſs his buſineſs be of a peculiar nature, and he has obtained the royal permiſſion; in which caſe he is uſhered in by the high prieſt, before whom he muſt proſtrate himſelf as well as to the king. Even his grandees (except when a general council is called) find ſome difficulty in obtaining an audience, and when they do muſt appear before him in the moſt humiliating form: they advance creeping to a certain diſtance, till the king, by clapping his hands ſoftly, gives them leave to ſpeak, which they do in a low tone, with their face almoſt to the ground; after which they retire in the ſame manner they advanced. The captain of the ſeraglio, and the grand ſacrificer, or high prieſt, are the only perſons that are permitted to enter the ſeraglio without permiſſion firſt obtained from the king, but if they want to ſpeak to him they muſt pay the ſame homage as any other ſubject. The Europeans, however, are exempted from theſe ſlaviſh ceremonials, and are granted an audience whenever they deſire it. They always ſalute the king in the ſame manner as they would do an Engliſh nobleman, and his majeſty receives them with a diſtinguiſhed familiarity. He takes them by the hand, makes them ſit down, and drinks to them: if it be the firſt viſit, and the perſons be directors, or commanders of ſhips, they are generally ſaluted with five or ſeven guns, when they leave the palace. In the audience-chamber are two benches, one of which is broader than the other, covered with a cloth, and by it is an oval ſtool, whereon the king ſits during the conferences. The other bench is covered with mats, on which the Europeans ſit bare-headed, not by order, but from a voluntary deſire of ſhewing proper reſpect. The king entertains them in the beſt manner he is able during their ſtay, and endeavours to make his company as agreeable to them as poſſible. If they dine or ſup with him the table is ſet out and ſerved with great elegance. While they are feaſting the king's grandees proſtrate themſelves before him, and what proviſions are left by the Europeans are given to them, which they ſeem readily and chearfully to accept.

The king's revenues are very conſiderable, for beſides what ariſes from his lands, he receives a duty on all commodities ſold in the markets, or imported into the country. His lands not only furniſh him with proviſions for his houſhold, but alſo for exportation, great quantities of them being annually ſold to the neighbouring nations. His property in this reſpect is not confined to the borders of Sabi alone, for his lands extend into ſeveral of the provinces. Theſe are under the cognizance of the governors, who take care of their being tilled, get in the harveſt, and lay up the produce in the king's magazines without the leaſt expence.

The king alſo receives a moiety of all the tolls and fines in his vice-royalties; but this is inconſiderable from the iniquity of his collectors, who make ſuch depredations on their truſt that ſcarce one fourth of it comes to his majeſty; though if any of them ſhould be detected they are ſubject to be ſold, and their family and effects confiſcated to the king.

The revenues ariſing from the ſlave trade are very conſiderable, the king receiving three rix-dollars for every ſlave ſold in his dominions. Every European veſſel alſo pays him a pecuniary duty, excluſive of preſents, which they make to the king for his protection and the liberty of trading.

Of the Markets at Whidah, *with Obſervations on the inhuman Practice of trading in Slaves.*

THERE are ſeveral fairs, or markets, kept in Whidah, not only for the ſale of ſlaves, but alſo for moſt other commodities. Two of theſe are kept weekly, the one at Sabi, and the other in the province of Aplogua, both of which are reſorted to by prodigious numbers of merchants. But the moſt conſiderable market is kept about a mile from Sabi, and is held twice a week, viz. on Wedneſdays and Saturdays. The kings ſecond wives have liberty to go to theſe markets to ſell their cloths and other trifling articles, in the making of which their time is chiefly employed.

Great regulation is obſerved in the keeping of theſe markets, a proper place being allotted for the ſale of every different commodity. In order to prevent diſorder and confuſion among the buyers and ſellers, the king appoints a judge or magiſtrate to attend, who, with four officers well armed, inſpect the markets, hears all complaints, and in a ſummary way decides all differences, having power to ſeize and ſell as ſlaves all who ſhall violate the peace. Beſides this magiſtrate, there is another appointed to inſpect the money, which is called Toqua, conſiſting of ſtrings of ſhells, to the number of forty; and if one of theſe ſtrings happens to be deficient of a ſingle ſhell, the whole are forfeited to the king.

Round the markets are erected booths, which are occupied by cooks, or ſutlers, who ſell proviſions ready dreſſed, as beef, pork, goats fleſh, &c. There are other booths for the ſale of rice, millet, maize and bread; and ſome ſell pito, (a kind of beer) palm-wine and brandy.

The chief commodities are, ſlaves, oxen, ſheep, goats, poultry, and fowls of moſt kinds; monkies and other animals; various ſorts of European cloth; linen and woollen, printed callicos, ſilks, grocery goods, china, gold in duſt or bars, iron in bars or wrought. The country manufactures are, Whidah cloths, mats, baſkets, jars, calabaſhes of various ſorts, wooden bowls and cups, red and blue pepper, ſalt, palm-oil, &c.

All the commodities, except ſlaves, are ſold by the women, who are excellent accomptants, and ſet off their goods to the greateſt advantage. The men reckon all by the head, at which they are as exact and ready as the Europeans with pen and ink, though the ſums are often ſo conſiderable as to render it very intricate.

The ſlaves are paid for in gold-duſt, but the payments for other commodities are made in ſtrings of cowries, which, as before obſerved, contain each forty in number. Five of theſe ſtrings make what the natives call a *fore*; and fifty fores make an *alkove*; which generally weighs about 60 pounds.

It would give pleaſure to a ſtranger to ſee the various productions of theſe markets, and the regular manner in which the reſpective articles are diſpoſed, were not ſlaves included; but to behold a number of men, women, and children linked together, and arranged like beaſts, is a ſight truly ſhocking to behold. The infamous practice of trading in the human ſpecies has frequently exerciſed the pens of the learned and humane, ſome of whoſe ſentiments we ſhall here preſerve, as benevolent ideas cannot be too much propagated, nor philanthropy rendered too univerſal.

The biſhop of Glouceſter, (in his ſermon preached before the ſociety for the propagation of the goſpel, on the 21ſt of February 1766) makes uſe of the following paſſages: “ From the free ſavages,” ſays he, “ I now come (the laſt point I propoſe to conſider) to the ſavages in bonds. By theſe I mean the vaſt multitudes yearly ſtolen from the oppoſite continent, and ſacrificed by the coloniſts to their great idol, the god of gain. But what then? ſay theſe ſincere worſhippers of Mammon; they are our own property which we offer up. Gracious God! to talk (as in herds of cattle) of property in rational creatures! creatures endowed with all our faculties; poſſeſſing all our qualities but that of colour; our brethren both by nature and grace, ſhocks all the feelings of humanity, and the dictates of common ſenſe. But, alas! what is there in the infinite abuſes of ſociety which does not ſhock them? Yet nothing is more certain in itſelf, and apparent to all, than that the infamous traffic for ſlaves directly infringes both divine and human laws. Nature created man free, and grace invites him to aſſert his freedom. In excuſe of this violation, it hath been pretended, that though, indeed, theſe miſerable outcaſts of humanity be torn from their homes and native country by fraud and violence, yet they thereby become the happier, and their condition the more eligible. But who are you that pretend to judge of another man's happineſs? That ſtate, which each man, under the guidance of his Maker, forms for himſelf, and not one man for another? To know what conſtitutes mine or your happineſs, is the ſole prerogative of him who created us, and caſt us in ſuch various and different moulds. Did your ſlaves ever complain to you of their unhappineſs amidſt their native woods and deſarts? Or, rather, let me aſk, did they ever ceaſe complaining of their condition under you their their lordly maſters? where they ſee, indeed, the accommodations of civil life, but ſee them all paſs to others, themſelves unbenefited by them. Be ſo gracious then, ye petty tyrants over human freedom, to let your ſlaves judge for themſelves, what it is that makes their own happineſs. And then ſee whether they do not place it in the return to their own country, rather than in the contemplation of your grandeur, of which their miſery makes ſo large a part. A return ſo paſſionately longed for, that deſpairing of happineſs here, that is, of eſcaping the chains of their cruel taſk-maſters, they conſole themſelves with feigning it to be the gracious reward of heaven in their future ſtate, which I do not find their haughty maſters have as yet concerned themſelves to invade. The leſs hardy, indeed, wait for this felicity till over wearied nature ſets them free; but the more reſolved have recourſe even to ſelf-violence, to force a ſpeedier paſſage.

“ But it will be ſtill urged, that though what is called human happineſs be of ſo fantaſtic a nature, that each man's imagination creates it for himſelf, yet human miſery is more ſubſtantial and uniform throughout all the tribes of mankind. Now, from the worſt of human miſeries the ſavage Africans, by theſe forced emigrations, are entirely ſecured; ſuch as the being perpetually hunted down like beaſts of prey or profit, by their more ſavage and powerful neighbours—In truth, a bleſſed change!—from being hunted to being caught. But who are they that have ſet on foot this general hunting? Are they not theſe very civilized violaters of humanity themſelves, who tempt the weak appetites, and provoke the wild paſſions of the fiercer ſavages to prey upon the reſt.”

The number of ſlaves imported from the coaſt of Guinea, is computed to be at leaſt 100,000 annually; but the import in our American colonies falls much ſhort of that number, owing to the many deaths occaſioned by the ſevere treatment they receive on their paſſage. A late writer ſays, “ When the veſſels are full freighted with ſlaves, they ſail for our plantations in America, and may be two or three months in the voyage; during which time, from the filth and ſtench that is among them, diſtempers frequently break out, which carry off commonly a fifth, a fourth, yea, ſometimes a third or more of them: ſo that taking all the ſlaves together, that are brought on board our ſhips yearly, one may reaſonably ſuppoſe that at leaſt 20,000 of them die on the voyage. Beſides this, it is ſuppoſed that a fourth part, more or leſs, die at the different iſlands, in what is called the ſeaſoning. Hence it may be preſumed, that at a moderate computation of the ſlaves who are purchaſed by our African merchants in a year, near 30,000 die upon the voyage, and in the ſeaſoning. Add to this, the prodigious numbers that are killed in the incurſions and inteſtine wars, by which the Negroes procure the number of ſlaves wanted to load the veſſels. “ How dreadful, then, ſays the writer, is this ſlave trade, whereby ſo many thouſands of our fellow-creatures, free by nature, endued with the ſame rational faculties, and called to be heirs of the ſame ſalvation with us, loſe their lives, and are, truly and properly ſpeaking, murdered every year! For it is not neceſſary, in order to convict a man of murder, to make it appear that he had an *intention* to commit murder; whoever does, by unjuſt force or violence, deprive another of his liberty, and, while he hath him in his power, continues ſo to oppreſs him by cruel treatment, as eventually to occaſion his death, is actually guilty of murder. It is enough to make a thoughtful perſon tremble, to think what a load of guilt lies upon our nation on this account; and that the blood of thouſands of poor innocent creatures, murdered every year in the proſecution of this cruel trade, cries aloud to heaven for vengeance. Were we to hear or read of a nation that deſtroyed every year, in ſome other way, as many human creatures as periſh in this trade, we ſhould certainly conſider them as a very bloody, barbarous people. If it be alledged that the legiſlature hath encouraged, and ſtill does encourage this trade, it is anſwered, that no legiſlature on earth can alter the nature of things, ſo as to make that to be right which is contrary to the law of God, (the ſupreme legiſlator and governor of the world) and oppoſeth the promulgation of the goſpel of *peace on earth, and good will to man.* Injuſtice may be methodized and eſtabliſhed by law, but ſtill it will be injuſtice as much as it was before; though its being ſo eſtabliſhed may render men more inſenſible of the guilt, and more bold and ſecure in the perpetration of it.”

The unhappy ſituation of theſe wretches while on board the veſſels is truly deplorable: they are all put in irons two by two, ſhackled together to prevent their mutinying or ſwimming aſhore. Such is the horror of their minds at the thoughts of leaving their own country, that they frequently leap out of the canoe, boat, or ſhip, into the ſea, and keep under water till they are drowned, to avoid being taken up and ſaved by their purſuers. The melancholy effects of this diabolical traffic are repreſented by captain Philips, who, though employed in that buſineſs, appears to have been impreſſed with the moſt humane ſentiments. As he breathes the dictates of benevolence, we ſhall inſert his narrative in his own words. “ That I may contribute, ſays he, all in my power towards the good of mankind, by inſpiring any individuals with a ſuitable abhorrence of that deteſtable practice of trading in our fellow-creatures, and in ſome meaſure atone for my neglect of duty as a Chriſtian, in engaging in that wicked traffic, I offer to their ſerious conſideration ſome few occurrences, of which I was an eye-witneſs; that being ſtruck with the wretched and affecting ſcene, they may foſter that humane principle, which is the noble and diſtinguiſhed characteriſtic of man, and improve it to the benefit of their childrens children.

“ About the year 1749 I ſailed from Liverpool to the coaſt of Guinea. Some time after our arrival, I was ordered to go up the country a conſiderable diſtance, upon having notice from one of the Negro kings, that he had a parcel of ſlaves to diſpoſe of. I received my inſtructions and went, carrying with me an account of ſuch goods as we had on board, to exchange for the ſlaves we had to purchaſe. Upon being introduced, I preſented him with a ſmall caſe of Engliſh ſpirits, a gun, and ſome trifles; which having accepted, and underſtood by an interpreter what goods we had, the next day was appointed for viewing the ſlaves: we found about 200 confined in one place. But how ſhall I relate the affecting ſight I there beheld! How can I ſufficiently deſcribe the ſilent ſorrow which appeared in the countenance of the afflicted father, and the painful anguiſh of the tender mother, expecting to be for ever ſeparated from their tender offſprings; the diſtreſſed maid, wringing her hands in preſage of her future wretchedneſs, and the general cry of the innocent from a dreadful apprehenſion of the perpetual ſlavery to which they were doomed! Under a ſenſe of my offence to God, in the perſons of his creatures, I acknowledge I purchaſed eleven, whom I conducted, tied two and two to the ſhip. Being but a ſmall ſhip (90 ton) we ſoon purchaſed our cargo, conſiſting of 120 ſlaves, whom thou mayeſt, reader, range in thy view, as they were ſhackled two and two together, pent up within the narrow confines of the main deck, with the complicated diſtreſs of ſickneſs, chains and contempt; deprived of every fond and ſocial tie, and, in a great meaſure, reduced to a ſtate of deſperation. We had not been a fortnight at ſea, before the fatal conſequence of this deſpair appeared; they formed a deſign of recovering their natural right, liberty, by riſing and murdering every man on board; but the goodneſs of the Almighty rendered their ſcheme abortive, and his mercy ſpared us to have time to repent. The plot was diſcovered; the ring-leader, tied by the two thumbs over the barricade door, at ſun-riſe received a number of laſhes: in this ſituation he remained till ſun-ſet, expoſed to the inſults and barbarity of the brutal crew of ſailors, who had full leave to exerciſe their cruelty at pleaſure. The conſequence of this was, that next morning the miſerable ſufferer was found dead, flayed from the ſhoulders to the waiſt. The next victim was a youth, who, from too ſtrong a ſenſe of his miſery, refuſed nouriſhment, and died diſregarded and unnoticed, till the hogs had fed on part of his fleſh. Will not chriſtianity bluſh at this impious ſacrilege? May the relation of it ſerve to call back the ſtruggling remains of humanity in the hearts of thoſe, who, from a love of wealth, partake in any degree of this oppreſſive gain; and have ſuch an affect on the minds of the ſincere, as may be productive of peace, the happy effect of true repentance for paſt tranſgreſſions, and a reſolution to renounce all connection with it for the time to come."

Many other accounts might be mentioned of the dreadful conſequences ariſing from the ſlave trade; but we ſhall only take notice of the following memorable inſtance which happened a few years ago on board a ſhip from Liverpool, then lying at anchor about three miles from ſhore, near Acra Fort. They had purchaſed between four and five hundred negroes, and were ready to ſail for the Weſt Indies. The men were ſhackled two and two, each by one leg to a ſmall iron bar; theſe were every day brought on the deck for the benefit of the air; and leſt they ſhould attempt to recover their freedom, they were made faſt to two common chains, which were extended on each ſide the main deck: the women and children were looſe. Such was the ſituation of the ſlaves on board this veſſel, when it took fire from the careleſſneſs of a perſon who was drawing ſpirits by the light of a lamp; the caſk burſting, the fire ſpread with ſuch violence, that in about ten minutes the ſailors, apprehending it impoſſible to extinguiſh it before it would reach a large quantity of powder they had on board, concluded it neceſſary to throw themſelves into the ſea, as the only chance of ſaving their lives. However, they firſt endeavoured to looſe the chains by which the negro men were faſtened to the deck; but in the confuſion, the key being miſſing, they had but juſt time to looſe one of the chains by wrenching the ſtaple, when the vehemence of the fire ſo increaſed, that they all but one man jumped over board, when immediately the fire having gained the powder, the veſſel blew up with all the ſlaves who remained faſtened to the one chain, and ſuch others as had not followed the ſailors examples. There happened to be three Portugueſe veſſels in ſight, who, with others from the ſhore, putting out their boats, took up about 250 of thoſe poor ſouls who remained alive; of which number about 50 died on ſhore, being moſtly of thoſe who were fettered together by iron ſhackles, which, as they jumped into the ſea, had broke their legs, and theſe fractures, being inflamed by the violence of their ſtruggling, mortified, and occaſioned their deaths. Thoſe who remained alive were ſoon diſpoſed of, for the benefit of the owners, to other purchaſers.

The ſlaves in general are obtained by means of the Negro kings going to war with each other; but it has been frequently known, to the great ſhame of the Europeans, that they have deluded theſe poor wretches on board their veſſels, on a pretence of trading with them, and have then baſely made them captives; which is the reaſon, as we have already obſerved, that the natives are ſo cautious of going on board European ſhips. A picture of this ſcene is beautifully repreſented in an admirable poem lately publiſhed, called *The Dying Negro*, which we ſhall here copy for the entertainment of the reader; and with which we ſhall conclude this melancholy ſubject.

Curſt be the winds, and curſt the tides which bore
Theſe European robbers to our ſhore!
O be that hour involv'd in endleſs night,
When firſt their ſtreamers met my wond'ring ſight!
I call'd the warriors from the mountain's ſteep,
To meet theſe unknown terrors of the deep;
Rouz'd by my voice, their gen'rous boſoms glow,
They ruſh indignant, and demand the foe,
And poize the darts of death, and twang the bended bow;
When lo! advancing o'er the ſea beat plain,
I mark'd the leader of a warlike train.
Unlike his features to our ſwarthy race;
And golden hair play'd round his ruddy face.
While with inſidious ſmile and lifted hand,
He thus accoſts our unſuſpecting band.
"Ye valiant chiefs, whom love of glory leads
"To martial combats, and heroic deeds;
"No fierce invader your retreat explores,
"No hoſtile banner waves along your ſhores.
"From the dread tempeſts of the deep we fly;
"Then lay, ye chiefs, theſe pointed terrors by;
"And O, your hoſpitable cares extend,
"So may ye never need the aid ye lend!
"So may ye ſtill repeat to ev'ry grove
"The ſongs of freedom, and the ſtrains of love!"
Soft as the accents of the traitor flow,
We melt with pity, and unbend the bow;
With lib'ral hand our choiceſt gifts we bring,
And point the wand'rers to the freſheſt ſpring.
Nine days we feaſted on the Gambian ſtrand,
And ſongs of friendſhip echo'd o'er the land.
When the tenth morn her riſing luſtre gave,
The chief approach'd me by the ſounding wave.
"O youth," he ſaid, "what gifts can we beſtow,
"Or how requite the mighty debt we owe?
"For lo! propitious to our vows, the gale
"With milder omens fill the ſwelling ſail.
"To-morrow's ſun ſhall ſee our ſhips explore
"Theſe deeps, and quit your hoſpitable ſhore.
"Yet while we linger, let us ſtill employ
"The number'd hours in friendſhip and in joy;
"Aſcend our ſhips, their treaſures are your own,
"And taſte the produce of a world unknown."

He ſpoke; with fatal eagerneſs we burn,—
And quit the ſhores, undeſtin'd to return!
The ſmiling traitors with inſidious care,
The goblet proffer, and the feaſt prepare,
'Till dark oblivion ſhades our cloſing eyes,
And all diſarm'd each fainting warrior lies.
O wretches! to your future evils blind!
O morn for ever preſent to my mind!
When burſting from the treach'rous bands of ſleep,
Rouz'd by the murmurs of the daſhing deep,
I woke to bondage and ignoble pains,
And all the horrors of a life in chains.

Revolutions of WHIDAH.

THE kingdom of Whidah, as we have already obſerved, is a beautiful and fertile country; but the elegance of its towns, and the number of its inhabitants are very inferior to what they were before the conqueſt of the country by the king of Dahamoy, in the year 1726, when the town of Sabi, among ſeveral others, was totally reduced to aſhes.

The then king of Whidah was of an indolent and puſillanimous diſpoſition, and dedicated his time ſolely to luxury and diſſipation; while the king of Dahamoy was brave and magnanimous, and had rendered himſelf famous by many victories gained over his neighbours. The cauſe of this rupture aroſe from the latter having ſent an ambaſſador to the former, requeſting to have an open traffic to the ſea ſide, offering at the ſame time to pay him his uſual cuſtoms on negroes exported; which being refuſed, the king of Dahamoy, fired with reſentment, vowed revenge. His firſt determination was to make a conqueſt of the kingdom of Ardrah, as by that means he might be the better enabled to execute the project he had formed by cutting off all hopes the king of Whidah could have from that quarter. The king of Ardrah having received intimation of his deſigns immediately diſpatched a meſſenger to his neighbour, the king of Whidah, to ſolicit his aſſiſtance; but the natural indolence and ſupineneſs of that prince rendered all applications of this nature ineffectual; for ſo far from paying any attention to the danger that threatened his neighbour, he was even indifferent as to the future welfare of himſelf. The king of Dahamoy accordingly entered Ardrah with a conſiderable body of forces, and though the king of Ardrah uſed his utmoſt endeavours to oppoſe him, yet his army was ſoon cut to pieces, and himſelf taken priſoner; when, according to the cuſtom of the country, that prince was immediately put to death by his adverſary.

The king of Dahamoy having thus obtained a paſſage into the heart of the country, he penetrated it as far as the borders of Sabi the capital; here, however, his progreſs was impeded by a river, from the diſadvantages of which he was apprehenſive he ſhould not be able to make his wiſhed-for conqueſt; for ſuch was the ſituation of the river, that a ſmall number of men might have defended it againſt his whole army. The puſillanimous Whidahs, inſtead of placing a proper guard, only went morning and evening to the river ſide, where they met their prieſts, and offered ſacrifices to their grand fetiſh the ſnake, imploring him to protect them, by preventing the enemy from paſſing the river.

In the mean time the king of Dahamoy, who had encamped his whole army on the oppoſite ſide of the river, ſent a meſſenger to the Europeans, then reſiding at Sabi, to aſſure them, that if they ſtood neuter, and were not found in arms, they ſhould receive no injury either in their perſons or goods, in caſe he proved victorious; and that he would make their trade more advantageous, by removing ſeveral impoſitions they were ſubject to from the king of Whidah: on the contrary, if they appeared againſt him, they muſt expect his reſentment.

The Europeans knew not which way to determine on ſo critical a point: they firſt thought of retiring to their forts, about three miles from the capital, but as ſuch conduct might have brought on them the reſentment of the king of Whidah, they at length determined to continue where they were, and to ſubject themſelves to whatever conſequences might happen from the contending powers.

The king of Dahamoy had retired with about 2000 of his men into the interior part of the country; when his general, whom he had left with the reſt on the banks of the river, finding that the Whidahs reſted their whole confidence of protection on the power of the fetiſhes (enemies whom he little feared) he was at length encouraged to order 200 of his ſoldiers to ford the river, which having effected without oppoſition, they immediately marched towards Sabi. When they came to the borders of the town, which was about three o'clock in the afternoon, the out-guards were almoſt all aſleep, but being rouſed by the noiſe of the enemies muſic and ſhouts, they haſtily ran to the palace, and told the king that the whole army had forded the river. The puſillanimous monarch, inſtead of attempting to make any reſiſtance, precipitately fled, with his wives and principal ſubjects, to an iſland on the ſea-coaſt, that was parted from the main land by a river, over which they paſſed in canoes, but the multitude who followed them not having the ſame advantage, and being hurried on by their fears, were moſt of them drowned in attempting to ſwim over. Others fled into the countries, and ſecreted themſelves in the woods and thickets; but many of them in their flight were killed by the enemy, and the chief part of thoſe that eſcaped periſhed by famine.

As ſoon as the detachment of the king of Dahamoy's army entered the town, they immediately marched to the king's palace, where, not finding him as they expected, they immediately ſet it on fire, and ſent word to their general what they had done, who the ſame evening made the whole army croſs the river, and march to the capital.

The general was highly elated at the magnanimity of his men, and the ſucceſs they had met with; while the Europeans ſtared with amazement at the cowardice of the Whidahs, who had ſo ignominiouſly quitted the town without making the leaſt oppoſition, and had left them, with all their riches, in the power of the conquerors.

The day after the enemy had made themſelves maſters of the capital, the general ſent the Europeans priſoners to the king of Dahamoy, who then lay encamped with another army about 40 miles off, in the kingdom of Ardrah. A few days after their arrival the king not only ſet them at liberty, but alſo permitted them to return to their forts, and at the ſame time complimented them with ſeveral preſents, particularly a number of ſlaves. He likewiſe aſſured them, that as ſoon as his affairs were ſettled he ſhould not only endeavour to promote their trade, but would always preſerve a particular regard for their intereſts; and that they might aſſuredly depend on his future protection.

The king of Dahamoy now went to Sabi, where he continued ſome days, during which he received homage from ſuch of the principal people as were left in the kingdom; but being at the time engaged in a war with a neighbouring prince, from whom he had obtained ſome loſſes, he left Sabi, and went with his army to oppoſe the machinations of his enemy.

During his abſence one Teſteſole, a foreigner, who had been left by governor Wilſon to manage the affairs of the Engliſh, and who had received diſtinguiſhed favours from the king of Dahamoy, concerted a plan with the prince of Popo for reſtoring the king of Whidah to the throne. That prince, who was no friend to the king of Dahamoy, readily approved of the ſcheme, and immediately raiſed a conſiderable army, which he ſent to the depoſed king, at the ſame time aſſuring him that he would contribute every other aſſiſtance that laid in his power to replace him on the throne.

When the king of Dahamoy was informed of this revolt, he was ſurprized that a man who had ſo eaſily relinquiſhed his rights, ſhould now attempt to regain them by force of arms. He was at this time but badly furniſhed with men, and therefore not properly prepared to engage in a new war. Determined, however, not to loſe the conqueſt he had made without ſome endeavours to preſerve it, he thought of the following expedient. He aſſembled together a prodigious number of women, whom he cloathed and armed in the ſame manner as the men. Theſe he formed into companies, but that they might not be ſo much intimidated at the firſt attack of the enemy, the firſt line of each company was compoſed of men.

With this army he marched againſt the king of Whidah; but as ſoon as he arrived within ſight of the Whidah camp, the men were ſo intimidated that they immediately abandoned the place, and took to flight, nor could the moſt perſuaſive arguments of the king prevail on them to return. Thus ſituated, the king of

Whidah, not being willing to become a captive to his enemy, followed the example of his men, and again retired to the iſland where he had before fled for ſecurity.

Teſteſole, who had been the projector of this attempt, conſcious of what he deſerved for his infidelity to the king of Dahamoy, ſecreted himſelf in the Engliſh fort; but that being attacked by the enemy, he found means to make his eſcape, and ſecreted himſelf in the French fort at Jacken. However, he was ſoon after taken, and carried before the king of Dahamoy, when he received the puniſhment of his treachery, for he was firſt tortured, and then put to death.

The king of Dahamoy now made himſelf compleat maſter of Whidah, and has preſerved the authority he then attained ever ſince. It is at this time conſidered only as a province, and its king as a tributary prince; though the inhabitants are under the ſame laws and government, and poſſeſs the ſame indulgences in their religious maxims as before it was conquered.

The city of Sabi is very ſmall in compariſon to what it was before its being reduced to aſhes by the king of Dahamoy. At that time it was at leaſt four miles in circumference. The houſes were neatly built, and the ſtreets were long, ſpacious, and uniformly diſpoſed. The houſes belonging to the factors were built in the European taſte, and contained many neat and commodious apartments: on the firſt floor of each was a ſpacious hall, with an elegant balcony in front; and beneath, on the ground-floor, were warehouſes for the accommodation of their goods. The town was ſo exceeding populous, that notwithſtanding the breadth of the ſtreets, it was ſometimes a difficulty to paſs them. Markets were daily held in different parts of the city, where various ſorts of European as well as African commodities, were expoſed to public ſale, as alſo abundance of all kinds of proviſions. Near the European factories was a ſpacious place ornamented with lofty and beautiful trees, under which the merchants and governors of the forts every day aſſembled to tranſact buſineſs. But all theſe fine places were deſtroyed by the king of Dahamoy's army; nor is there a ſingle remnant left of the magnificence and ſplendor that once graced this populous city.

About four miles to the ſouth of Sabi is a ſmall town called Whidah, where the Europeans generally land when they come to trade on this coaſt. Here the Engliſh have a large fort, called Fort William, conſiſting of four ſtrong batteries, on which are mounted 17 pieces of cannon. At a ſmall diſtance from this fort is another belonging to the French, which is encompaſſed by a thick mud wall, as is alſo that belonging to the Engliſh; and to each of them, at ſome diſtance from the wall, is a broad and deep moat, ſo that it would be a difficult matter for an enemy to ſurprize them without alarming the garriſon.

The Kingdom of ARDRAH.

THOUGH this kingdom is not ſo conſiderable as that of Whidah, yet it is very populous, and contains many good towns and villages. It is bounded on the eaſt by the kingdom of Benin; on the weſt by that of Whidah, and on the ſouth by the Gulph of Guinea; but how far it extends northward, and what country it borders upon that way, is not known. It is very narrow towards the ſea, but widens conſiderably, and is divided into two parts, diſtinguiſhed by the names of Great and Little Ardrah.

The country in general is very flat, and being well watered by ſeveral ſmall rivers in different parts of it, the ſoil is exceeding fertile, and produces great quantities of Indian wheat, millet, yams, potatoes; as alſo ſeveral kinds of fruits, particularly oranges, lemons, cocoa-nuts, bananas, and pine-apples.

The inhabitants of this kingdom differ but little from thoſe of Whidah in their manner, cuſtoms, religion, &c. The dreſs of the men conſiſts of ſeveral cloths, the manufacture of the country, wound round the waiſt, and faſtened with a girdle; but the better ſort wear two ſhort petticoats, made of taffety, or other ſilk, and have ſilk ſcarfs in the form of ſhoulder-belts. They moſtly go with their heads and feet bare, though they are permitted to wear ſandals, and hats or bonnets, except in the king's preſence. The women of rank alſo wear petticoats and ſcarfs, but, like the men, they have not any covering either to their heads or feet. The poorer ſort have only ſhort cloths tied about their waiſt, the other parts of their body being entirely naked.

Both ſexes are exceeding cleanly in their perſons, waſhing their bodies every morning and evening in pure water, and anointing themſelves with civet, or ſome aromatic perfume.

Their common food conſiſts of rice, pulſe, herbs and roots, with beef, mutton, and dog's fleſh; and their ordinary drink is the beer called pito, which they generally mix with water; but the better ſort drink palm-wine.

Thoſe who live near the ſea-ſide are employed in fiſhing, boiling of ſalt, and trading; but the inland inhabitants dedicate their time ſolely to the cultivation of their lands, and the breeding of cattle.

They are in general exceeding illiterate; few of them can either read or write; for which reaſon, in buying and ſelling of goods, they make uſe of cords tied in knots, each of which has a particular ſignification known only to themſelves, and thoſe who are accuſtomed to deal with them. Some few of the better ſort underſtand the Portugueſe tongue, which they not only ſpeak fluently, but alſo read and write with great accuracy.

Polygamy is equally allowed here as at Whidah, every man being permitted to take as many wives as he thinks proper. As no deference is paid to birth or fortune, the pooreſt man has liberty to pay his addreſſes to a woman of the greateſt quality; but if ſhe rejects him on the firſt viſit, he is not allowed to make a ſecond. Little ceremony is uſed in their marriages, the chief thing conſiſting in the mutual conſent of the parties, and their reſpective parents: when this is obtained, the bridegroom preſents his bride with a callico paan, and invites all her relations, and his own, to an entertainment; when he declares to the company that he takes the woman for his wife; and this public acknowledgment concludes the ceremony.

The men of quality marry girls at 10 or 12 years of age, but they do not conſummate the marriage till they have kept them ſeveral years in the character of ſervants: when the time is fixed for cohabiting, they preſent their brides with a piece of cloth, or a ſhort frock, and an elegant entertainment is provided for the relations of both parties.

The ceremonies they uſe in burying their dead are much the ſame as thoſe practiſed in Whidah, except in this particular, that they generally bury the deceaſed in a vault under the houſe he inhabited in his life-time. The king is the chief perſon excepted from this cuſtom: he is buried in ſome remote place from the palace; and many unhappy ſlaves fall victims on the occaſion.

Their religious maxims are alſo much the ſame as thoſe in Whidah, only they do not worſhip the ſerpent; on the contrary, they not only kill them, but are exceeding fond of their fleſh. Though they are ſuch groſs idolaters, they acknowledge one ſupreme being, who, they believe, appoints the time when every perſon ſhall come into, or go out of the world; notwithſtanding which they are greatly alarmed at ſickneſs, and tremble at the very name of death.

When a perſon is ill he ſends for a prieſt, who immediately goes to him, and ſacrifices ſome animal for the recovery of his health. The prieſt rubs the patient's fetiſh with the blood, but the fleſh of the animal is thrown away.

The fetiſhes belonging to the king and court are appointed by the high prieſt, and are birds of a black colour, not unlike the crows in England; prodigious numbers of theſe are kept in the gardens of the palace, and it is equally criminal to pay diſreſpect to them here, as it is to the grand ſerpent at Whidah. The common peoples fetiſhes conſiſt of a particular ſtone, a piece of wood, or ſome other inanimate ſubſtance, which they always keep hid in their houſe under an earthen pot: every ſix months they make a public offering to the prieſt in honour of their fetiſh, at the ſame time aſking the idol ſeveral queſtions relative to their future welfare. If the prieſt thinks the offering too inſignificant, he tells the party that the fetiſh does not like it, and will not anſwer his queſtions till he has one to pleaſe him. On this the perſon enlarges his offering, and then the anſwers are delivered by the prieſt in a low voice, which the ſuperſtitious blacks imagine to be effected by ſome ſecret impulſe of the fetiſh. The oracle thus delivered, the prieſt covers the idol with the pot, and ſprinkles it either with beer or meal. The like is done to every perſon preſent at the ceremony.

The prieſts in general are conſidered by the people in the moſt reſpectable light; but the great marabut, or high prieſt, is perfectly adored by them. They imagine him to be an infallible diviner, and that he can foretel things by converſing with an aukward image, which he keeps in his hall of audience, where he receives viſits from his credulous admirers. This image is painted white, and repreſents a child, which the marabut tells them can communicate to him ſuch circumſtances as ſhall ariſe from their future conduct. When they go to conſult the marabut, they preſent him with the beſt offering their abilities will permit; and in proportion to the value of it, the intelligence of their future ſucceſs or miſhaps is principally directed.

With reſpect to the laws of Ardrah, whoever diſobeys the king's commands is beheaded, and his wives and children become the king's ſlaves. Inſolvent debtors are left to the mercy of their creditors, who have liberty to pay themſelves by ſelling them for ſlaves. The ſame puniſhment is alſo inflicted on him who has debauched another man's wife. The puniſhment for adultery committed by the women, and other crimes, are the ſame as at Whidah.

The moſt diſtinguiſhed place in Ardrah is Aſſem, called ſo by the natives, but by the Europeans, Great Ardrah. It is the capital of the kingdom, and is ſituated about 16 leagues inland to the north-weſt from Little Ardrah, a ſpacious road leading from one to the other. It is encompaſſed with four walls of earth, which are very lofty and ſubſtantial: each wall has a large and deep ditch, but they are within, and over them are wooden bridges. The houſes are in general well-built, and the ſtreets regularly formed. The king's palace is a ſpacious edifice, though greatly inferior to the original building, which was deſtroyed by the king of Dahamoy in the year 1726. The palace then conſiſted of many large courts entirely ſurrounded with porticos, above which were apartments that had ſmall windows. Some of the floors of theſe apartments were covered with mats, and others with large Turkey carpets; and the furniture conſiſted of eaſy chairs, ſkreens, cheſts, cabinets, and porcelain brought from China. There was not any glaſs in the windows, but only frames of white linen, and taffety curtains. The gardens belonging to it were very extenſive, and laid out in long viſtas of thick and lofty trees, to afford a cool and ſhady retreat.

The preſent palace, however, is far from being contemptible, and the king's court is kept with great ſplendor, though his majeſty, like the ſovereign of Whidah, is dependant on the king of Dahamoy. He ſeldom goes abroad, and when he does, it is in ſo private a manner, that few of his ſubjects ſee him. He keeps a great number of women, with whom his time is chiefly employed; the principal of theſe has the title of queen, with this prerogative, that in caſe his majeſty denies her any thing ſhe has occaſion for, ſhe may ſell ſome of his other wives to ſupply her wants.

The king always eats alone, and when he drinks, an officer makes a ſignal, by ſtriking two ſmall rods of iron together, in order that all who are within ſight may turn away, and not look at his majeſty; for to ſee him drink is a capital offence, and the puniſhment for it is death. An inſtance of this was once manifeſted in an infant, who being aſleep by the king, was awakened with the noiſe of the rods; and his majeſty obſerving that the child caſt its eyes on him while the cup was at his mouth, he immediately ordered it to be put to death.

Whoever preſents any thing to the king, offers it on his knee, and the like reſpect is ſhewn even to the proviſions ſet on the table. Thoſe who happen to be in the way of the officers when they carry them, proſtrate themſelves with their faces to the earth, and dare not riſe till the diſhes are out of ſight.

The Europeans are treated by the king with a very diſtinguiſhed reſpect. When any one goes to Aſſem to obtain an audience of his majeſty for liberty to trade, (which muſt be done by every one that comes for that purpoſe) he is lodged in the palace, and a genteel proviſion is daily made for him at the king's expence. On the day fixed for the audience, he is introduced to his majeſty by the captain of commerce: when he enters the hall where the king is ſeated, his majeſty immediately riſes, and advances ſome ſteps to meet him: he then takes him by the hand, preſſes it in his own, and three times ſucceſſively touches his fore finger, which is the greateſt token that can be here given of amity and friendſhip. After this, he deſires him to ſit down by his ſide on neat mats ſpread on the floor; which being complied with, he then lays his preſents before the king, and, by an interpreter, communicates his buſineſs; the anſwers to which the king returns through the ſame channel. As ſoon as the audience is over, the European goes, with his attendants, to the houſe of the high prieſt, who, in reſpect to the king, provides an elegant dinner on the occaſion; after which, he ſends for his wives, and entertains his gueſts with dancing, muſic, and ſuch other diverſions as are uſually practiſed in this part of the country. The following day a licence is granted to the European for liberty to trade, and the ſame is made known by the public crier, who receives for his trouble 40 braſs rings, a goat, and a piece of cloth.

The chief commodity purchaſed here by the Europeans is ſlaves; and the articles they ſell the natives conſiſt of cowries, (which are the current coin of the kingdom) flat iron bars, gilt leather, white and red damaſk, red cloth, copper bowls or cups, braſs rings, beads or bugles of ſeveral colours, looking glaſſes, firelocks, muſkets, gunpowder, &c.

Little Ardrah, as it is called by the Europeans, and by the natives Offra, is a large and populous town, and, like the capital, is incloſed with mud walls. The Dutch had once a fort here; but their factor being killed, and the land laid waſte by the inhabitants of Popo, they fled, and for ſome time deſerted it; however, they have now a factor there, as have alſo the Engliſh, each of which has a very large and elegant houſe; and they both carry on a conſiderable trade in ſlaves, particularly the Dutch.

Between Great and Little Ardrah is a town called Jacken, or Jackin, which is of conſiderable extent, and incloſed with a thick and lofty mud wall. Here the Engliſh have a factory, and the governor's houſe is a neat and ſpacious building.

A little to the north of this is a large village, called Grand Foro, which is remarkable for having a kind of inn for the accommodation of travellers; a convenience of that ſort not being to be met with in any other part of Guinea.

The other towns and villages of Ardrah are ſo trifling as not to merit any particular deſcription.

The country of Dahamoy, whoſe powerful king conquered the kingdoms of Ardrah and Whidah, as beforementioned, is ſituated to the north of the Slave Coaſt, and extends a conſiderable way inland. Its boundaries on the weſt, north, and eaſt, are quite unknown. This country is very wholeſome, as it lies high, and is daily refreſhed by fine cooling breezes; and from it, though at a conſiderable diſtance, may be ſeen the kingdom of Great Popo.

The king's town, where he has his palace, is called Abomay, and is ſituated 200 miles up in the inland country. He is a very powerful prince, and always keeps a conſiderable ſtanding army; but it conſiſts only of foot-ſoldiers. He has for his enemies a nation called Joes, who live a great way to the north towards Nubia, and all fight on horſeback. Theſe two powers have been frequently at variance with each other; but a treaty was formed between them ſome few years ago, which being unanimouſly agreed to, they have ever ſince been on good terms.

CHAP.

CHAP. V.

The Kingdom of BENIN.

LEAVING the kingdom of Ardrah, we enter that of Benin, the extent of which, from eaſt to weſt, is about 600 miles; but how far it reaches from north to ſouth cannot be aſcertained. It is bounded on the eaſt by the kingdoms of Mujac and Makoko; on the weſt, by Ardrah, and part of the gulph of Guinea; on the north, by part of Gago and Biafara; and on the ſouth by Congo.

The country in general is very low and woody, but it is well watered with rivers, the moſt diſtinguiſhed of which is that called by the Engliſh and French the river Benin; but by the Portugueſe Rio Formoſa, or the Beautiful River. Its length and ſource are not known, but its branches are ſuppoſed to extend through moſt parts of the neighbouring countries. Its banks are exceeding pleaſant, being ornamented with lofty trees, and many ſmall but neat villages. There are alſo ſeveral good towns for trade, an account of which will be given hereafter.

The climate of this kingdom is rather unwholeſome, owing to the noxious vapours exhaled from the low grounds by the heat of the ſun; but the ſoil is tolerably fertile, and well calculated for the produce of millet and rice; but as the inhabitants are not fond of thoſe grains, little of them are cultivated. Their principal attention is directed to the produce of yams, which they uſe inſtead of bread; and they have alſo great plenty of potatoes and other roots. The chief fruits here are oranges, lemons, and bananas; and they have ſome cotton and pepper trees; the latter of which produce a tolerable commodity, but not in ſuch quantities as thoſe of the Eaſt-Indies, neither are the corns ſo large.

The wild beaſts of this country are, elephants, tygers, leopards, bears, and monkies. The tame ones conſiſt of horſes, cows, ſheep, dogs and cats; the two latter of which the natives prefer to any other kind of fleſh whatever. They have alſo great plenty of poultry, and the woods abound with game, as harts, hares, partridges, pheaſants, turtle doves, &c.

Of the Diſpoſition of the Natives of Benin; *their Manners, Cuſtoms, Laws, Religion, &c.*

THE kingdom of Benin is inhabited by ſeveral people, who have each their particular king; all of whom, except the king of Overri, are ſlaves or vaſſals to the king of Great Benin. The natives in general are good-natured and obliging, particularly to Europeans; and if the latter compliment them with preſents, their liberality is ſure to be doubly returned. When any favour is aſked of them, they will uſe their utmoſt endeavours to grant it, even though it may in ſome degree be prejudicial to themſelves. To uſe gentle meaſures is the only way to ſucceed in whatever is wanted; and in that caſe it is their greateſt pleaſure to oblige the perſon that applies to them: on the contrary, if they are treated with violence, no people in the world can be more refractory, and they will take as much pains to injure, as they otherwiſe would to ſerve you. Among themſelves they carry the appearance of civility and complaiſance, but in reality they are very cloſe and reſerved, eſpecially in their dealings, not caring to truſt each other. The traders are very attentive to buſineſs, and remarkably tenacious of their old cuſtoms, with which, if a foreigner complies, he may eaſily deal with them.

The inhabitants of this kingdom may be divided into four claſſes; the firſt of which is compoſed of only three perſons, called Great Lords, or Great Men, who are always near the king's perſon; and whoever wants to obtain any favour from his majeſty, muſt apply to theſe people, who acquaint the king with their deſires, and return his anſwer. As there is no intermediate perſon between theſe, the king, and he who ſolicits favours, they act on theſe occaſions in ſuch manner as beſt ſuits their own intereſts; ſo that in reality the whole government is entirely in their hands. However contradictory their conduct may be to the intentions of the king, yet it can never be known, as no other perſons, except thoſe in a public capacity, are admitted into his preſence.

The ſecond rank or claſs of people here, is compoſed of thoſe called Ores-de-Roes, or Road Chiefs, who are of four ſorts; the meaneſt preſide over ſlaves; thoſe a degree higher over the low rabble; the third inſpect the conduct of thoſe concerned in huſbandry and agriculture; and the fourth, or ſuperior order, ſuperintend the military. Theſe people are very numerous, from whom are choſen the viceroys and governors of thoſe countries ſubject to the king. They are all under the command of the three great men, and are reſponſible to them on all occaſions. They obtain their poſts by the recommendation of theſe three lords; and the king, as an enſign of their honour, preſents each of them with a ſtring of coral, which they are obliged continually to wear about their necks. They are made of a ſort of pale earth or ſtone, well glazed, and greatly reſemble variegated marble. The poſſeſſors muſt be very careful of them, for if any one ſhould loſe this badge of honour, whether by accident, or otherwiſe, the conſequence would be not only degradation, but the loſs of his life.

The third claſs of people are thoſe appointed by the government to treat with the Europeans on behalf of the traders of Benin. They are called Fiadors, or Brokers; and their buſineſs is to ſee that all matters of commerce are fairly tranſacted between the reſpective parties.

The laſt claſs conſiſts of the commonalty. The generality of theſe are very indolent, nor will they go to work but when neceſſity obliges them: the laborious part of their buſineſs is executed by the wives, ſuch as tilling the ground, ſpinning of cotton, weaving of cloth, and other handicrafts. The principal artificers amongſt them are ſmiths, carpenters, and leather-dreſſers.

The habit of the Negroes here (particularly the better ſort) conſiſts of a white callico or cotton cloth faſtened round the waiſt, and neatly plaited in the middle, but the lower and upper parts of the body are entirely naked. The dreſs of the meaner ſort is of the ſame form, and only differs in the quality of the ſtuff with which it is made.

The wives of the grandees wear callico paans, wove in this country, which are very fine, and beautifully variegated with different colours: theſe are faſtened round the waiſt, and the upper part of the body is covered with a piece of cloth about a yard long, which ſerves inſtead of a veil. They wear necklaces of coral agreeably diſpoſed, and their arms, legs, wriſts, and fingers, are ornamented with copper or iron rings.

The men take but little pains with their hair; they let it grow in its natural form, except buckling it in two or three places, in order to hang a great coral to it: but the womens hair is artificially formed into large and ſmall buckles, and divided on the crown of the head, ſo that the latter are placed with great uniformity. Some of them oil their hair, by which means it loſes its black colour, and in time turns to a ſort of green or yellow, which they are very fond of, but it is far from being agreeable to the eyes of a ſtranger.

When a great man goes abroad, he is attended by a number of ſervants, all of whom are armed, ſome with ſpears, others with long darts, and ſome with bows and arrows. He uſually rides on horſeback, and ſits on the beaſt ſideways, in the ſame manner the women do in England. One of his attendants holds an umbrella over his head to ſhelter him from rain, or the violent heat of the ſun; and another goes before leading the horſe. They uſe neither ſaddle or ſtirrups, and the only ſecurity of the rider conſiſts in his reſting the left hand on the ſhoulder of one of his attendants.

The buildings in moſt of the towns in this kingdom are very ſpacious and lofty, but they are differently conſtructed, ſome of them being ſquare, and others of an oblong form. The doors are made high but narrow, and the windows are few in number, and exceeding ſmall. They are all made with a flat roof, on the top of which is a covering raiſed ſeveral feet, to keep off the heat of the ſun; and here they frequently regale themſelves, when they pay a viſit to each other.

The better ſort of people live well, but not luxuriouſly: their principal diet conſiſts of beef, mutton, or chickens, and for bread they uſe yams, which, after being boiled, are beat fine, and made into cakes. Their common drink is water, but ſometimes they mix brandy with it. The poorer ſort live on dried fiſh, yams, bananas, and pulſe; and their drink is water, or a kind of beer ſomewhat reſembling that called pito on the Slave Coaſt.

Polygamy is here allowed, with the ſame indulgence as on the coaſt of Guinea; and their marriage ceremonies conſiſt only in the conſent of the parents, a preſent to the bride, and an entertainment for the gueſts on both ſides. The men are exceeding jealous, for which reaſon the wives of the poor people enjoy a pleaſure to which thoſe of the better ſort are entire ſtrangers; for while the former have their liberty, the wives of the great are cloſe confined, to obviate all opportunities of tranſgreſſion.

When a woman is delivered of a boy, it is preſented to the king as his property; for which reaſon all the males of this country are called the king's ſlaves; but the females are the property of the father, who has liberty to diſpoſe of them at his own diſcretion.

If a woman happens to bear two children at a birth, immediate information of it is given to the king, who orders public rejoicings to be made on the occaſion. Such circumſtances are conſidered as happy omens in all the territories of Benin, except at a place called Arebo, where they are productive of the moſt horrid cruelties; for the people there generally ſacrifice both woman and children to a certain demon, which they ſay inhabits a wood near the town. Sometimes, indeed, they will ſpare the wife, by the huſband's offering a female ſlave in her ſtead, but the children are condemned without redemption. Boſman ſays, that while he was at this town in 1699, he knew a merchant's wife thus redeemed, but her children were deſtroyed, whoſe ſad fate ſhe often deplored with tears. The following year, ſays he, the like happened to the wife of a prieſt; ſhe was delivered of two children, whom, with a ſlave in his wife's room, the father was, by virtue of his office, himſelf obliged to ſacrifice with his own hands.

This ſhocking cuſtom is ſtill prevalent in that town; but of late years, thoſe that are enabled to defray the expence, avoid the conſequences, by ſending their wives, when they approach near the time of their delivery, to a more humane part of the country.

They practiſe circumciſion on both ſexes, which is performed when the children are about a fortnight old; but for this cuſtom they give no reaſon, only ſaying, that it was handed down to them by their anceſtors. They alſo inflict another puniſhment on the children by pinking their bodies; that is, making inciſions in different parts, in a ſort of regular order, and leaving the marks of birds, beaſts, and other figures. The girls undergo the greateſt puniſhment in this particular, being much more marked than the boys; for, as they are conſidered as the greateſt ornaments they can have, ſo their parents are very liberal in beſtowing them.

The Negroes here are not ſo alarmed at the thoughts of death as their neighbours on the coaſt of Guinea. When a perſon falls ſick, he immediately applies to the prieſt, who alſo acts in the capacity of phyſician, and furniſhes him with medicines; but if theſe prove ineffectual, he has recourſe to ſacrifices. If the patient recovers, the prieſt is rewarded for his aſſiſtance; but no farther regard is paid to him: ſo that the prieſts here are generally poor, having little other dependence than what ariſes from their abilities as phyſicians; for each man offers his own ſacrifices to his idols, and think they ſufficiently acquit themſelves of their religious duties, without applying to the prieſt.

When a perſon dies, the corpſe is kept only one day before interment, except his death happens at a diſtance from his general place of reſidence; in which caſe, in order to preſerve it for conveyance, it is dried over a gentle fire till all the moiſture is extracted, when it is put into a coffin, and publickly expoſed; after which it is carried on mens ſhoulders to the place of interment. When the funeral is over, the neareſt relations go into mourning, and bewail their loſs by cries and lamentations. The ſhew of mourning conſiſts only in ſhaving their heads, ſome half way, and others all over; and the men ſhave off their beards.

When a grandee is buried, many ſlaves are ſacrificed on the occaſion; but the greateſt number fall victims on the death of the king. The ceremonies attending a royal funeral in this country are very ſingular, and are thus deſcribed by Barbot, who was once an eye-witneſs of them: "As ſoon, ſays he, as the king of Benin expires, they dig a large pit in the ground at the palace, ſo deep that the workmen are ſometimes in danger of being drowned by the quantity of water that ſprings from the earth. This pit they make wide at the bottom, and very narrow at the top. They firſt let down the royal corpſe into it, and then ſuch of his domeſtics, of both ſexes, as are ſelected for that honour, for which there is great intereſt made. Theſe being let down into the pit, they ſhut up the mouth with a large ſtone, in the preſence of a crowd of people, who wait day and night. The next morning they remove the ſtone, and ſome proper officers aſk the perſons incloſed, if they have found out the king? If they anſwer, the pit is ſhut up again, and the following day opened with the like ceremony, which continues till the perſons are dead, and no anſwer returned. After this the chief miniſters inform the ſucceſſor, who immediately repairs to the pit; and cauſing the ſtone to be removed, orders all ſorts of proviſions to be laid on it for the entertainment of the populace. After they have regaled themſelves, they run about the city in the night, committing the greateſt outrages, and killing all the men, women, and children they find. They chop off their heads, and leave them in the ſtreets, but they bring their bodies and throw them into the pit, with their garments, houſhold goods, &c. as preſents to the deceaſed king." This ſtrange cuſtom is ſtill preſerved in the ſtricteſt manner; and thoſe who are allotted to fall victims on the occaſion, are ſo far from lamenting their fate, that they think it the higheſt mark of honour that can be conferred on them.

The religion profeſſed by theſe people is ſtrangely abſurd and perplexed. They worſhip various kinds of idols, ſome of which are made of elephants teeth, claws, dead mens heads, ſkeletons, &c. Each is his own prieſt, and addreſſes himſelf to ſuch of his idols as he beſt likes. Many of them, however, have a tolerable idea of the Deity; for they aſcribe to God the divine attributes, and believe that he governs all things by his providence. As he is inviſible, they ſay it would be abſurd to attempt to make any corporeal repreſentation of him, for that could not be effected, as it would be impoſſible to make any image of what was never ſeen. The images of their idol gods they conſider as ſubordinate deities to the Supreme Being, and believe that they are mediators between them and him. They believe alſo in the devil, and think themſelves

obliged

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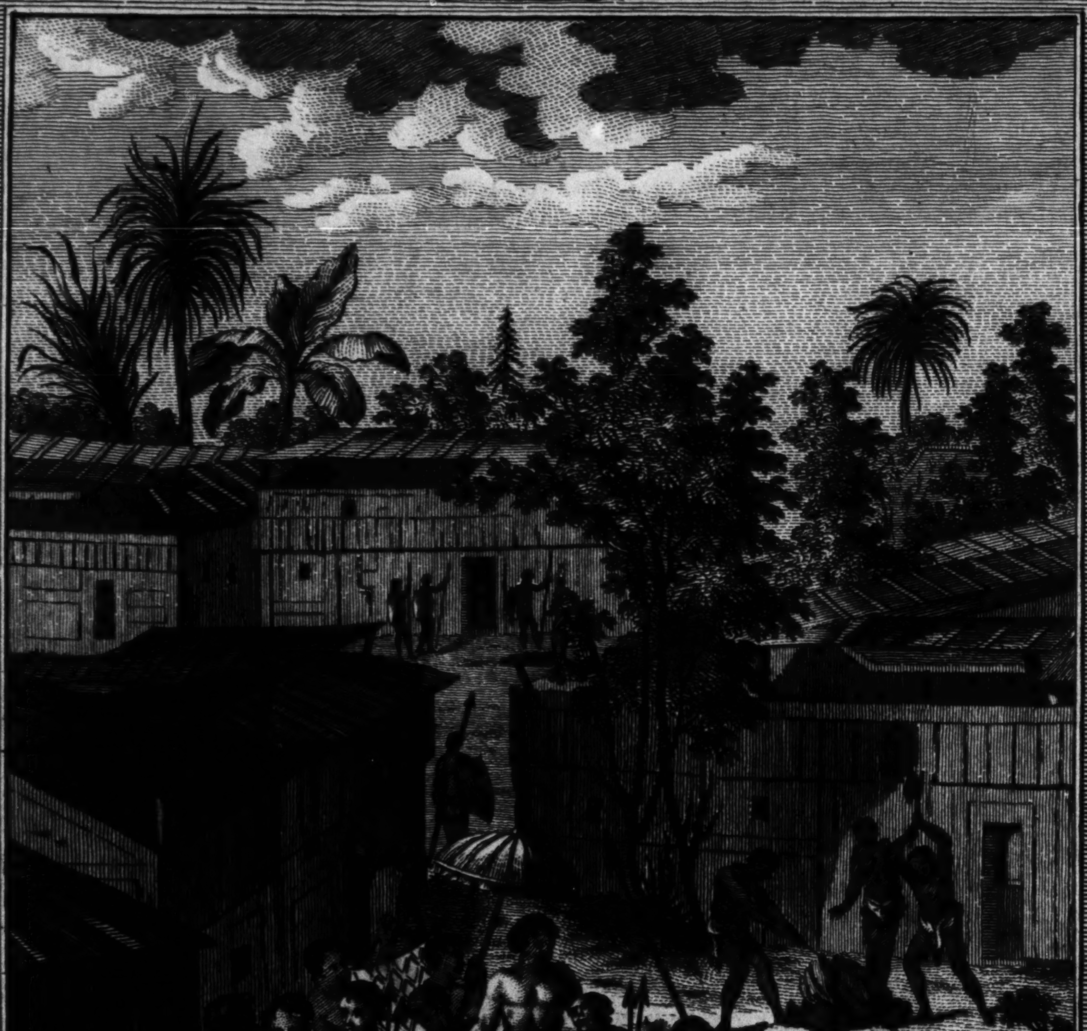

The manner of beheading **CRIMINALS** *in the Kingdom of* **BENIN**, *the method of* **RIDING**, *and their mode of* **BUILDING**.

obliged to reverence him leſt he ſhould hurt them. They make their offerings to him by the ſame idols they do the higher power, ſo that one image ſerves them in two capacities.

They believe that the apparitions of their anceſtors appear to them, but it is only when they are aſleep. They call the ſhadow of a man paſſadoor or conductor, which they believe really to exiſt, and that it will ſome time or other give teſtimony whether they have lived well or ill. If the former they are to be raiſed to great dignity; but if the latter they are to periſh with hunger and poverty.

The poorer ſort make daily offerings to their idols, which conſiſt only of a few yams mixed with oil; ſometimes they offer a fowl, but they only ſprinkle the blood of it on the idol, for the fleſh they convert to their own uſe. The great men make annual ſacrifices, which are very expenſive, and celebrated with great pomp: they kill multitudes of cows, ſheep, and other kinds of cattle, and they provide an elegant entertainment for their friends, that laſts ſeveral days, beſides which they give handſome preſents to the poor.

They divide time into years, months, weeks and days, each of which are diſtinguiſhed by a particular name; but in their diviſion they make fourteen months to the year. They keep their ſabbath every fifth day, which is ſolemnly obſerved, particularly by the better ſort, who on the occaſion ſacrifice cows, ſheep and goats, while the poorer ſort kill dogs, cats, chickens, or whatever they are able to purchaſe. Thoſe who are ſo diſtreſſed as not to be able to obtain any of theſe, are aſſiſted by the others, in order that the feſtival may be univerſally kept.

Beſides the feſtivals held on their ſabbaths, they have two others which are kept annually. The firſt of theſe is in commemoration of their anceſtors, when they not only ſacrifice a great number of beaſts, but alſo human beings; but the latter are generally malefactors ſentenced to death, and reſerved for theſe ſolemnities. If it happens that there are not ſo many criminals as are requiſite on theſe occaſions, (the number of which is 25,) the king orders his officers to parade the ſtreets, and ſeize indifferently ſuch perſons as they meet not carrying lights. If the perſons ſo ſeized are wealthy, they are permitted to purchaſe their redemption, but if poor, they are ſacrificed on the day appointed. The ſlaves of great men ſo ſeized may be alſo ranſomed on condition that the maſters find others to ſupply their place. This cuſtom is what chiefly contributes to the emolument of the prieſts, it being their province to redeem the perſons ſo taken, from whom they receive a very ample compliment on the occaſion.

Their ſecond annual feſtival, and which is by far the moſt conſiderable, is called the coral feaſt. It is celebrated in the month of May, and on the day it is held the king appears in public. As the ceremonies attending this feſtival are rather ſingular, we ſhall give the following deſcription of them, as related by a perſon who was preſent, and ſaw the whole. This perſon ſays, that on the day appointed, the king came magnificently dreſſed into the ſecond court of the palace, where, under a rich canopy, a ſeat was placed for him, as alſo others for his wives and a great number of his principal officers. Soon after the king was ſeated, the proceſſion began, which being ended, the king removed from his throne, in order to ſacrifice to the gods in the open air, and thereby begin the feaſt. This action was accompanied with the univerſal and loud acclamations of the people. After paſſing a quarter of an hour in this manner, he returned to the former place, where he ſet two hours, in order to give the remainder of the people time to perform their devotions. This done, he returned into the palace. The reſt of the day was ſpent in ſplendid treating and feaſting, the king cauſing all kinds of proviſions to be liberally diſtributed to the populace, and the grandees followed his example, ſo that nothing but joy was to be ſeen throughout the city. The reaſon why this is called the coral feaſt is, becauſe at this time the king beſtows the ſtrings of coral on thoſe whom he advances to any preferment, or poſt of honour, which he never does but on this feſtival, unleſs a particular urgency of ſtate requires it.

The ſovereign of this kingdom is an arbitrary monarch, and his will is an abſolute law; but the chief direction of government is veſted in the three great lords. Their laws are in general very mild, and not attended with thoſe diſtinguiſhed impoſitions to which the inhabitants of ſome other countries are ſubject. When a perſon of property dies, the right of inheritance devolves to the eldeſt ſon, but he is obliged to preſent a ſlave to the king, and another to the three great lords, with a petition that he may ſucceed his father in the ſame quality, which the king accordingly grants, and he is declared the lawful heir of all the poſſeſſions left by his father. He is not compelled to make any allowance to his younger brother, that being wholly left to his own diſcretion; but if his mother be alive, he muſt allow her a maintenance ſuitable to her rank. He takes his father's other wives home, eſpecially thoſe that have not had children, and if he thinks proper he uſes them as his own; thoſe he diſapproves of are obliged to work for their maintenance under his inſpection, but he never cohabits with them. If the deceaſed leaves no children, the brother inherits the effects; and in caſe of deficiency of ſuch heir, the next a-kin; but if no lawful heir appears, the whole becomes the property of the king.

Puniſhments are inflicted on criminals in proportion to the nature of the offence. We have before obſerved that the Negroes here pay particular reſpect to foreigners; the injuring, therefore, of any European is conſidered as a capital crime, and the puniſhment for ſuch offence is thus executed: they take the offender, tie his hands behind his back, and blindfold him. After this the judge raiſes him up, ſo that his head hangs towards the ground, which the executioner cuts off with a hatchet; and ſeparating the body into four quarters, leaves it to be devoured by the wild beaſts.

Theft is ſeldom committed here, the natives not being of ſo pilfering a diſpoſition as the inhabitants of the neighbouring nations. However, when it happens that a perſon is found guilty of theft, he is obliged to reſtore the goods and pay a fine; and if he is unable to do the latter, he ſuffers corporally. If the robbery is committed on a grandee, the puniſhment is death.

Murder ſeldom happens, but when it does the criminal is puniſhed with death, except the offence be committed by the king's ſon, or a grandee, in which caſe the offender is baniſhed to the moſt diſtant part of the kingdom, and never permitted to return.

If a perſon kills another by accident, he may purchaſe his life, by firſt burying the deceaſed, and afterwards producing a ſlave to ſuffer in his ſtead. When this ſlave is ſacrificed the offender muſt bend his body, and touch the ſlave's knees with his forehead; after which he muſt pay a fine to the three great lords, when he obtains his freedom, and the relations of the deceaſed think a ſufficient atonement has been made for the offence.

Adultery is puniſhed various ways, in proportion to the circumſtances of the parties. If a common perſon ſurprizes his wife in the fact, he is entitled to all the effects of the perſon that has injured him; and the woman, after being ſeverely drubbed by her huſband, is totally diſcarded, being left to ſhift for herſelf the remainder of her life.

The better ſort, in theſe caſes, revenge themſelves much the ſame way; but the relations of the offending party, in order to avail themſelves of the ſcandal that might accrue to their family, frequently bring about a reconciliation, by paying a large, pecuniary compliment to the injured huſband, who, in this caſe, huſhes up the matter, and apparently ſeems to forget the once unſeaſonable liberality of his inconſtant ſpouſe.

Other crimes are puniſhed by fine, which is proportioned according to the nature of the offence; and if the criminal is not able to pay the fine levied, he is ſubject to corporal puniſhment.

The fines paid on theſe occaſions are thus diſpoſed of: the perſon injured is firſt ſatisfied, after which the governor has his ſhare, and the remainder of the fine goes to the three great lords.

Having thus taken a general view of this kingdom, with the nature of its inhabitants, their manners, cuſtoms, laws, religion, &c. we ſhall now point out thoſe places in it that are the moſt remarkable.

The principal of theſe is the town, or city of Benin, the uſual reſidence of the king. It is a large town, pleaſantly ſituated on the banks of the river, about 40 miles from its mouth. It contains a great number of ſtreets, moſt of which are very ſpacious, and the houſes uniformly built. The principal ſtreet is exceeding broad, and at leaſt three miles in length: it is interſected by many croſs ſtreets and lanes, all of which are ſtrait and of conſiderable extent; and the whole city is at leaſt nine miles in circumference. The houſes of the grandees are much higher than thoſe of the commonalty, and are aſcended by ſteps. At the entrance of each is a veſtibule, or porch, which is every morning cleaned by the ſlaves, and ſpread with mats of ſtraw. The inner chamber is ſquare, with an opening in the center for the admiſſion of light; and in theſe apartments they both ſleep and eat, though they dreſs their victuals in other places ſeparate, having many offices under the ſame roof. All their buildings are made of red earth tempered with water, which being dried by the ſun, forms a ſolid wall, and they are covered with reed, ſtraw or the leaves of trees. The houſes of the common people are entered by a ſmall door, which is in the center, and level with the ground; and inſtead of windows the light is admitted from an opening in the roof.

The king's palace is very extenſive, and conſiſts of ſeveral large ſquares ſurrounded with galleries, each of which has a portico or gate, guarded by ſoldiers. The firſt gallery, on entering the palace, is very long, and ſupported on each ſide by lofty pillars. At the end of this gallery is a large mud wall, with three gates, the center one of which is ornamented with a turret, about 70 feet high, terminated with the figure of a large ſnake caſt in copper, and very ingeniouſly carved. Theſe gates open to a large plain about a quarter of a mile ſquare, encloſed by a mud wall. At the end of this plain is another gallery much like the former; this is terminated by a gate that opens to a third, the pillars of which are carved with human figures, and in one part of it, behind a cotton curtain, are eleven mens heads caſt in copper, on each of which is an elephant's tooth. Leaving this, you enter a large plain, where there is a fourth gallery, beyond which are the king's apartments. The firſt of theſe is the king's audience chamber, where he receives the nobility, foreign ambaſſadors, &c. The ſides of it are hung with tapeſtry, and the floor is covered with carpets of European manufacture. At one end of the room is the king's throne, which is made of ivory; it is aſcended by three ſteps, and over it is a canopy made of the richeſt ſilk. All the other apartments are very ſpacious, and the furniture of them exceeding ſplendid.

The inhabitants of this city are all natives, no foreigner being permitted to reſide in it. Some of them are very wealthy, and ſpend their whole time at court, leaving trade and agriculture to be executed by their wives and ſervants. Theſe go to the circumjacent villages, and either trade in merchandize, or ſerve for daily wages, and they are obliged to bring the greateſt part of what they get to their maſters, otherwiſe they would be ſold for ſlaves.

In the principal ſtreet of the city a market is every day kept for the ſale of proviſions and merchandize. The former conſiſts of dogs, of which they are very fond, roaſted baboons and monkies, bats and large rats, parrots, hens, lizards dried in the ſun, fruits and palm wine. Their merchandize conſiſts of cotton, elephants teeth, wooden platters, cups, and other houſehold ſtuff; cotton cloth, iron inſtruments for fiſhing and tilling the ground, lances, darts and other weapons. A place is allotted for each kind of merchandize, and they are all diſpoſed with great uniformity.

The city of Benin was ſome years ago much more populous than it is at preſent. Its decay was owing to the avaricious diſpoſition of the then king, who, in order to increaſe his coffers, cauſed two of his road chiefs to be put to death, under pretence of their having conſpired againſt his life. The wealth he accumulated by the death of theſe two, prompted him to make the like attempt upon a third; but this man was ſo univerſally beloved, that he had timely notice of the king's intentions, and accordingly took his flight, attended by the principal part of the inhabitants. As ſoon as the king heard of this, he diſpatched an army to purſue them, and oblige them to return; but the army met with ſuch a repulſe, that they were obliged to return without having effected the buſineſs on which they were ſent. The king, irritated at this, made a ſecond attempt, by ſending a much more conſiderable army; but here he alſo failed, for many of them were killed, and the reſt precipitately fled to the capital.

The road chief, fluſhed with ſucceſs, determined to be revenged of his ſovereign, and marched with all his men to the city, which he plundered, ſparing no place except the king's palace. After this he retired, but continued for ſeveral years to rob thoſe inhabitants of Benin that happened to fall in his way; till at length, at the interceſſion of ſome Europeans, a peace was concluded between him and the king, by which he was pardoned, and intreated to return to his former ſituation. Fearful, however, of the integrity of his majeſty, whom he ſtill conſidered as his moſt inveterate enemy, he did not think proper to comply, but ſettled at a place about three days journey from Benin, where he kept a court, was highly reſpected by the people that followed him, and lived with as much ſplendor and dignity as the king himſelf. Some few of the citizens returned to the capital, and were not only received by the king with great friendſhip, but were preferred to honourable offices, in order to induce the reſt to follow their example: the multitude, however, were not thus to be deluded; they preferred a life of eaſe and freedom to that of tyranny and oppreſſion; nor could the moſt preſſing entreaties made uſe of by the king prevail on them to return. Such were the circumſtances that occaſioned the reduction of the inhabitants of this city, whoſe number is now at leaſt one half leſs than before the above irruption.

The other towns in this kingdom are chiefly remarkable for trade, and are moſt of them ſituated on the river Benin. The firſt of theſe is called Awerri, or Ouwerre, and belongs to a king, who is the only one that is independent of the king of Benin. The town ſtands about ſix miles from the mouth of the river, and here the Portugueſe have a church and factory.

At a ſmall diſtance from this is a trading village, called Boedodoe, which contains about 50 houſes, built with reeds and mud, and covered with the leaves of trees. It is governed by a viceroy and ſome grandees, whoſe authority extends only to trifling matters, as civil cauſes, and the raiſing of taxes for the king; but if any thing conſiderable happens, they muſt ſtate the matter to the court, and wait their determination.

Near the mouth of the river is the village of Ogatton, pleaſantly ſituated on a high iſland in the center of it, and ſurrounded with moſt kinds of fruit-trees. This was once a conſiderable place, but it ſuffered ſo much in the wars, that it was almoſt laid waſte; however, from its delightful ſituation, the buildings of late years have conſiderably increaſed, and it ſeems as if time would reſtore it to its original importance.

The greateſt place of trade on the river Benin is called Arebo, and is ſituated about 50 miles from its mouth. It is a large populous town, and the inhabitants of it are remarkable for being very honeſt in their dealings. The Dutch and Engliſh had both factories here; but the latter having neglected their trade, the lodge fell down, and has never ſince been rebuilt; ſo that the former is the only European ſettlement in this part of the country.

Meiberg, the laſt town we have to mention on the river Benin, is a ſmall but very neat place, and the houſes are built with great uniformity. The Dutch had once a factory here, and were greatly reſpected by the natives; but during their ſtay a melancholy circumſtance happened, occaſioned by the indiſcretion of the principal factor, that entirely overthrew them; the particulars of which are thus deſcribed by a late author: "N. Beeldſnyder, their laſt factor, having caſt a wanton eye on one of the Negro-governor's wives, raviſhed her, which ſo enraged the injured huſband, that he came with a body of armed men, and reſolved to kill the adulterer, who narrowly eſcaped on board a ſhip; but in the flight was wounded ſo, that, by the ſurgeon's unſkilfulneſs, he died. The company's director-general on the coaſt, not being rightly informed of the caſe, ſent a veſſel from El Mina, well manned, to Benin, with ſtrict orders to revenge the murder. Theſe ſoldiers ſo ſtretched their commiſſion, that they killed, or took priſoners, every perſon in the town, who could not eſcape. The king being informed of this, and the occaſion of the maſſacre, commanded the Negro-governor to be brought before him; and though he had done nothing but what ſeemed right, in defending the honour of his family, yet the king cauſed him and his whole race to be put to death in the moſt cruel manner. The dead bodies of theſe miſerable wretches were expoſed to be devoured by the beaſts, and their houſes were razed to the ground, with ſtrict orders that they ſhould never be rebuilt." The Dutch, however, from theſe circumſtances, made no farther attempt, and there has not been any European factory in this town ever ſince.

Beſides the river Benin, there are ſeveral other conſiderable ones in this kingdom, particularly the river Rio del Rey, which is very ſpacious and extenſive, but the ſhore on each ſide of it is low and marſhy. It takes its ſource from the north, and is very wide for a conſiderable way up the country. On its banks are a great number of villages inhabited by people divided into two nations, one of which dwell along the upper part of the river, and the other towards the mouth; but they are always at enmity with each other. They are a ſtrong, robuſt people, but poor, diſhoneſt, and treacherous; and are very filthy both in their houſes and perſons. They go quite naked, ſmearing their bodies with oil intermixed with a red colour: they plait their hair in various forms, file their teeth, and ornament their foreheads with ſtrange marks made with hot irons or pincers. In ſhort, they are mere ſavages, and their only employment is fiſhing, they being total ſtrangers either to mechanical arts or agriculture.

The Rio Kamarones is another large river, whoſe inhabitants are governed by a chief of their own, called Moneba. His ſeat, or palace, is ſituated on a delightful ſpot that commands the adjacent country, which is exceeding fertile, and produces great quantities of yams, bananas, palm, and other fruits. The people here carry on a conſiderable trade with the Europeans, having plenty of elephants teeth and ſlaves, which they ſell at very reaſonable rates. The goods ſold in exchange by the Europeans conſiſt chiefly of iron and copper bars, braſs pots and kettles, bugles or beads, ox horns, and ſteel files. The natives here are luſty, tall, well-ſhaped, and have a remarkable ſmooth ſkin.

The river Rio Gabon is ſituated about fifteen leagues from Cape de Lopo Gonſalvo, or the utmoſt point of the gulph of Benin. It is a very large river, and the mouth of it is at leaſt ſix miles acroſs. About nine miles up the river are two iſlands, one of which takes its name from the king, and the other from the prince of this river, two great lords of Benin. But theſe iſlands have now but few inhabitants, the king having left one, and the prince the other, each of them living on particular parts of the river. The river is navigable for ſmall ſhips ſeveral leagues up, but its ſpring and courſe are not known. There are many villages on its banks; and the trade carried on here conſiſts in elephants teeth, wax, and honey.

The inhabitants on this river are very large, robuſt, and well-ſhaped; but in their diſpoſitions they are fierce and cruel. The men are great thieves, and the women ſo abandoned that they care not on whom, or in what manner, they beſtow their favours. They are divided into three claſſes; the firſt of which are under the government of the king; the ſecond under that of the prince; and the third are totally independent. The two former are always at variance, and though they will not enter into a war, yet they take every opportunity they can of making depredations on each other's property.

Their dreſs conſiſts of mats faſtened round the waiſt, made of the bark of trees, and painted red; beſides which they are ornamented with the ſkins of monkies, or other wild beaſts. Moſt of them go bare-headed, having their hair ſtrangely cut, or tied up: ſome have ſmall caps made of twigs, or the bark of the cocoa; and others have feathers faſtened on their heads, with iron wire, or plates of iron. They dye their bodies red, and have great quantities of rings in their noſes and ears. The women wear mats of reed round their waiſts, and have bracelets of copper or pewter on their necks and arms. Some of them ſleep on mats made of ſtraw, but the generality lie on the bare ground. Their food conſiſts of yams, potatoes, and bananas, with fiſh and fleſh dried in the ſun. Their houſes are very ingeniouſly made of reeds and canes, covered with banana leaves.

The king's palace is larger than the other buildings, and his dreſs greatly differs from that worn by his ſubjects. It conſiſts chiefly in beads of bone, and ſhells dyed red, and ſtrung together like a chaplet round his arms, legs, and neck. Before the gate of the palace is planted a braſs cannon, with ſeveral ſmall guns, the appearance of which ſtrike an awe in his ſubjects, who, either from fear, or other motives, are very obedient.

The Negroes here are perfect ſtrangers to agriculture, and chiefly live by hunting and fiſhing. The river abounds with fiſh, beſides which there are great numbers of crocodiles and ſea-horſes; and on the banks of it are prodigious numbers of wild beaſts, eſpecially elephants, buffaloes, and wild boars.

About 18 leagues from the river Gobon is Cape Lope Gonſalvo, which is the extreme limits of the Gulph of Guinea. It appears like a low flat iſland, but it is a long, narrow peninſula, ſtretching from the continent ſeveral leagues to ſea. It has a good harbour either for anchoring or careening ſhips, eſpecially for thoſe homeward bound, proviſions being not only plentiful, but alſo very cheap. On the ſhore are ſeveral huts, where the natives occaſionally reſide, as the European veſſels ſtop for the above purpoſes; but the town they belong to is called Olibato, and is ſituated about ſix miles from the Cape. It is the reſidence of a king, and the town contains about 300 houſes, which are made with bull-ruſhes interwoven, and covered with palm-leaves. The natives are much more civilized than thoſe of Rio Gabon, but they differ little in their dreſs, manners, and cuſtoms. The country abounds with wild beaſts, as elephants, buffaloes, wild boars, apes, monkies, and other miſchievous animals.

All veſſels, as ſoon as they arrive at the Cape, fire off four guns, to alarm the country, and give notice of their arrival; when the people immediately repair from Olibato, and other inland places, to the Cape, and carry with them ſuch articles as they have to diſpoſe of, the principal of which are water, wood for fuel, and proviſions. They always keep a ſtock of wood by them, that they may be ready to ſupply ſuch veſſels as ſtop at the Cape: they cut it in billets about two feet long, a boat load of which they generally ſell for a bar of iron. They get their water out of a large pond near the Cape: it keeps good at ſea, and is allowed by moſt ſailors to be exceeding wholeſome.

The other goods purchaſed here by the Europeans conſiſt of elephants teeth, wax, honey, and camwood; and the articles ſold to the natives are knives, iron bars, beads, old ſheets, axes, braſs baſons, firelocks, powder, ball, and ſhot.

CHAP. VI.

CONGO, or LOWER GUINEA.

THIS extenſive country is ſituated between 28 deg. 30 min. and 40 deg. 10 min. eaſt longitude; and between the equator and 16 deg. of ſouth latitude. Its eaſtern boundaries are not known; but on the weſt it is bounded by the Atlantic Ocean; on the north by the kingdom of Benin; and on the ſouth by the kingdom of Mataman. Its extent from north to ſouth is upwards of 1700 miles.

The whole country is divided into four parts, or kingdoms, the names of which are as follow:

1. Loango,
2. Congo Proper,
3. Angola,
4. Benguela.

As each of theſe kingdoms has ſome peculiarities ſubject to itſelf, we ſhall deſcribe them ſeparately, beginning with

SECT. I.

The Kingdom of LOANGO.

THIS is the moſt northern diviſion of Congo in general: it is bounded on the eaſt by the kingdom of Makoko; on the weſt, by the Atlantic Ocean; on the north, by the kingdom of Benin; and on the ſouth, by Congo Proper; being upwards of 400 miles in length, and 300 in breadth. It contains many provinces, the principal of which are, Loangiri, Loango-Mongo, Chylongo, and Piri. Beſides theſe, there are others much ſmaller, that chiefly lie on the coaſt, and are frequented by the Europeans; of all which we ſhall take proper notice hereafter.

Although this kingdom is ſituated near the center of the torrid zone, yet the climate is far from being unwholeſome; and as it is watered by a number of ſmall rivers, the ſoil is tolerably fertile; but it might be turned to much greater advantage than it is, were it not for the natural indolence of the inhabitants. However, it produces ſeveral ſorts of grain, of which they have three crops annually; alſo peaſe and beans not inferior to thoſe of Europe, with great plenty of yams and potatoes. They have likewiſe ſeveral kinds of fruits, as oranges, lemons, bananas, pompions, cocoa nuts, and the kola fruit.

In the more remote parts of this kingdom are great numbers of wild beaſts, as elephants, tygers, leopards, civet-cats, and various ſorts of monkies. Of the tame animals they have only two ſorts, namely, hogs and goats; but this deficiency is ſupplied by the poultry, which is ſo plentiful, that a good fowl may be purchaſed at the value of an Engliſh farthing. They have alſo great plenty of wild fowl, and ſeveral uncommon birds peculiar to the country. Among the latter the moſt remarkable is that called the pelican, which being a bird little known to Europeans, we ſhall take this opportunity of deſcribing it:

The Pelican is in length, from the tip of the bill to the end of the tail, about five feet, and weighs in general not leſs than 20 pounds. The bill, which is hooked, is about 14 inches long from the tip to the corners of the mouth. The feathers of the body are of a greyiſh colour, and thoſe on the top of the head ſtand erect, and much longer than the reſt. The tail and covert feathers of the wings are of a duſky aſh-colour; but the ends of the quill feathers are black, of which there are 28 in each wing. The upper chap is flat and broad, and the bill near the head is of a lead colour, but yellowiſh toward the end. The lower chap is like two long ribs united at the extremity; and between them there is a thick yellow membrane or ſkin, which it can draw ſo cloſe up to the bill, as hardly to be perceived; but notwithſtanding this, it may be ſo dilated as to contain a prodigious quantity of water; which is often of infinite uſe to the bird when it travels over ſandy tracts, where that article is not to be obtained for many miles. The legs are bare above the knees, and the feet are webbed, having four toes. But the moſt remarkable circumſtance belonging to this bird is the bones, which appear to be tranſparent, with many fibres and veins running up and down them throughout their whole length. To this may alſo be added another ſingularity, which is, that near the middle of the ſtomach the windpipe is divided into two branches, a circumſtance not to be met with in any other bird whatever.

The inhabitants of Loango are called Bramas: they are tall, well-ſhaped, and of a ſhining black colour. In their diſpoſitions they are tolerably civil, but they are exceeding jealous of their wives, though libidinous themſelves: they are free and generous to one another, but very covetous to attain riches, and are greatly addicted to drinking.

The dreſs of the men conſiſts of long garments, that reach from the middle to the ancles, at the bottom of which is a handſome border of fringe. They are faſtened at the waiſt with a ſtring made of the leaves of the Matombe tree; beſides which they have two girdles, each three or four inches broad; one of theſe is made either of red or black cloth ſlightly embroidered, and the other of yarn wrought with flowers, and faſtened before with double ſtrings. Some uſe girdles made of bullruſhes, or palm leaves, which they weave and plait together; and all of them are obliged to have on the outſide of their garments a piece of the ſkin of a leopard, or ſome other wild beaſt. They wear ſtrings of beads about their necks, and their arms and legs are ornamented with braſs, copper, or iron bracelets. When they go abroad, they throw a kind of ſack over their ſhoulders, which is about three quarters of a yard long, with only a little opening left to put their arms through. They have a cap on their heads, which is made to ſit cloſe; and in their hands they always carry either a great knife, a ſword, or a bow and arrows.

The dreſs of the women differs from that of the men; their petticoats are much ſhorter, reaching only from the waiſt to the knee, and over them they wear a piece of European ſtuff, or linen. The upper part of the body is quite bare; but their arms, legs, and necks are ornamented with rings, beads, and other trinkets. Both ſexes anoint themſelves with palm-oil, and ſtain their bodies with a liquid made from a wood called takoel, the colour ariſing from which is a dingy red.

Their food conſiſts chiefly of dried fiſh, which they boil with herbs, and ſeaſon with Brazilian pepper. They make their bread with the flour of millet, and their uſual drink is water.

They uſe little ceremony in their marriages, the chief thing being to obtain the conſent of the parents: if that is accompliſhed, they aſſemble together, and the parties agreeing to take each other, an entertainment is provided for the gueſts, and the whole ceremony is ended. Some have 10 or 12 wives; but the common people have in general only two or three.

The women here, as in other parts of Africa, do all the ſlaviſh work, and are kept under great ſubjection: they not only diſcharge their houſhold duties, but are alſo obliged to cultivate the land, while their huſbands live in a mere ſtate of indolence. They muſt never eat till after their huſbands have done, and then chearfully take his leavings; nor muſt they ever ſpeak to him in any other poſture than on their bended knees.

When infants are firſt born here, their colour is much the ſame as thoſe in Europe; but in two days it turns to a perfect black. This circumſtance greatly deceived the Portugueſe for ſome time after they ſettled in theſe parts; for having commerce with the Negro women, when a child was born they took it for granted, by the colour, that it muſt have been theirs; but when they came to be undeceived, and convinced that it was the child of a Negro, they loſt that ſatisfaction they had before imbibed: however, when a child is born that is between both, that is, a mulatto, they have not only a great reſpect for the infant, but a high veneration for the object that produced it.

There is one circumſtance here relative to the birth of children that is very remarkable. Though both parties are Negroes, yet ſometimes it happens that the offspring is very different in colour to that of its parents. Theſe at a diſtance greatly reſemble Europeans: they have grey eyes, and red or yellow hair; but when you are cloſe to them their colour is like the corpſe of an European, and their eyes appear, as it were, fixed in their heads. Their ſight is very imperfect in the day, but at night they ſee clear, eſpecially if it be moon-light. It is ſuppoſed that the birth of theſe is occaſioned by the effects of imagination in the woman in ſeeing a white man, in the ſame manner as hiſtory informs us, that a white woman, by viewing the picture of a Negro, brought forth a black child.

Children of this nature are called by the natives dondos, and are always preſented to the king a few days after they are born. They are brought up in the court, and always attend his perſon: they are held in ſuch high eſteem by the king, that no perſon whatever dare offend them; and if they go to the markets they have the liberty of taking ſuch articles as they think proper, without controul.

When any one dies, the relations immediately make it known by running about the town or village, and ſhrieking in the moſt hideous manner; after which they bring the corpſe into the ſtreet, and waſh and clean it: they then interrogate it, why he died? and ſuch like queſtions, which they continue to put to it for ſeveral hours. After this the grave is dug, when they carry ſeveral of their houſhold goods, and lay by the ſide of it, as alſo the moſt valuable things uſed by the deceaſed in his life-time. They then haſtily take up the corpſe, and carry it with all expedition to the grave, in which it is immediately depoſited: ſome of the goods are thrown into the grave, and after they have ſhewed their lamentations by howling, and the moſt ſtrange geſticulations, it is filled up with earth. The remaining goods are ſet over the grave on poles, being firſt cut to prevent their being ſtolen. The relations of the deceaſed bewail his loſs by attending the grave, morning and evening, for ſix ſucceſſive weeks.

It is remarkable, that they will not ſuffer any foreigner to be buried in their country: when it happens that an European dies here, his body is carried in a boat two miles from the ſhore, and thrown into the ſea. This cuſtom took its riſe from a Portugueſe gentleman being buried here ſome years ago, ſoon after which the whole country was afflicted with a famine. The prieſts thought proper to attribute the cauſe of the general calamity to the interment of the foreigner, whoſe body, in conſequence of their opinions, was taken up, and thrown into the ſea; and from this circumſtance they have never ſince permitted a ſtranger to be interred in their country.

With reſpect to the religion of theſe people, they are all idolaters, though an attempt was once made to bring them to a knowledge of Chriſtianity*. They have ſome notion of a Supreme Being, whom they call Sambian Pogo, but their ideas are exceeding imperfect; nor have they any belief in the reſurrection of the dead. Their idols, which they call mokiſſos, are of various forms: ſome of them are made to reſemble the human ſpecies; others conſiſt of a piece of wood about a yard long, with ſmall bits of iron on the top, or elſe the figure of ſome animal carved at the end of it. The heads of their greater idols are ornamented with the feathers of hens or pheaſants, and their bodies are decorated with various kinds of trinkets. All acts of devotion are performed to theſe idols, of which they have great numbers. Each has a peculiar name, according to its office or juriſdiction. To ſome they aſcribe the power of lightning and the wind, and ſuppoſe that by praying to them it will preſerve their corn from vermin and birds of prey. To others they give the command over fiſhes of the ſea and rivers, their cattle, &c. Some they make protectors of their health and ſafety; others they conſider as being able to ſecure them from evils and misfortunes. Thus every one has his peculiar province, and his power is limited to a particular place.

They have a notion that theſe idols are jealous of one another; for which reaſon they make their addreſſes to them all indifferently, as their protectors and guardians. They generally keep them in a pot of earth, with the figure half in and half out: they are made by their prieſts, who get conſiderable wealth by the ſale of them, as they fix their value in proportion to the circumſtances of the purchaſer.

They have ſeveral ſtrange notions relative to the diſpoſition of the ſoul after death. Thoſe of the royal family believe, that when any one dies, his ſoul is regenerated in ſome of the family, while others think that the ſoul and body have one determinate end. Some, like the Greeks and Romans, place the ſoul among the heroes, or elſe bring it into the number of their tutelar houſhold gods; others give them a common place of reſort under the earth; whilſt a fifth ſort make for them little receptacles under the roof of their houſes, before which places, when they eat or drink, they make ſome offerings for the benefit of the ſoul of their departed friend.

Their ſuperſtitious notions, occaſioned by the craftineſs of their prieſts, lead them into the practice of the moſt abſurd maxims. When a child is born they call a fetiſſero, or prieſt to enjoin it to keep ſome particular thing as a law. The prieſt aſks the parents what was their injunction and that of their anceſtors; when being anſwered, he tells them that the oracle, by the mokiſſo, has ordered, that the child ſhall be enjoined not to do ſuch things during the courſe of its life, which the mother takes care to inculcate in the mind of the infant as it grows up. Theſe injunctions are of various kinds, as, that they may refrain from ſuch particular fleſh, herbs or fruit; or that if they eat ſuch fleſh they muſt eat it alone, leave none, and bury the bones deep, that they may not be ſcraped up again, and eaten by any beaſt. Some are forbid to go over any water; others to croſs a river in a canoe, though at the ſame time they are permitted to walk, ſwim, or ride through. Some are forbid to ſhave either their heads or beards, and others are commanded to abſtain from all kinds of fruits.

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* In the year 1663, a famous miſſionary, named Father Bernardin, an Hungarian, being at Loango, had ſome conferences with the then king, acquainted him with the doctrines of the Chriſtian religion, and baptized him, his queen, his children, and ſome perſons of his court. The people, however, could not be perſuaded to follow the king's example, nor could the moſt forcible arguments make them relinquiſh the leaſt particle of their ſuperſtitious maxims. They paid no reſpect to the king's mandates, who, in order to eſtabliſh the new religion, commanded them not to work on Sundays, which they abſolutely refuſed, nor would they pay the leaſt attention to ſuch matters as were derogatory to their own ſuperſtitious notions. This refractorineſs produced a national commotion: One of the king's couſins, a man particularly zealous for idolatry, put himſelf at the head of the people, ſeduced ſome of the new-converted Chriſtians, both by promiſes and preſents, and became ſo powerful as to dare to offer battle to his ſoveriegn. The king, who was naturally courageous, went with his army to attack the rebels, and a deſperate engagement enſued; but the rebels having found means to bring over the principal part of his army during the battle, the king was obliged to retire with the few who had remained faithful to him. The conquerers offered to lay down their arms, and to pay obedience to him as formerly, if he would renounce the new religion he had embraced, and put things again upon their antient footing. The king, who appeared convinced in his mind of the truth of the Chriſtian religion, made anſwer, that he would never renounce the worſhip of the true God, and would ſpill the very laſt drop of his blood in the defence of it. In conſequence of this ſeveral other battles were fought between the king and the rebels, in the laſt of which the king's troops were entirely cut to pieces, and himſelf ſlain. On this the conqueror was acknowledged king, who uſed all his endeavours to root out the Chriſtian religion, and re-eſtabliſh Paganiſm; but his triumph and reign were of ſhort duration. One of the late king's children, who had eſcaped from the laſt battle, raiſed a new army, proteſting moſt ſolemnly, that he took up arms with no other view, but for the ſake of the Chriſtian religion; and that, after his father's example, he would defend it to his laſt breath. Accordingly, he engaged the rebels, and the event of the battle was ſuch, that the new tyrant was defeated and killed, with almoſt all his troops: after which the young conqueror aſcended the throne, and eſtabliſhed the Chriſtian religion for ſome time throughout his dominions. At his death, however, it was finally extirpated by his ſucceſſor, and idolatry has prevailed from that time to the preſent.

If an unmarried man has got a fooliſh child, he muſt not eat of the breaſt or udder of a buffalo; but if he afterwards gets another more ſenſible, he becomes free from that reſtraint. Theſe, and ſuch like idle maxims, they obſerve with the greateſt exactneſs, firmly believing that if the command enjoined by the mokiſſo, or the promiſes made to him, are not fully performed, he hath power to kill, or otherwiſe puniſh them.

All circumſtances that happen to them, whether good or evil, they ſuppoſe to ariſe from the power of the mokiſſo. If a man preſerve a good conſtitution by living chaſte and temperate, he aſcribes his health to the mokiſſo, and not to thoſe virtues themſelves. If a ſick man recovers, they never impute it either to the force of nature, or the application of medicines, but the mokiſſo gets the credit of the cure which they performed; and if the patient happens to die of old age, or by any accident, they believe he was killed by ſorcery, for having violated the injunctions laid on him by the mokiſſo.

Beſides their private mokiſſos, they have many public ones, that are kept in temples or huts, to which they daily repair to pay their devotions. One of theſe is at a village called Thiriko, and in figure reſembles a man. The ganga, or high-prieſt, who is lord of the village, performs the ſervice every morning, the manner of which is thus: As ſoon as the people are aſſembled, he ſits downs upon a mat, and with a leathern bag ſtrikes his knee ſeveral times, having ſmall iron bells faſtened to his fingers. After this he ſtrikes the bag ſeveral times on his breaſt, and then uſes many ſtrange motions and poſtures of his body, hands, head and eyes; ſometimes he raiſes his voice, and then depreſſes it, frequently repeating the word Mariomena, to which the aſſembly anſwer, Ka. When this has continued for ſome time, the ganga appears as if diſtracted, and his rage becomes ſo violent that he is obliged to be held; but by virtue of a ſour liquor drawn from cane, with which they ſprinkle him, he recovers, and then declares what he has received from the mokiſſo, and what muſt be done in caſes of ſickneſs and the like. After this, he recommends to the mokiſſo the health of the king, the welfare of the country, flouriſhing of the ſeed, ſucceſs to the merchants, and full nets for fiſhermen. At the mention of the king's name the whole company clap their hands in token of affection; and then the ceremony is concluded.

They have another remarkable mokiſſo called Kikokoo, which is a black wooden image cut in the ſhape of a man ſitting. They believe that this mokiſſo preſerves them from death, and that he keeps them from being hurt by ſorcerers. It is kept in a hut, which is always guarded, on account of its having been once ſtolen by ſome Portugueſe ſailors, who took it out of the houſe, and carried it on board their ſhip; but in the way the head and one of the arms broke off. When they came again to Loango they were afraid to venture on ſhore without reſtoring Kikokoo, ſo nailing on the broken limbs, they conveyed him at night to his old habitation. The next day a report was ſpread among the blacks that Kikokoo had been in Portugal, and that a ſhip with goods had carried him away thither. Some time after this a Portugueſe ſhip happening to ſtrike upon the rocks of Loango, the blacks ſaid that Kikokoo had broken the ſhip, becauſe the Portugueſe had driven a nail into his head. Such is the force of the ſuperſtitious notions imbibed in the minds of theſe people, who ſacrifice every particle of reaſon to defend the honour of theſe ridiculous images.

The moſt diſtinguiſhed mokiſſo is called Malemba, and is particularly eſteemed on account of its being viſited by the king. It is a mat of about a foot and a half ſquare, on the top of which hang ſeveral ſmall baſkets, with ſcallops, feathers, iron bells, rattles, bones, and other trifles. The ceremonies belonging to this are performed with little drums or tabors, on which boys ſtrike with their hands. After this a ſong is chaunted by the company, and a perſon appointed for that purpoſe dips a bruſh into ſome water that has been coloured with takoel, which he ſprinkles on the king and the ganga, or high-prieſt. The nobility that attend receive a ſtreak on their bodies out of the ſame pot; after which they have the honour to carry away Malemba, with his pots, bruſhes, &c. which they place in their proper ſituations.

They have another mokiſſo, called Koſſie, which conſiſts of a ſack with ſome horns full of whiting. The ſervice to this image is performed with rattle, long ſticks, ſinging ſongs in the night, creeping on their knees, waſhing, ſpitting, ſhouting, tying rings and bands about their bodies, and the like. They ſay this mokiſſo preſerves them from ſickneſs, and ſecures them againſt the dreadful conſequences of thunder and lightning.

They have many other images, which have different names, and are ſuppoſed to be ſerviceable to them on various occaſions; but they are all equally ridiculous with thoſe already mentioned, and only tend farther to confirm the folly and ſuperſtition of their deluded votaries.

Deſcription of the City of Loango, *and particularly the King's Palace; with an Account of the State and Dignity of the King, his Government, Laws, Revenues, &c.*

THE city of Loango, the capital of the kingdom, is ſituated in four degrees and a half of ſouth latitude, and is about four miles from the ſea-coaſt. It is a very large and populous city; the ſtreets are long and ſpacious, and on the ſides of them are planted rows of palmetto and banana trees. The houſes are built of an oblong form, with two gable ends and a ſloping roof, which reſts on long thick poſts ſupported by ſtays. They are all built nearly of the ſame ſize, ſtand at equal diſtances, and appear with great uniformity. The inſide contains three or four apartments, which are all on the ground-floor, and only ſeparated by a ſlight partition made of wicker or reeds. Their houſhold furniture conſiſts chiefly of pots, wooden trays, mats, ſmall and great baſkets for their cloaths, and a few other trifles.

Near the center of the city is a ſpacious ſquare, ſurrounded with lofty trees, where a daily market is held for the ſale of all kinds of proviſions, as meat, poultry, fiſh, wine, corn and oil; alſo palm-cloths of various ſorts, and great quantities of elephants teeth.

On the weſt ſide of this ſquare is the royal palace, which conſiſts of a number of detached buildings. The king's apartments are in front, and behind are thoſe belonging to his women. The whole is ſurrounded with lofty palm-trees, and is at leaſt a mile and a half in circumference. At a ſmall diſtance from the front of the palace is the place where the king holds public audience, and tranſacts all buſineſs relative to the ſtate. Adjoining to the entrance of the palace, on the eaſt ſide, is the banquetting-houſe, where the king every day retires to drink palm-wine. It is a noble building, and the place where all difficult caſes are adjuſted in the preſence of the king. The front of it is open for the benefit of the air, and about 20 feet backwards is a ſkreen or partition quite acroſs, to prevent the palm-wine being ſeen by the people. The room is hung with rich tapeſtry, and in the center of it, juſt without the ſkreen, is the throne, which is ſupported by ſmall pillars made of palmetto branches curiouſly wrought in imitation of baſket-work. The throne is raiſed from the ground about a foot and a half, and on each ſide of it are two large wicker baſkets, that contain ſeveral weapons kept there by the king for the ſecurity of his perſon. Behind the palace, on the eaſt ſide, are the king's gardens, and on the weſt ſide are thoſe belonging to the queen.

At a ſmall diſtance from the city are two mokiſſos, one of which is called Mokiſſo a Loango, and is highly eſteemed. It is kept in a ſmall hut, and reſembles a man in a ſitting poſture. The natives perform their ſervices to this idol by dancing round it with rattles in their hands, and throwing themſelves into the ſtrangeſt poſitions.

At about the ſame diſtance from the eaſt end of the city is a place called the Broad Way, where ſuch as have been found guilty of any crime by the imbonda drink *, are dragged and executed.

The king hath a great number of wives, all of whom, except the principal one, are obliged to be very ſubſervient to him. The latter, however, who is diſtinguiſhed by the title of makonda, has not only the ſuperiority over the reſt, but indeed over the king, for he is obliged to conſult her on all affairs of importance, nor can he act without her will. Such is her power that ſhe has the liberty of chooſing any other male companion her inclinations may direct, and whatever children ſhe has by ſuch connection are reputed of the royal race.

Notwithſtanding the king is thus ſubject to his principal wife, yet he otherwiſe preſerves a kingly dignity. He is a very powerful prince, and ſo circumſtanced as to be able to bring into the field a conſiderable army, for all his ſubjects are obliged to equip themſelves with arms, and immediately attend at his command.

His dreſs conſiſts of a garment made of cloth or ſtuff, and both he and his nobles wear, on their left arm, the ſkin of a wild cat ſewed together with one end ſtuffed. He makes two meals a day, the firſt of which is about 10 o'clock in the morning. His proviſions are brought to his apartment in covered baſkets; and with the people that bring them is a man with a large bell in his hand, which he rings to give notice that the king's diſhes are arrived. The king then leaves his company, and as ſoon as he enters the apartment, the ſervitors retire and leave him, when he ſhuts the door, and continues by himſelf during the whole time he is at dinner; for ſhould any perſon happen to ſee him either eat or drink, he would be immediately put to death.—So punctual is this law obſerved, that even animals are ſubject to the ſame fate, which happened to a fine dog preſented the king by a Portugueſe. The creature not being very well fed by thoſe who had the care of him, ſmelling the victuals one day when the king went to dinner, followed the ſcent, and his majeſty not faſtening the door properly, the dog, while he was at dinner, thruſt it open with his feet, and entered the room, when the king immediately quitted the apartment, and ordered him to be killed.

Every day, after dinner, the king goes in ſtate, accompanied by his nobles, and a great crowd of people, to the banquetting-houſe in order to refreſh himſelf by drinking palm-wine. As ſoon as he arrives there he ſeats himſelf on the throne, and on each ſide of him is a cup-bearer. He on the right hand reaches him the cup when he is inclined to drink, but at the time turns his head; notice of which is given to the company by him on the left, who ſtrikes two iron rods, pointed at the ends, one againſt the other. At this ſignal the people turn their backs to the king, and bend their faces to the ground, in which poſture they remain ſo long as the irons continue ringing; after which they riſe, turn their faces to the king, and wiſh him health, by clapping their hands.

After ſun-ſet the king goes a ſecond time to the apartment adapted for eating, where his proviſions are prepared for him as before; after which he again viſits the banquetting-houſe, where he remains till nine or ten o'clock, when he returns, and retires to reſt.

The king never appears abroad except on the above occaſions; or when an ambaſſador arrives, or ſome ſtrange accident hath happened; ſuch as when a leopard is taken in the country, or elſe lodged about the city ready for the chaſe (for he is very fond of that diverſion;) or, laſtly, when his land is to be tilled, and his chief nobility bring him tribute. The place appointed for his appearance on theſe occaſions is a large plain in the center of the city oppoſite to the palace. The ſtool, or chair on which he ſits is raiſed about a foot from the ground, ornamented with black and white wickers, very artificially woven. Behind his back, on a pole, hangs a ſhield covered with European ſtuffs of various colours. Near him are placed ſix or eight fans fixed at the ends of long ſticks run through the middle of them, which being moved with great force produce very refreſhing breezes. Before the king a great cloth is ſpread on the ground, made of leaves very curiouſly woven; and on this no perſon dare tread except the king and his children. The nobility ſit in ranks, ſome on the bare ground, and others on cloths made of the ſame ſtuff with the king's, each of whom holds a buffalo's tail in his hand, which he keeps continually waving to and fro. Behind the king ſtand all his great officers, and the nobles are encloſed by the multitude.

As ſoon as the king is ſeated, the muſick immediately plays, and continues during the whole time his majeſty is on the throne. The muſical inſtruments are of three ſorts, the firſt of which is made of ivory, and is like a hunting horn. The ſecond ſort are drums made with a hollow piece of timber, covered at one end with leather, or the ſkins of wild beaſts: and the laſt ſort ſomewhat reſemble tabors, having little bells faſtened all round, and are played on with the fingers.

When the muſick has been ſome time playing, the moſt diſtinguiſhed of the nobility riſe from their ſeats, and compliment the king by leaping backwards and forwards before him two or three times, after which they clap their hands together, and then proſtrate themſelves on the ground, rolling their bodies ſeveral times over in token of ſubjection.

On one ſide of the king's ſeat ſtand three or four criers with iron inſtruments in their hands, upon which they ſtrike with a ſtick to give notice when the king demands ſilence. Theſe criers are likewiſe officers of the city, and not only proclaim the king's orders, but alſo go about the ſtreets ſtriking their iron inſtruments to give notice to the people when any thing is loſt or found, in the ſame manner as the bellmen do in the principal parts of England.

In this public manner the king appears at the commencement of the ſeed-time, which is always on the 1ſt of January. He takes his ſeat at three o'clock in the afternoon, when the women who till the ground appear before him with their inſtruments of huſbandry, and the men walk backwards and forwards armed and cloathed in their military habits. The king generally ſtays about an hour, when he returns to his palace

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* When any perſon is ſuſpected of a crime, and it cannot be clearly proved againſt him, he is ſworn by drinking a certain quantity of this liquor. It is made from the root of a ſmall tree, or ſhrub called imbonda, which is about ſix inches long, and much reſembles a carrot. The root is ſcraped into water, which is boiled in gourds. The liquor is as bitter as gall, and ſo ſtrong that one root would ſerve to try an hundred people. When the perſon drinks the liquor, if it be too much infuſed it occaſions a ſuppreſſion of urine, and ſtrikes up into the head, inebriating to ſuch a degree that he falls down as if dead, in which caſe he is pronounced guilty, and is accordingly dragged to the Broad Way and executed; but if he can ſtand upright, and make water, he is deemed innocent. The determination of this matter reſts entirely in the imbonda-giver, or perſon appointed to adminiſter the potion; for however innocent he may be that is ſuſpected, yet if the imbonda has any diſlike to him, or his accuſer is a perſon of importance, he is ſure to give him the liquor ſo ſtrongly infuſed that its operation proves fatal, though he does it ſo artfully that it cannot be diſcovered. This ceremony is performed at Loango almoſt every week, ſo that in the courſe of a year many people are deſtroyed by it.

amidſt the acclamations of the people, who ſpend the remainder of the day in mirth and feſtivity.

When any of the inhabitants have diſcovered a leopard in the woods adjoining to the capital, intimation of it is given to the king, who repairs to his public place of appearance, and a trumpet is ſounded to give notice to the people to attend his majeſty at the ſport. If the place where the leopard lies be too far for the king to walk, he is carried on mens ſhoulders in a kind of chair made of wicker, and curiouſly ornamented. As ſoon as they arrive at the ſpot where the leopard is ſecreted, the people ſurround it, armed with bows and arrows, lances and darts, leaving only a ſmall place open that the king may have a convenient opportunity of ſeeing the ſport. Before this opening nets are ſpread, that if the leopard ſhould happen to take his courſe that way he may be caught alive. When every thing is ready, the beaſt is rouſed by the people making an univerſal ſhouting, with the blowing of horns and beating of drums. As ſoon as he finds himſelf ſurrounded, he endeavours to make his eſcape, but is impeded by the vollies of darts and arrows that are diſcharged at him by the multitude, who follow him cloſe, and if he happens not to take to the net, overpower and diſpatch him. When the leopard is killed the king retires to his palace, before which the hunters bring the carcaſe, and triumph over it by dancing, ſinging, and exhibiting various kinds of diverſions. The king then orders the beaſt to be flayed, and the ſkin is brought to him; after which the body is buried deep in the earth, except the gaul, which is taken out and thrown into the river, it being conſidered as a deadly poiſon; and thus end the ceremonies of hunting the leopard.

The common people of the city of Loango not only ſhew the higheſt reſpect to the king, but the greateſt ſubmiſſion to the nobility; for when they happen to meet any one of them in the ſtreets, they immediately fall on their knees, and turn their heads the other way, intimating that they are not worthy to look at him; and in this poſture they continue till the nobleman has paſſed, when they ariſe, and proceed on their buſineſs.

With reſpect to the laws they are not complex, but ſome of the puniſhments are as ſevere as thoſe of the neighbouring kingdoms. Theft is never puniſhed with death unleſs it be committed on the king: in common caſes, when a thief is detected, either he or his friends muſt reſtore the goods ſtolen, or atone for the want of them by an adequate compenſation, beſides which the thief is tied to a poſt in the middle of the ſtreet, where he continues an hour as an object of ridicule and contempt to the ſpectators. If he is unable either to reſtore the goods or pay the value of them, his relations muſt work for the party robbed, till ſuch time as he thinks himſelf ſufficiently ſatisfied for the loſs he has ſuſtained.

Adultery is only puniſhed by a fine, which is levied in proportion to the circumſtances of the offender, except it be committed on any of the king's wives, when the woman is burnt, and the man buried alive.

When the king dies the ſucceſſion of the crown does not devolve to his children, but to his eldeſt brother; but for want of ſuch kindred, it falls to his ſiſter's children.

Thoſe who have pretenſions to the crown are five in number, and reſide in towns or villages at ſome diſtance from the court; they preſerve their titles agreeable to the names of the reſpective villages in which they live. The next heir to the crown is called Mani-kay, who reſides at a large town of that name ſituated about five miles from Loango. The ſecond is called Mani-Bokke, and lives at a town called Bokke, ſituated about fourteen miles up the country. The third, called Mani-Salloga, lives at Salloga, a large town ſituated about 35 miles north of Loango. Mani-Kat, the fourth, lives at the village of Kat, about 50 miles from Loango. And Mani-Inyami, the fifth and laſt, reſides at the hamlet of Inyami, which is ſituated on the ſouthern borders of the kingdom.

When the king dies, Mani-Kay ſucceeds him, Mani-Bokke removes to the reſidence of Mani-Kay, and the reſt all follow, a proper perſon being appointed to ſupply the place of the laſt. And thus by a regular rotation they ſucceed to each others villages, and afterwards to the crown.

After the deceaſe of the king the Mani-Kay enters immediately upon the government, but he does not go to court till the funeral of the late king is over, the ceremonies attending which are theſe: They firſt make two vaults under-ground adjoining to each other, in one of which they lay the corpſe, richly dreſſed, on a ſtool, and by it all manner of houſhold ſtuff, as pots, kettles, pans, cloths and garments. They then place round it little images made of wood and red earth repreſenting the houſhold ſervants of the deceaſed. After this they leave the royal corpſe, and go to the other vault, where they place the bodies of ſeveral ſlaves, who have been ſacrificed to ſerve the king in the other world, and to make atteſtation in what manner he behaved during the courſe of his life. The two vaults are then cloſed, and over each is erected a covering to preſerve it from the inclemency of the weather.

The king of Loango's revenues principally ariſe from elephant's teeth, copper and ſlaves. The greateſt part of the copper is brought by ſtealth from an inland country, the inhabitants of which are always at variance with the king of Loango.

The goods ſold here by the natives, conſiſt of ivory, tin, lead, copper, iron, red wood, and ſeveral ſorts of cloths, the manufacture of the country; in exchange for which they purchaſe of the Europeans, ſalt, Sileſia ticking, cutlaſſes, looking-glaſſes, beads, and other articles.

Of the different Provinces in the Kingdom of Loango.

THE principal of theſe, as already mentioned, are four, namely, Loangiri, Loango-Mongo, Chilongo and Piri.

Loangiri is a large and populous province, and is well watered by ſeveral brooks and rivers, which render the ſoil exceeding fertile. The inhabitants live chiefly on fiſh, and employ themſelves in making cloth and linen. They are in general a very courageous people, and more addicted to war than their neighbours.

Loango-Mongo is a large mountainous country, and particularly abounds with palm-trees. The inhabitants are merchants, and like thoſe of Loangiri, employ themſelves chiefly in making cloth and linen. In this province is the city of Loango, the uſual reſidence of the ſovereign of the kingdom.

The province of Chilongo is more extenſive than either of the other three. Some parts of it are very mountainous, but in others there are large and extenſive plains, which are very fertile, and produce good grain, as alſo abundance of palm-trees; it is a very populous part of the country, and though the inhabitants are not ſo well poliſhed as their neighbours, yet they carry on a conſiderable trade, particularly in elephants teeth and cloth. The governor of this province is abſolute, at whoſe deceaſe the people have the liberty of chuſing a ſucceſſor, without the approbation of the king of Loango.

Piri is a very flat country, but it is well peopled, and produces great plenty of moſt ſorts of proviſions, particularly cattle and poultry. The woods are well ſtocked with timber; beſides which there are fruit-trees in abundance. The inhabitants live chiefly on milk, and beaſts which they kill in the woods. Some of them are great traders, and they are all diſtinguiſhed for being very quiet and affable in their diſpoſitions.

The other provinces in this kingdom are much leſs conſiderable in ſize than thoſe already mentioned; they are all maritime places, and their coaſts being frequented by European ſhips, makes them better known than the larger ones. The moſt diſtinguiſhed among theſe are, Majumba, Sette, Kilongo, Cacongo, and Angoy.

Majumba, the firſt of theſe provinces, is ſituated to the weſt of Piri, between the third and fourth degrees of ſouth latitude, and extends weſtward to the ſea-coaſt, where there is a high promontory called Cape St. Catharine. The bay or port of Majumba lies two leagues to the ſouth of Cape Negro, and into it runs a large river called Banne, on which are ſeveral ſmall iſlands chiefly inhabited by fiſhermen.

The ſoil of this province is very barren, not producing any kind of corn or grain, ſo that the natives live on plantains, roots, nuts, and fiſh; and ſometimes they catch elephants, whoſe fleſh they greatly admire. The principal part of the country conſiſts of woods and groves, the former of which abound with various kinds of wild animals, particularly baboons, apes, and ſeveral ſorts of monkies.

The town or village of Majumba conſiſts only of one long ſtreet, built ſo near the ſea, that the waves often oblige the inhabitants to deſert their houſes. On the north ſide of it is a river that is remarkable for producing great quantities of oyſters. This river is very narrow at the mouth, and not above ſix feet deep; but higher up it is both broader and deeper, and is navigable for large canoes. It extends at leaſt 50 miles up the country, and is very convenient for thoſe who trade with the inhabitants of Sette.

In this town is a mokiſſo called Maramba, which is kept in a large houſe, or temple. It reſembles the figure of a man, and ſtands upright in a high baſket made like a bee-hive. When the lord or governor of the province goes abroad on any particular occaſion, this image is always carried before him; and when he drinks his palm-wine, the firſt cup is poured at the feet of the idol.

Sette, the next province, is ſituated about 16 miles north of Majumba, and is watered by a river of the ſame name. It abounds with millet, palm-trees, and a kind of red wood, called by the inhabitants takoel. This wood is of two ſorts, the beſt of which is very hard, and of a bright red colour. The chief trade of the natives here conſiſts in the ſale of this article, great quantities of it being annually purchaſed by the inhabitants of Majumba.

Between the river Sette and Cape Lopo Gonſalvo, is a territory called Gobbi, which is full of lakes and rivers, all navigable for canoes. The chief town in it lies about 20 miles from the coaſt; but it is a ſmall place, and poorly inhabited. The land of this province is very barren, but the rivers abound with various kinds of fiſh.

Kilongo is a large province, ſituated to the ſouth of Majumba. It is a level, open country, and the ſoil is very fertile, producing great quantities of millet and other grain. Here are two ſmall villages, that appear at ſea like hills, and are the marks by which the ſailors are directed to the port of Loango. This province was formerly an independent kingdom, but being conquered by the king of Loango, it became a part of his dominions. However, the inhabitants ſtill enjoy their antient cuſtoms and privileges, and only make acknowledgment of ſubjection, by paying an annual tribute to the king.

The kingdom or province of Cacongo lies to the ſouthward of Loangiri: it is bounded on the weſt by the ſea, and on the north by the river Loango. Towards the ſouth and ſouth-eaſt it borders on the kingdom of Angoy; and eaſtward it extends from the coaſt upwards of 50 miles. The town of Cacongo, the capital of the province, is very agreeably ſituated, tolerably large, and well inhabited. The ſoil of the country is in general very fertile, and produces moſt kinds of proviſions, with which the natives frequently aſſiſt their diſtreſſed neighbours, who live in thoſe parts where the ſoil is leſs bountiful. The river Cacongo runs quite acroſs the kingdom, and, after a courſe of 25 or 30 leagues, falls into the ſea in the 5th degree of ſouth latitude. To the ſouth of this river, about four miles from the coaſt, is a village called Malemba, where the ſea making a gulph, affords a ſafe road for ſhipping. All the reſt of the coaſt from the river Cacongo to the river Zaire, is very dangerous, being full of rocks and flats. The principal part of the trade of this province is carried on at Malemba, where the Dutch and Portugueſe ſell ſeveral ſorts of cloth, iron ware, and other commodities, to the natives, who diſpoſe of them farther up the country, and ſell to the Portugueſe, in exchange, elephant's teeth and ſlaves.

Angoy, the laſt province we have to mention, is the ſmalleſt of the whole, but the ſoil of it is much better, and would produce great quantities of grain, were it not for the natural indolence of the inhabitants, who ſometimes, from this cauſe only, are obliged to apply for aſſiſtance to their neighbours. This province is bounded on the north and eaſt by Cacongo; on the weſt by the ſea; and on the ſouth by the river Zaire. The capital town is called Bomangoy, and is ſituated on the north ſide of the above river, not far from its mouth. It is tolerably large and populous, but the houſes are very mean buildings, being irregular in their form, and made only of reeds and mud, covered roughly with branches of trees. The chief port here is called Kabenda, and is ſituated to the north of the river Zaire. The bay is a very commodious place, and here moſt ſhips ſupply themſelves with wood and water. At the point of the bay is the village of Kabenda, which is ſo poor and mean a place, as not to merit any other notice than the bare mentioning of it.

SECT. II.

CONGO PROPER.

THIS kingdom is ſituated between the 2d and 11th degree of ſouth latitude, and between the 32d and 41ſt degree of eaſt longitude, extending in length from north to ſouth 540 miles, and in breadth, from eaſt to weſt, about 420. It is bounded on the eaſt by the kingdoms of Makoko and Matamba; on the weſt, by the ocean; on the north by the river Zaire; and on the ſouth, by Angola, from which it is ſeparated by the river Dande.

It is well watered with rivers; among which one of the moſt conſiderable is the Zaire abovementioned, called by the natives the great river of Congo. This river is ſituated in five deg. 40 min. ſouth latitude; it is three miles broad at the mouth, and runs with a very ſtrong current into the ſea. It is navigable for large veſſels about 70 miles up the country; but beyond that it cannot be paſſed, owing to a prodigious number of rocks that lie in the center of it. From this river run ſeveral ſmall brooks, which not only water the country, but are alſo very convenient for the merchants and other inhabitants, who can go in canoes from one village to another. In the courſe of this river are ſeveral ſmall iſlands, the inhabitants of which are under the government of lords appointed by the king of Congo. The principal of theſe are two, ſituated near the mouth of the river, and called Bommo and Quintella, the firſt of which is remarkable for having many mines of iron. Though theſe iſlands are all inhabited, yet there is not a houſe to be ſeen, the ground being ſo low and marſhy, that it is almoſt conſtantly under water; for which reaſon the Negroes live chiefly in their canoes, or under trees, round which they build their huts, raiſed ſeveral feet above the ground. Theſe iſlanders are a ſtrong and reſolute people, but they are very unpoliſhed in their manners. They have no marriage, or betrothing, but from their youth form ſuch alliances as their inclinations direct, without any ceremony. They are under the government of particular chiefs and officers, who are choſen by a majority of voices.

The iſland of Quintella is remarkable for having an idol, which no one dare approach but the perſons appointed to attend, and ſecure the way to it from being diſcovered. To effect this they are themſelves obliged, as often as they go thither, to take ſuch a path as they think no other perſon can find out. Many perſons, particularly in caſes of ſickneſs, make rich offerings to this idol, all which are totally deſtroyed; for as ſoon as they are dedicated, the perſon attending conveys them to the idol, which is placed on a large plain ſurrounded with a wall made of elephants teeth, where they are hung on poles, and there left till time has entirely deſtroyed them.

The river Zaire receives its water from three lakes; the firſt of which is the Zambre, the ſecond the Zaire, and the third a great lake from whence the Nile is ſuppoſed to have its ſource. The Zambre, however, is the moſt conſiderable, being, as it were, the center from whence proceeds all the rivers in this part of Africa.

The other rivers in this kingdom are, the Umbre, or Vambre, Brancare, or Bancare, Barbele, or Verbele, Lelunda, Ambriſi, Encocoquematari, Onza, Libongo, or Lemba, and Danda; but they are all too inconſiderable to merit any particular deſcription.

The kingdom of Congo is divided into ſix provinces, the ſituations of which, together with their names and titles, are as follow:

Situations.	Titles and Names.
Along the coaſt,	The county, or earldom of Songo. The Great Duchy of Bamba.
To the north-eaſt,	The Duchy of Sundi. The Marquiſate of Pango.
Eaſtwards,	The Duchy of Bala.
In the middle,	The Marquiſate of Pemba.

To theſe provinces muſt be added, the territories or lordſhips of Amalaca, Dambi Ambuila, Dembo Quingengo, Dembo Angona, the little Duchy of Ovando, and the territory of Sova Cavanga. Theſe diſtricts, however, are ſo very trifling, that they do not merit any particular notice; and with reſpect to the provinces themſelves, which form the kingdom of Congo, we ſhall leave the particulars of them, till we have taken a general view of the country. To effect which we ſhall begin with the

Natural Hiſtory of CONGO.

THE climate of this kingdom is much leſs ſultry than might naturally be expected from its equatorial ſituation. Their winter months are, April, May, June, July, and Auguſt, during which they have almoſt continual rains, whereby the rivers are ſo ſwelled as to overflow the principal part of the country. The winds in winter blow from north to weſt, and from north to north-eaſt. Theſe winds drive the clouds towards the mountains, where being gathered and compreſſed, they at length condenſe into water. In the ſummer the winds blow from the ſouth to the ſouth-eaſt, and as they clear the ſouthern ſkies, ſo they drive the rain into the northern regions. Theſe winds are of infinite ſervice in cooling the air, which otherwiſe would be ſo hot as to be almoſt inſupportable; for even as it is they are obliged to hang coverings over their houſes, to keep off the violent heat.

In this kingdom are mines of ſeveral metals, particularly iron and copper; and in the mountainous parts are large quarries, that produce not only excellent ſtone, but alſo porphyry, jaſper, and marble of various colours.

The whole country being well watered with rivers, the ſoil is exceeding fertile, and produces ſeveral ſorts of grain, particularly rice and maize. They have alſo great plenty of a grain called luko, which in its form reſembles muſtard-ſeed, but when ground produces flour little inferior to that from wheat. The manioc-root is likewiſe cultivated here, and much admired by the Portugueſe, who, inſtead of making it into bread, bruiſe it very ſmall, and either eat it raw, or elſe boil it in broth.

They have great plenty of various ſorts of vegetables, moſt of which are cultivated with very little labour. Among theſe are turnips, cabbages, potatoes, radiſhes, cauliflowers, carrots, and ſpinnage, beſides others not known in Europe. They have alſo ſeveral uſeful herbs, as hyſop, thyme, ſweet-marjoram, balm, ſage, mint, &c.

This country produces a great variety of fruits, among which are oranges, lemons, citrons, guavas, ananas, bananas, pompions, melons, dates, and the kola fruit: the laſt of theſe is about the ſize of a pine-apple, and the fruit, which is incloſed within a thick huſk, taſtes much like cheſnuts; it is not only valued for being pleaſant to eat, but for its great efficacy in removing any diſorder that particularly affects the liver.

There are ſeveral ſorts of trees here that are diſtinguiſhed for having medicinal qualities: among theſe is one called Angaria, the root of which, boiled in water, is an infallible remedy for violent pains in the ſides.

Another tree of medicinal virtue is the khiſekka, any part of which being reduced to powder, and mixed with water, is good againſt fevers; and, in caſes of fainting, if applied either to the forehead or temples, is equally efficacious as hartſhorn.

The jakaſſa tree, which grows very tall, and is of a red colour, has the virtue of curing the tooth-ach, and ſore gums: but it is very pernicious to birds, for if they once ſettle on its boughs, they ſoon fall dead to the ground.

There is likewiſe a tree which bears a fruit reſembling a lemon. This very ſingular production of nature, called mignamigna, poſſeſſes two oppoſite occult qualities in the moſt eminent degree, being at once a deadly poiſon and powerful antidote. If a perſon is infected by the fruit, the leaves are a certain cure; if by the leaves, the fruit has the ſame effect; and the wood is deemed both as pernicious and efficacious as either.

The wild animals of this country are elephants, lions, tygers, leopards, buffaloes, bears, wolves, large wild cats, cameleons, apes, monkies, &c. The tame animals are, oxen, cows, ſheep, goats, and hogs; beſides which they have great plenty of ſtags, fallow deer, roebucks, hares, and rabbits.

Poultry is here very plentiful, particularly cocks, hens, geeſe and ducks. They have alſo abundance of wild fowl, as partridges, pheaſants, woodcocks, pigeons, doves, hens, &c. The wild hens are much more beautiful, and the fleſh better taſted than the tame ones, but they are not eſteemed by the natives. The birds of prey are, eagles, falcons, and ſparrow-hawks. In ſome parts of the kingdom are oſtriches, and on the borders of Angola is a wood encompaſſed with walls, where peacocks are bred for the uſe of the king. The feathers of theſe birds mixed together, and made in the form of an umbrella, are uſed in war inſtead of banners and enſigns.

In the woods are great numbers of parrots, moſt of which are very large, and either of a grey or green colour; but there is one ſpecies exceeding ſmall, not being larger than ſparrows, and their feathers are beautifully variegated. The moſt admired among the ſmall birds, are thoſe called Birds of Muſic; they are about the ſize of a canary bird, but they greatly differ in the colour of their feathers; ſome are all red, and others green, with their feet and bill only black: ſome again, are all white, grey, dun, or black. Theſe laſt have the moſt agreeable note, and are kept in cages by the better ſort of people, merely for the ſake of their ſong.

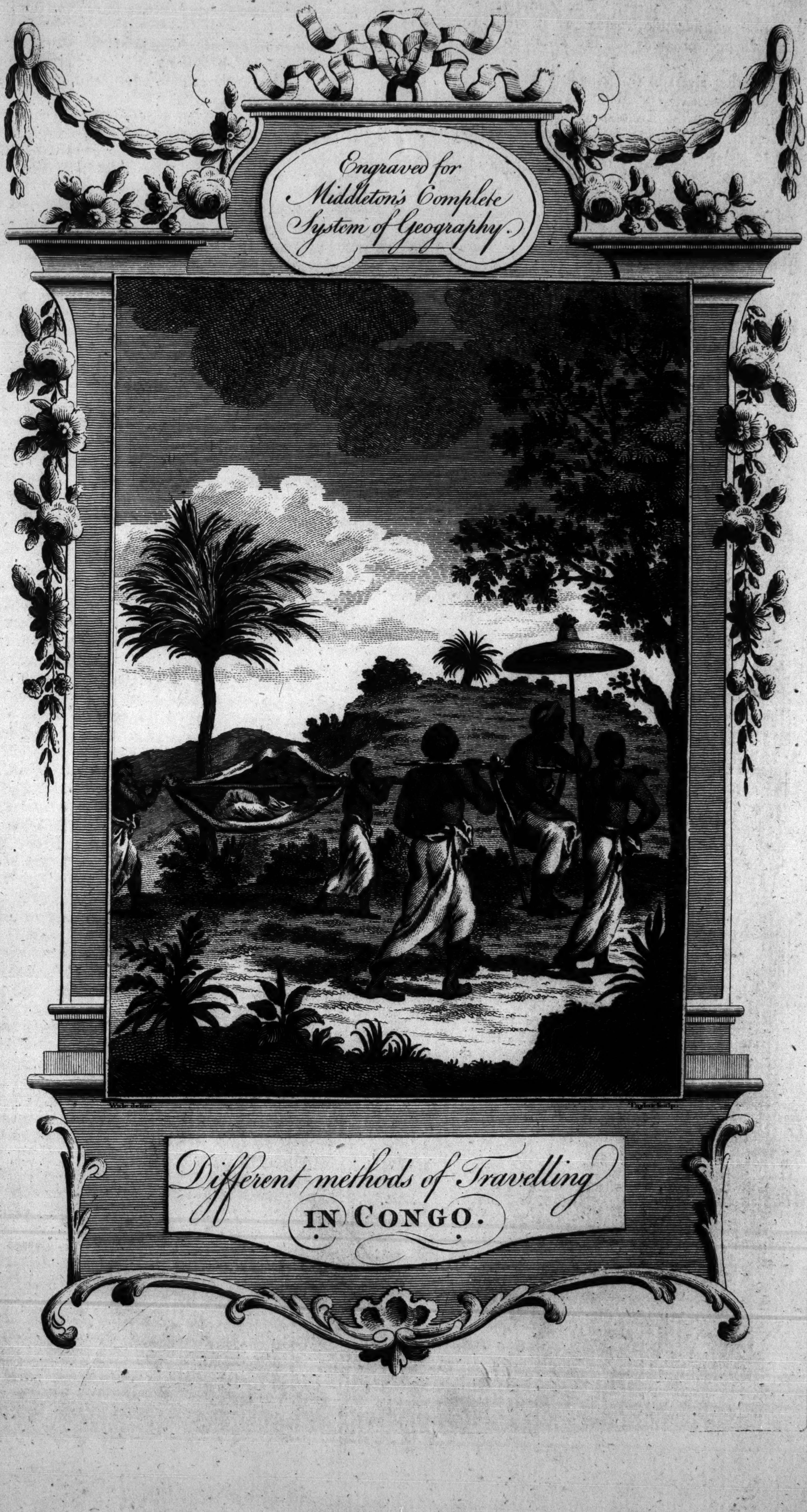
The reptiles here are ſcorpions, millipedes, vipers, ſnakes, and ſerpents. Among the ſnakes there is one ſpecies ſo amazing large, that it will ſwallow a whole ſheep. It is called the Great-Water-Adder, from its being chiefly found in the rivers. It goes, however, on land in ſearch of prey, and climbs the trees, where it lies in wait for the cattle that come to paſture. As ſoon as a ſheep or hog arrives near the tree, the ſnake immediately deſcends, and winding its tail round the hinder parts of the animal, ſecures it from moving, when he kills and devours it. When he has gorged his prey, he becomes for ſome time ſtupid, but as ſoon as he recovers, he immediately makes for the water, where he continues till neceſſity obliges him to ſeek for farther ſubſiſtence.

The ſeas and rivers abound with a great variety of fiſh: among others in the former are prodigious quantities of ſardinias and anchovies; and in the latter are plenty of ſturgeons, ſoles, barbel, trout, tench, and other excellent fiſh. They have alſo ſeveral kinds of ſhell-fiſh, as oyſters, muſcles, cockles, and large crabs, which are generally found at the mouths of the rivers.

Perſons and Dreſs of the Natives of Congo; *their manner of travelling, Houſes and Furniture, Cuſtoms, Religion, &c.*

THESE people differ in their perſons, according to the reſpective provinces in which they are born; ſome

Engraved for Middleton's Complete System of Geography.



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Different methods of Travelling IN CONGO.

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ſome of them are very tall and robuſt, but the generality are of a middling ſtature: ſome again are of an olive complexion, while others are quite black. They have all black, curling hair, but their noſes are not ſo flat, neither are their lips ſo thick as thoſe of the Negroes in general. In their diſpoſitions they are proud and haughty among themſelves, but to ſtrangers they are very affable and courteous. They have a natural propenſity to theft, and whatever they get, either by ſtealing or otherwiſe, they ſpend in liquors, of which they are very fond, and frequently drink to the greateſt exceſs. They have naturally a ready turn of wit, and, when ſober, will converſe with great circumſpection. They are, however, very revengeful, and whenever they think themſelves offended, nothing will ſatisfy them but deſtroying the object of their reſentment, which they generally effect by poiſon. The dreſs of the common people conſiſts only of a looſe garment made of cloth, which is faſtened round the waiſt, from whence it reaches to the middle of the leg; and ſome have the bottom ornamented with a fringe. The upper part of the body is entirely naked, nor do they wear any ſort of covering on their heads. The better ſort have long and broad cloaks made of cloth or ſerge, and in form much like thoſe worn by the Portugueſe, under which they have a white ſhirt, and a kind of damaſk or ſattin petticoat, which reaches from the waiſt to the ancles; they have alſo gold or ſilver ſaſhes, with necklaces of red coral, and on their heads they wear caps made of white cotton. Some of the ladies have a veil over their heads, and under it a velvet cap richly ornamented with jewels.

When the great men travel, they are carried in hammocks made either of net-work or ſtrong ſtuffs, the manner of which is thus: the hammock is faſtened to a long pole about a foot from each end; and when the perſon has got into the hammock, two men, one before and the other behind, take up the pole, and lay it on their ſhoulders, carrying the perſon in this manner a conſiderable way without reſting. When they go long journies they have four men, who relieve each other, in the doing of which they are ſo expert that they never ſtop, but ſhift as they walk, at the ſame time keeping their uſual pace. This is a very eaſy method of travelling, the perſon ſitting or lying in the hammock as he thinks proper; and they have ſometimes a piece of callico thrown over the pole to ſhelter them from the heat of the ſun.

Another method of travelling uſed here is thus: inſtead of a hammock, they faſten two ropes to the pole, one of which is much ſhorter than the other; they are each tied in two parts, and hang like ſwings; in the former the perſon ſits, and at the bottom of the latter is a ſquare piece of board, on which he reſts his feet. The perſon carried generally holds an umbrella in his hand to ſhelter him from the heat of the ſun, or the inclemency of the weather. The reaſon of their travelling in this manner is from their want of horſes, there not being any of thoſe animals in the whole kingdom.

The method of building here is much the ſame as that in the other parts of the weſtern coaſt of Africa: they form little towns or villages by erecting ſeveral houſes together in the midſt of an incloſure. Theſe buildings are made of wood, and covered with the branches of trees: each houſe is divided into ſeveral apartments, the innermoſt of which is adapted for the women; they are all on the ground floor, and are without windows; the only light they have being admitted at the door, which is ſo ſmall that they are obliged to ſtoop when they paſs it. The incloſure of the houſes is formed by trees, which grow ſo cloſe together, that they not only ſerve as a fence, but alſo to keep off the violent heat of the ſun.

Their furniture conſiſts only of a few neceſſary utenſils, as pots, kettles, calabaſhes to hold their proviſions, a mill to grind their corn, a hatchet to fell timber, and ſome inſtruments of agriculture. Some of them have beds made of coarſe cloth ſtuffed with ſtraw, or the leaves of trees, but the generality lie upon looſe ſtraw ſpread on the ground.

The food of the common people conſiſts principally of rice, fiſh, potatoes, and other roots; but the better ſort live chiefly on fleſh and fowl. Their common drink is water; and ſometimes they regale themſelves with palm-wine, or brandy mixed with water.

Such of the natives here as reſide near towns, live chiefly by trade; but in the country parts they are principally employed in agriculture, and the keeping of cattle. About the river Zaire ſome of them ſubſiſt by fiſhing, ſome by drawing palm-wine, and others by weaving. Towards the eaſtern borders of the kingdom are ſome excellent artiſts, who get conſiderable wealth by making various ſorts of cloths, as velvet cut and uncut, cloth of tiſſue, ſattins, taffata, damaſks, ſarſenets, &c. The yarn is made of the leaves of palm-trees, which trees they always keep ſhort, every year cutting and watering them, that they may grow ſmall and tender againſt the next ſpring. The threads drawn from theſe leaves are very fine and even, and with thoſe that are longeſt they weave the largeſt pieces. Theſe ſtuffs are woven in ſeveral forms; ſome like velvet on both ſides; others, called damaſks, are made like leaves, or the figures of birds and animals. Their brocades, however, are by far the beſt; but no perſons are permitted to wear them, without firſt obtaining leave from the king.

The natives of Congo are very fond of feſtivity and diverſion. At moſt villages the people aſſemble every evening at ſome open place, where they form a ring, in the center of which is placed a large wooden platter full of proviſions. The eldeſt of the company, who is called Makuluntu, gives to each his portion, which he divides with ſuch exactneſs, that no perſon has the leaſt reaſon to complain. They do not make uſe either of cups or glaſſes, but only a large flaſk, which, when any one wants to drink, the makaluntu holds to the perſon's mouth, and when he thinks he has drank enough, he takes the flaſk away. It is remarkable, that if any ſtrangers happen to come by at the time of theſe feſtivities, they are equally welcome to participate with the reſt of the gueſts, and always take their place in the ring, without being aſked either who they are, or from whence they came.

They alſo make feaſts on ſeveral particular occaſions, ſuch as gaining a law-ſuit, a marriage, the birth of a child, or any ſingular advancement in life. At theſe feaſts they dance, and ſing love-ſongs, which are attended with a variety of muſical inſtruments, conſiſting of flutes, pipes, ivory trumpets, and drums, the latter of which are made of thin wood, and covered with the ſkin of a beaſt. One of their moſt ingenious inſtruments, and the moſt common in uſe, is called the marimba. It conſiſts of 16 calabaſhes of ſeveral ſizes, placed uniformly between two boards joined together, on a long frame, which is hung about a man's neck with a thong. Over the mouths of the kalabaſhes are thin ſlips of red wood, which being ſtruck with two ſmall ſticks, produce an agreeable ſound, ſomewhat reſembling that of an organ.

The kaſſuto is another favourite inſtrument, and is always uſed in a concert. It conſiſts of a hollow piece of wood about a yard long, covered with a board cut like a ladder, or with croſs ſlits at proper diſtances: on theſe they gently draw a ſtick, which produces a harſh ſound, and is diſtinguiſhed from the reſt of the muſic as tenor.

The longo is an inſtrument made with two iron bells, joined by a piece of wire archways, and is ſounded by ſtriking it with a ſmall ſtick. This inſtrument is always carried before princes when they make public proclamations to the people, in the ſame manner as the trumpet is uſed in Europe.

Some of the natives of Congo having been converted by the Portugueſe to the Romiſh religion, their marriages are celebrated according to the rites of that church; but the generality of them preſerve their antient idolatrous maxims, are married by their own prieſts, and have a number of wives, each taking as many as he thinks himſelf able to maintain. Their contracts of marriage are thus performed: when two parties approve of each other, the parents of the young man ſend a preſent to thoſe of the girl, at the ſame time requeſting that they will let his ſon have her for a wife. If the parents of the girl retain the preſent, it is a token of compliance; in which caſe the young man, with his relations and friends, goes immediately to the houſe of his miſtreſs's father, and conducts her to his own, when a prieſt is ſent for, the marriage ceremonies are performed, and the evening is concluded with joy and feſtivity. If the huſband afterwards diſcovers any material imprudence in his wife, or has reaſon to be diſguſted with her, he ſends her back to her parents, and has the preſents reſtored: but if the fault appears to be on his own ſide, he cannot recover any thing. It is here to be obſerved, that when the father of the girl receives the marriage preſent, he muſt not complain be it ever ſo trifling, as that would be conſidered in the light of ſelling his daughter; for which reaſon, and to prevent ſuch a crime, a tax is ſettled what every man ſhall give according to his circumſtances.

A man who is detected in having a criminal intercourſe with another's wife, is obliged, as a compenſation for the injury, to give the value of a ſlave to the huſband; but the woman receives no other puniſhment than aſking pardon of her huſband for the offence ſhe has committed. Thoſe who are detected in cohabiting together without the ceremonies of marriage are puniſhed with a fine, which is levied in proportion to the circumſtances of the offenders.

It is cuſtomary for the Pagan prieſts here, the ſame as in Loango, to lay certain injunctions on young people, ſuch as obliging them to abſtain from eating either ſome ſorts of poultry, the fleſh of certain beaſts, fruits of different kinds, roots either raw or boiled after this or that manner, with the like ridiculous obligations, which they call kejilla. Theſe rules are as inviolably kept as they are ſtrictly enjoined: they would ſooner faſt till they periſhed, than taſte the leaſt bit of what has been forbidden; for they think, that if they commit the leaſt treſpaſs againſt the kejilla, they ſhall certainly die in a very ſhort time. The prepoſſeſſion of their minds on this head is evident from the following ſtory mentioned by Merolla in his voyage to Congo: "A young black, ſays he, upon his journey, (who had received the kejilla) coming to a friend's houſe at night, his hoſt next morning had for breakfaſt a wild fowl, which is much better than a tame one. The gueſt hereupon demanded if it was a wild hen? and being anſwered in the negative, he ſat down and eat very heartily. Four years after, theſe two meeting together again, the country black aſked his friend, who was not yet married, if he would eat a wild hen? the young man anſwering, that he had received the kejilla, and therefore could not, the other laughed, and aſked, what made him refuſe it now, when he had eaten it at his table ſo many years before? At hearing this the other began to tremble, and, by the effects of imagination, died in leſs than 24 hours."

As the heat here is leſs intenſe than in many other parts of Africa, the people are ſubject to few diſeaſes, and what they have, they cure themſelves by phyſic made of plants, roots, or the bark of trees. The moſt common diſtemper is the ague, which rages chiefly in winter, owing to the moiſture of the earth from the continual and exceſſive rains. They cure this diſorder by anointing the body two or three times from head to foot with the powder of a ſhrub or tree called ſandal, mixed with palm-oil.

The head-ach is cured by bleeding the patient in the temples; in doing of which they firſt cut the ſkin with the edge of a ſhell ſharpened, and then applying a ſmall horn to the part, ſuck out the blood. The ſame operation is performed for complaints in other parts of the body.

When any one dies, the relations immediately kill a number of hens, with the blood of which they ſprinkle the houſe both within and without, from a ſuppoſition that it will prevent the apparition of the deceaſed from appearing to any of the future inhabitants. As ſoon as this part of the ceremony is over, they ſhew their lamentation by howling over the corpſe for ſome time; after which they regale themſelves, and the corpſe being wrapped up in a piece of cotton cloth, is carried on mens ſhoulders to the grave, which is made in ſome remote ſpot at a conſiderable diſtance from the village in which the deceaſed lived. Over the grave is placed a certain kind of memento, according to the quality of the perſon interred: ſome have a large heap of earth raiſed on them; others a long and ſtrait horn of ſome ſtrange beaſt, an earthen platter, bowl, or any other veſſel; and theſe things are held in ſo ſacred a light, that no other perſon whatever dare touch them.

When the corpſe of any great perſon is to be interred, they ſpread the way with leaves and branches of trees: he muſt likewiſe be carried in a ſtrait line to the grave, ſo that if any houſe or wall happens to interrupt the paſſage, it muſt be immediately pulled down. On theſe occaſions ſeveral ſlaves were formerly ſacrificed to ſerve their maſter in the other world; but ſince the Portugueſe have worked a reformation among the moſt diſtinguiſhed part of theſe deluded people, that practice has been entirely laid aſide; and it is only preſerved by thoſe who ſtill ſtrictly adhere to their original Pagan maxims. Theſe, however, are obliged to do it by ſtealth, for ſhould it be known they would not only be rebuked, but ſeverely puniſhed by thoſe of ſuperior power, who are ſtrong advocates for the Romiſh perſuaſion.

The reformation effected by the Portugueſe in this country originated in the following manner. Don John IV. king of Portugal, being deſirous of diſcovering the coaſt of Africa, and finding out a way to the Eaſt-Indies, he fitted out a fleet for that purpoſe, the command of which was given to Diego Cam, a gentleman of the moſt enterprizing genius, and one of the ableſt ſeamen in his ſervice. Cam, after many difficulties, at length arrived in the mouth of the river Zaire, where he caſt anchor, not doubting, from the appearance of the country but there muſt be inhabitants on both ſides of it. Theſe conjectures he ſoon found to be juſt, for going with ſeveral of his people ſome way up the river he met with a number of the natives, who ſo far from being alarmed, were highly pleaſed with the ſight of theſe ſtrangers, and not only teſtified their ſatisfaction by their methods of addreſs, but alſo by preſenting them with fruits and other refreſhments. Cam was for a conſiderable time at a loſs how to underſtand them, but at length, however, by ſigns and motions, he diſcovered that there was ſome powerful king in the country, to whom they were ſubject.

Pleaſed with this information, and deſirous of knowing who this powerful prince was, he prevailed on five of the natives to accompany the ſame number of his men to the king, with whom he ſent conſiderable preſents, and limited a certain time for their return. The men, however, not returning as expected, Cam, after waiting double the time allotted, took four of the natives, whom he found to be men of ſome rank and abilities, aboard his ſhip, and promiſing to bring them back within fifteen moons, ſailed for Portugal, leaving his men behind.

From the care Cam took of theſe blacks during the voyage, and their quick conceptions, they became tolerably well acquainted with the Portugueſe tongue; ſo that when they arrived at the court of Portugal, they were able to anſwer ſeveral important queſtions put to them by the king. This ſo pleaſed John, that after making them ſeveral conſiderable preſents, he ordered Cam to take them back to their own country; and at the ſame time told him to uſe his utmoſt endeavours in exhorting the African king to become a convert to the Romiſh church, and to prohibit, throughout his dominions, the practice of idolatry.

During Cam's abſence from Congo, the men he had left behind were treated with no leſs reſpect by that king than the natives were by the king of Portugal. On his arrival the ſecond time at Congo, he firſt ſent a formal embaſſy to the king, while the natives he had brought back related, in every place they went, the ſplendor of the Portugueſe nation. Cam, a few days after, paid a formal viſit to the king, by whom he was treated with great cordiality, and entertained with all the ſplendor and magnificence of an African court. The king aſked him many queſtions relative to the grandeur of the Portugueſe dominions, all which Cam anſwered in the moſt ample manner; and particularly informed him of the nature of their religon, which he ſaid the king his maſter earneſtly entreated that he would not only profeſs himſelf, but alſo propagate it throughout his dominions.

The reſult of this conference was, that the African king conceived the higheſt eſteem for the Portugueſe, and intimated a deſire of becoming a proſelite to the Romiſh church. An alliance was immediately formed between the two crowns, which, though often ſuſpended by ſome intervening wars, has continued from that time to the preſent.

When Cam left Congo the king appointed one of the young nobles who had been with him before to Portugal, to go now as an ambaſſador from his court to his Portugueſe majeſty, requeſting that he would immediately ſend proper perſons to inſtruct him and his ſubjects in the principles of the Chriſtian faith. The African ambaſſador was accompanied by ſeveral other nobles, who went in order to be properly educated; and with them the king ſent ſome valuable articles as a preſent to his Portugueſe majeſty.

As ſoon as Cam arrived at Liſbon he preſented the ambaſſador and his companions to the king, who received them in ſuch a manner as fully evinced the ſatisfaction he felt at the ſucceſs of the expedition. They continued for ſome time in Portugal, during which they were educated in a manner ſuitable to their rank, and particularly inſtructed in the principles of the church of Rome. The ambaſſador, at the requeſt of the king, was baptized at Baja, the ceremony of which was performed with great magnificence, and the king himſelf vouchſafing to ſtand godfather, the ambaſſador was chriſtened by his name. A ſhort time after this, the king ſent the Africans to their own country in a ſhip which he ordered to be fitted out for that purpoſe under the command of one Gonzalez de Souſa, a man of no leſs rank and abilities than Cam; and with them he alſo ſent ſeveral prieſts, together with fonts, mitres, chalices, and other neceſſaries proper for diſcharging the ceremonies of the Romiſh perſuaſion. An accident, however, happened on their paſſage, for the plague having for ſome time raged violently at Liſbon, the contagion was carried on board the ſhip by ſome of thoſe who had embarked, when ſeveral of them died, among whom was the commander; but this loſs was ſoon adjuſted, for, by conſent of all the officers, Gonzalez de Souſa, a near relation of the deceaſed, was appointed in his ſtead.

When they arrived at the river Zaire, they landed at Songo, where they were received with great joy by the governor of the province, who was uncle to the king, and had fixed his reſidence in that capital for the ſake of carrying on a commerce with the Portugueſe, and had been ſo well inſtructed by them in the principles of the Romiſh church, that he was baptized ſoon after their arrival by the name of Emanuel, which was that of the king of Portugal's brother.

Soon after this ceremony was performed, the Portugueſe commander went to the king's court, where he informed his majeſty of the converſion and baptiſm of his uncle, at which he was ſo highly pleaſed, that he gave him abſolute power to deſtroy every thing that tended to Paganiſm throughout his dominions. The Portugueſe commander then informed the king of his commiſſion, and of the holy veſſels and ornaments he had brought with him. The king appeared greatly pleaſed at this information, but much more ſo, when, at his requeſt, they were brought to him, and expoſed to the view of the whole court, amidſt crowds of his ſubjects, who all beheld them with the greateſt veneration, particularly the croſs, before which the Portugueſe falling on their knees, the king and nobility followed their example by proſtrating themſelves before it. His majeſty was very particular in examining every veſſel and veſtment, and paid the moſt ſerious attention to the explication the prieſt gave of every article; the reſult of which was, that he immediately reſolved on building a ſumptuous church in his capital for the reception of the prieſts and utenſils; and though he was obliged to get the chief materials for it from ſome of the remoteſt parts of the kingdom, yet his zeal for the execution of it was ſo great, that by the number of hands employed, the edifice was compleated in three months, when it was conſecrated by the name of the Holy Croſs.

This laſt ſolemnity was ſoon ſucceeded by another no leſs important, namely, the public baptiſm of the king and queen, with ſeveral of the nobility, which was performed in the new-erected church, with great magnificence. The king was chriſtened by the name of John, and the queen by that of Eleanora, in compliment to the king and queen of Portugal.

The example thus ſet by the ſovereign was followed by a great number of his ſubjects of both ſexes; and the king the more ſtrongly prevailed on the people in general to become converts on account of his being then at variance with a neighbouring prince. The king being determined to engage his enemy in perſon, Souza, the Portugueſe ambaſſador, gave him a royal ſtandard on which was the figure of a croſs, and at the ſame time exhorted him to place his confidence in the protector of that religion he had ſo lately embraced, and to rely ſolely on his aſſiſtance for the ſucceſs of the expedition. He alſo engaged to accompany him, with an hundred of his men, and to contribute every thing that laid in his power towards facilitating a conqueſt.

The king, highly pleaſed with the ſpirited behaviour of Souza, marched at the head of his troops to attack the enemy, who had planted themſelves on a large plain in his territories. The engagement was but of ſhort continuance, for as ſoon as it began the king's troops made ſuch deſtruction in the front of the enemy, that thoſe in the rear precipitately fled, leaving all their ammunition in the field. Thus did the king obtain a complete victory over his enemies, and had the ſatisfaction to ſee his newly converted troops behave with an intrepidity they had never before ſhewn. After the battle was over the king began to march with his troops to the enemies territories, in order, as is the cuſtom of the country, to puniſh them with the greateſt ſeverity; but from this he was diverted by Souza, who informed him that ſuch conduct would be inconſiſtent with the principles of that religion he now profeſſed. The king readily took the advice of Souza, and by his mediation the enemies territories were preſerved from deſtruction.

Soon after this Souza departed from Congo, leaving behind him a number of miſſionaries to propagate the new religion; and the Portuguſe have ever ſince laboured with the utmoſt care to baniſh idolatry from the country. To effect this, they have eſtabliſhed ſeveral perſons as ſchoolmaſters, by whom the inhabitants are taught to read and write, and are inſtructed in the principles of the Romiſh religion. They alſo maintain here ſeveral Portugueſe and Mulatto prieſts, who officiate according to the rites of the church of Rome.

Notwithſtanding, however, the inhabitants of the chief places in this kingdom appear outwardly to profeſs the Romiſh religion, yet the principal part of them are ſtill idolaters in their hearts, and ſecretly profeſs their antient ſuperſtitious notions. They are mere hypocrites, appearing only to be Chriſtians when they are in the preſence of the Europeans; they openly carry their beads and croſſes, and inwardly their heatheniſh charms and amulets. Thoſe who live near churches, and in ſight of the Portugueſe, are married according to the ceremonies of the church of Rome; but they will not fulfil their engagements, every one, as before obſerved, taking as many concubines as he can maintain.

The inhabitants of Congo are reckoned rather better Chriſtians than thoſe of any other part in the whole kingdom; they have a greater number of churches, where ſervice is every day performed: their clergy are alſo more numerous, and the people are apparently ſuch zealous catholics, that they never appear abroad without being loaded with beads, croſſes, medals, and other religious utenſils. However, even theſe are not without preſerving the remembrance of their idolatrous cuſtoms, for if the ſaints, to whom they apply do not grant their petitions, they ſeldom fail of addreſſing themſelves to their heatheniſh deities.

In ſhort, notwithſtanding the great pains taken by the Portugueſe to eſtabliſh their religion in this country, yet few of them ſeriouſly profeſs it, and even thoſe appear to do it more from policy than being affected by religious ſentiments. The chief of theſe are the king and thoſe belonging to his court, as alſo the governors and principal officers of the reſpective provinces; but as for the people in general, more eſpecially thoſe in the eaſtern parts of the kingdom, they ſtill retain their old maxims; nor can the Portugueſe, with all their artifices, prevail on them to renounce their idolatrous principles.

Of the City of St. Salvador, *the Capital of the Kingdom of* Congo, *Deſcription of the royal Palace; the Authority of the King, his State, Revenues,* &c. &c.

THE city of St. Salvador is ſituated almoſt in the center of the province of Pemba. It was formerly called Banza, which, in the language of the country, ſignifies *court*, from its being the uſual reſidence of the kings. It received its preſent name from the Portugueſe, by which it has for many years been known to all other Europeans. It ſtands about 150 miles from the ſea, on a large and high mountain, which is almoſt all of rock: on the top is a plain about 10 miles in circumference, which commands a moſt extenſive and delightful proſpect, and is beautifully ſhaded with a great variety of fruit trees, as palm, tamarind, plantain, kola, lemon, and orange trees. The air is alſo exceeding wholeſome, which was one of the motives that induced the kings to fix their ſeats here; another reaſon was, its lying in the center of the kingdom, by which means, if particular circumſtances required it, relief might be quickly ſent to any other part: a third reaſon was, the great elevation of the land, which renders it almoſt inacceſſible to an enemy, and conſequently neither eaſy to be ſurprized or attacked. The mountain hath alſo ſome iron mines, which are of ſingular uſe to the inhabitants, who fabricate it into weapons and inſtruments of agriculture. From all theſe conveniences it is little to be wondered at that the Congo monarchs ſhould have made this ſpot their uſual place of reſidence.

The town ſtands on an angle of the hill towards the ſouth-eaſt, and is ſo ſtrongly ſituated by nature, that it hath not any walls, except on the ſouth ſide. The ſurface of the hill is covered with houſes, moſt of which belong to perſons of quality, who have ſuch a number of apartments and out-buildings belonging to them, that each houſe appears, as it were, a town of itſelf Thoſe belonging to the inferior people run in a ſtrait line, and form very handſome ſtreets: moſt of them are ſpacious, though they appear mean from their conſtruction, being built only of clay and ſtraw; but thoſe belonging to the Portugueſe are built of brick, and covered with thatch.

The king's palace is a ſpacious ſtructure, ſurrounded with four walls, one of which is made of ſtone, but all the reſt of ſtraw: the walls of the inner apartments are made of the ſame materials, but covered with hangings or mats curiouſly wrought. Adjoining to the inner court are large gardens and orchards, adorned with arbours and pavilions, which are very commodious; and here the king ſpends a principal part of his time.

The moſt conſiderable buildings in the city, excluſive of the palace, are 12 churches, of which one is the cathedral; a college belonging to the Jeſuits, where four of them are conſtantly employed in teaching the Latin and Portugueſe, and in catechiſing the people; and laſtly, the Portugueſe fort, which is a ſtrong and ſpacious edifice.

The churches, and other public buildings, except the Jeſuit's college, have ſtone foundations, but the roofs are very mean, being covered only with ſtraw; and they are indifferently provided with utenſils for the celebration of divine offices.

The city is well ſupplied with freſh water by two excellent fountains; the one is in a place called St. James's-ſtreet, and the other within the walls of the court; beſides which there is, on the eaſt ſide, near the foot of the hill, a ſpring of excellent water, called the Veſe, which falls into the river Lelunda, and ſerves to water the adjacent country.

Before the great church is a ſpacious ſquare, on one ſide of which a large market is every day kept for the ſale of proviſions. The reſt of the ſquare is ſurrounded with elegant houſes, chiefly inhabited by noblemen. The city is very populous, the number of inhabitants being computed at 40,000.

The adjacent plain, as alſo the vallies below it, produce ſeveral ſorts of grain, the chief of which is an exotic brought thither from the banks of the Nile, called leuco, in ſhape and ſize like the millet: the meal of it, when ground, makes excellent bread, and is preferred by the natives to that of wheat, which laſt they only uſe at the performance of maſs. There alſo grow here great quantities of maize, called by them Mazza Congo, or corn of Congo; but they only uſe this article as food for their hogs. Their paſture grounds yield excellent graſs, and here a greater number of cattle are fed than in any other part of the kingdom.

The authority of the king of Congo is abſolute, the lives and properties of his ſubjects being entirely at his diſpoſal. They approach him, on all occaſions, in the moſt ſubmiſſive manner, and whoſoever neglects paying proper reſpect and obedience to him, is puniſhed with perpetual ſlavery. He has a counſel, conſiſting of twelve perſons, who are his favourites, and with whom he adviſes in all matters relative to the affairs of ſtate. All orders of a public nature are alſo made known by them, to which the people are obliged to pay the ſame obedience as if iſſued by the king himſelf.

The king is always attended by a number of the nobility, who dwell in and about the palace, beſides his domeſtics, and other officers of his houſhold. He has alſo a ſtrong guard, which he keeps not only for the dignity of his court, but for the ſecurity of his perſon. He gives public audience twice a week, but no one is permitted to ſpeak to him except his favourite nobles. His dreſs is very rich, being for the moſt part cloth of gold or ſilver, with a long velvet mantle. He generally wears a white cap on his head, as do alſo his favourites; but if any of the latter come under the diſpleaſure of the king, he orders the cap to be taken off, which is the higheſt mark of indignity they can receive: this white cap being conſidered here as a badge of nobility or knighthood, and of no leſs honour than the ſtar or garter in Europe.

When the king goes abroad he is attended by a numerous retinue; for not only his nobles accompany him, but likewiſe all the principal men of the city; ſome of whom go before and others behind. The king is preceded by muſicians, and a numerous guard, ſome of whom are armed with muſkets, and others with lances, or bows and arrows.

When he goes to the cathedral, the Portugueſe, both temporal and ſpiritual, as well as the grandees, muſt wait on him, and return with him to the palace; but the Portugueſe are not obliged to attend him on any other occaſion. At theſe times the king is dreſſed in his richeſt robes, which conſiſt of a long mantle, or cloak of ſilk velvet ornamented in the moſt ſumptuous manner. On his head he wears a bordered cap, and round his neck are chains of gold intermixed with the fineſt coral; he has a ſort of half boots on his legs, and his arms and wriſts are decorated with bracelets of gold.

There are other times alſo when his majeſty's pomp and grandeur are particularly diſplayed; and theſe are when he gives a public treat to ſuch of his nobles as have diſtinguiſhed themſelves in his ſervice. On theſe days he cauſes all the noblemen, then in the bounds of the palace, to be numbered, and a proviſion is made accordingly. The entertainment is prepared in the largeſt apartments of the palace, and the proviſions are brought in pots, ſome of which contain boiled beans, others fleſh and fiſh, and ſome are filled with millet, ſeaſoned only with ſalt and palm-oil. When every thing is ready, the king ſends to the greateſt lords each his meſs in a wooden platter, with a ſmall flaſk of palm-wine; but the others are called up by their names, ſix or ſeven together, and ſuch proviſions are given to them as the king thinks proper to direct, with which they retire to an adjoining apartment. As ſoon as they have done eating, they come all into the king's preſence, and, falling upon their knees, clap their hands, and bow their heads, in token of thanks and ſubmiſſion; after which they depart home, except the king's favourites, who ſmoak tobacco and drink wine with him during the remainder of the day.

The king hath one lawful wife, who is called Mani-Mombada, that is, Queen; beſides whom he keeps a great number of concubines, in violation of the principles of that religion he ſeems otherwiſe ſo ſeriouſly to profeſs. The queen is maintained at the expence of the public, an annual tax, called pintelſo, being gathered for that purpoſe from every houſe in the kingdom. This tax is collected on the king's wedding-day, when the proper officers of each province go to the reſpective houſes, and meaſure the length and breadth of every bed, the owner of which is taxed according to its breadth, viz. for every ſpan, he gives either a ſlave, or the value of one; which is the reaſon that moſt of the common people lie on the ground, and thoſe who do not, have their beds exceeding ſmall.

The queen lives with great ſplendor, having apartments in the palace peculiarly appropriated to her uſe: ſhe has a great number of ladies, who attend on her alternately both day and night, and the king's concubines are obliged to pay her the greateſt homage; for ſhould they behave to her in the leaſt diſreſpectful, they would be puniſhed with perpetual ſlavery.

The king's revenue conſiſts chiefly in the tribute that is paid to him by ſeveral vaſſal princes, as thoſe of Angola, Loango, and ſome other inferior ones, and which the mani, or governors of the ſix chief provinces are obliged to gather for him. There are others that make him a kind of free-will offerings, ſome of cattle, others of grain, wine, palm-oil, and the like, as acknowledgements for the lands they hold under him. He is alſo proprietor of all the zimbis, or cockle-ſhells, (the current coin of this and other neighbouring kingdoms) which bring him, in exchange, ſlaves, elephant's teeth, ſanders, ſtuffs, cattle, millet, and other commodities. Fines and confiſcations likewiſe bring him a conſiderable income; to which may be added, his power in levying taxes on his ſubjects as often as he pleaſes; but this he ſeldom does except in caſes of neceſſity, the poverty of his ſubjects being ſo great, that if he were to repeat ſuch oppreſſions often, it might ſubject them to revolt, and conſequently produce ſome diſagreeable conſequences.

The king's forces are not very numerous, nor are they either well cloathed or diſciplined. The beſt of them are the muſketeers, who, having been taught the uſe of fire-arms by the Portugueſe, ſtill retain the art of handling them with ſurpriſing dexterity. All the king's ſubjects may be ſaid to be ſoldiers, for whenever there is occaſion, and he thinks proper to command, they muſt all attend. Sometimes he orders a general review of them, when he attends himſelf; but their figure and variety of arms makes them appear more uncouth than can be conceived. Some of them are armed with bows and arrows of different makes and ſizes, others with broad ſwords, daggers, and cutlaſſes; ſome without any other cloaths or arms than their long targets; others with their bodies covered with ſkins of various beaſts, from the girdle to the knee; ſome have their face and body painted with figures of animals, birds, &c. In ſhort, all of them are armed and accoutered according to their fancy or ability; and thoſe who cannot obtain a broad ſword of metal, will get one made of ſome heavy wood. What contributes towards making them look ſtill more deſpicable is, that their colours are generally little better than dirty rags torn and mangled; their ſteel and iron weapons eat up with ruſt, and their wooden ones very indifferently ſhaped. Their heads are dreſſed with feathers of various colours, and in almoſt as many different faſhions as there are men; and all of them, beſides their particular weapons, have ſome emblem of the buſineſs they follow.

Theſe ſoldiers are taught to fall on the foe with a dreadleſs kind of bravery, or rather fury, which they do accordingly upon all occaſions; but as their arms are of little uſe in ſuch violent and irregular onſets, for want of better diſcipline, they are ſometimes put to the rout, and when that happens they are ſeldom able to rally; ſo that the breaking of the very firſt body is moſtly attended with the loſs of the battle. The flight of one army generally animates the other to an obſtinate purſuit, the conſequences attending which are dreadful, and the carnage always great. When the conquerors think proper to relinquiſh the purſuit, they return, and plunder the enemy's camp, ſeize all the men, women, and children they meet with, and ſell them to the Europeans for ſlaves. They look upon this as the moſt conſiderable part of the ſpoil, and therefore diſpatch them as ſoon as poſſible to the ſea-ſide, or to ſome inland market. Few of thoſe wounded in the battle ſurvive, their arrows and darts being infected with ſo deadly a poiſon, that if they draw blood, and the perſon is not provided with ſome extraordinary antidote, it is ſure to cauſe a ſpeedy and unavoidable death.

After a conqueſt, terms of peace are propoſed by the victor, which, though favourable on his own part, are generally accepted by the vanquiſhed; but they are no longer attended to by the latter, than while he becomes ſufficiently formidable to renew the war.

With reſpect to the ſucceſſion to the crown of Congo, no order is obſerved, neither legitimation nor ſeniority taking place farther than the ruling nobles think proper, who eſteem all alike honourable, and chooſe him among the king's ſons for whom they have the greateſt reſpect, or think the moſt proper to govern. Sometimes they ſet aſide all the children, and give the crown to a brother, nephew, or ſome other diſtant relation.

When a ſucceſſor is pitched on, and the day appointed for the coronation, all the grandees are ſummoned to appear on a plain near the metropolis; from whence, with the male children and relations of the deceaſed king, they proceed in great pomp to the cathedral, which, on theſe occaſions, is richly ornamented. At one end of it is erected an altar, by the ſide of which is a ſtately throne for the biſhop or prieſt, and at the other end is a chair of ſtate for the principal officer, who is ſurrounded by the reſpective candidates for the kingly office; but neither they nor the people yet know which will be the perſon elected.

The principal officer, previous to his naming the perſon, riſes from his chair, and proceeds to the altar, where he kneels down and makes a ſhort prayer; after which he reſumes his ſeat, and makes a long harangue to the people on the duties of a monarch, and the neceſſary care that is required to diſcharge ſo important a truſt. He then declares to the aſſembly, that he and the other electors having maturely weighed the merits of each reſpective candidate, think ſuch a one the moſt proper to be elected to the ſovereign dignity.

After this the officer takes the new monarch by the hand, and leads him up to the altar, where they both proſtrate themſelves before the prieſt, who gives the king a ſhort but pathetic admonition, in which, among other duties, he exhorts him to be a protector of his people, obedient to the catholic church, and a ſtrenuous promoter of chriſtianity. The king then receives the uſual oaths, after which he is conducted to the throne by the prieſt, who puts the royal ſtandard into his hand, and the crown upon his head. This done, the whole aſſembly proſtrate themſelves on the ground, and acknowledge him for their king, which is teſtified by the clapping of hands, and the ſound of martial inſtruments.

When the whole ſolemnity is over, the king, preceded by his principal nobles, and followed by all that attended the coronation, proceeds to the palace, where his chief nobles throw earth and ſand upon him, not only as a token of joy, but alſo as an admonition, intimating, that though he is raiſed to ſo elevated a character, yet he muſt in time become duſt and aſhes.

The king does not ſtir from his palace for eight days after his coronation; in which time all the nobility, and the Portugueſe, come to viſit and wiſh him ſucceſs. The blacks do him homage on both knees, by clapping their hands, and kiſſing the king's right hand; the Portugueſe and clergy do it only on one knee.

After the expiration of the eight days, the king appears in the market, attended by his nobles, where he makes a ſpeech to the people, declaring his reſolution to perform what was propounded to him at his coronation; and aſſuring them that it ſhall be his conſtant ſtudy to promote the welfare of his kingdoms, and the propagation of the Romiſh religion.

Of the Laws and Trade of CONGO.

THE king, in order that juſtice may be adminiſtered throughout his dominions, appoints a judge in every particular province, to hear and determine all cauſes, whether of a civil or criminal nature. Theſe are called royal judges; from whom, however, an appeal may be made to the king, who for that purpoſe, preſides twice a week at the ſupreme court.

Each of the royal judges have twelve aſſiſtants, who are conſidered in the ſame light as the juries in England. In civil caſes, the plaintiff and defendant are the only pleaders, each of whom repreſents the ſtate of the diſpute in the beſt manner he is able to the judge, who alſo examines the evidences on both ſides with great deliberation. When all parties have been fully examined, the judge addreſſes himſelf to his aſſiſtants, and after recapitulating the whole of the evidence on both ſides, aſks their opinion, from whoſe anſwer ſentence is generally pronounced, and the parties diſmiſſed. The perſon in whoſe favour judgment is given, pays a fee to the judge, and then proſtrates himſelf, with his face to the ground, in token of gratitude.

Notwithſtanding, however, there is the appearance of equity in the determination of all affairs in theſe courts, yet in reality it is all a deception, for the principal matter reſts in pecuniary compliments paid to the judge previous to trial, who, if any diſputes ariſe among his aſſiſtants, can readily bring them over to his ſide. Thus is real juſtice ſubverted, and the poor ſacrificed to the ſuperior wealth of their opponents.

There are only two offences here that are deemed capital, namely, treaſon and murder; in both which caſes the puniſhment is ſolely inveſted in the king, who generally condemns them to the loſs of their heads and eſtates, the latter of which are confiſcated to his uſe.

The pretended crime of ſorcery is very prevalent among the lower ſort of people in the unconverted parts of the kingdom; and when any one is detected in practiſing that ſuppoſed art, he is ſeverely puniſhed by the Chriſtians, being, immediately after conviction, burned alive.

In trifling matters the offenders are puniſhed various ways: if they are poor, they are either baſtinadoed or whipped; but if rich, as in moſt other arbitrary governments, they are puniſhed by fines, which are levied at the diſcretion of the judge, who is always a conſiderable ſharer of the money paid.

There are many inſtances of cruelty and oppreſſion which the poorer ſort are ſubject to from their ſuperiors in this kingdom, owing to the great defect of their laws: among theſe are the following; if a poor man happens to contract a debt with a rich one, he is not only liable to be ſtripped of all he hath, (not excepting his wife and family, who, in ſuch caſes, are often ſold for ſlaves) but to be alſo baſtinadoed, dragged to a jail, and there inhumanly treated, in order to oblige ſome of his friends to procure him his liberty at an exorbitant rate.

Another circumſtance no leſs unjuſt is, that if an inſolvent debtor ſecretes himſelf from his tyrannic creditor, or flies into ſome other country, either to avoid a jail, or being ſold for a ſlave, it is looked upon as a flagrant crime; in which caſe the creditor makes no heſitation to ſeize on ſome wealthy relation of his, and impriſon him in his ſtead, till he hath extorted, by the moſt cruel uſage, a ſufficient ſum from his other friends to ſatisfy him for the debt.

This arbitrary power extends even ſo far as to debts contracted by gaming, a vice to which the people of Congo are greatly addicted; for, ſhould one of a lower rank happen to loſe two or three piſtoles with a ſuperior, and not be able to pay him, he would be equally expoſed to the ſame hardſhips and ill treatment, as if he had borrowed, and given his bond for it.

The Portugueſe here enjoy very diſtinguiſhed privileges, and ſuch as are not granted to any other Europeans. They are allowed a judge of their own nation, who not only determines all controverſies among themſelves, according to the laws of Portugal, but alſo between them and the natives.

The Portugueſe principally reſide at St. Salvador, where they carry on a conſiderable traffic with moſt other parts of the kingdom. The goods they ſell to the natives are, various ſorts of grain, fruits, plants, and other proviſions, which they bring from Brazil. The articles from Europe are, Engliſh cloth, and other ſtuffs; copper and braſs veſſels, ſeveral kinds of earthen ware, rings, and other ornaments; tobacco, wine, brandy, and other ſpirituous liquors; light ſtuffs made of cotton, linen, and woollen; with a great variety of tools and utenſils.

The Portugueſe, in return, purchaſe of the natives elephants teeth, furs, and other commodities of the country; but the chief article is ſlaves, prodigious numbers of which they annually export to the plantations in America. The beſt and moſt ſerviceable of theſe are brought from Angola, the country of the Jaggas, and other adjacent parts, where they are naturally very robuſt and ſtrong; whereas thoſe in the provinces of Congo, being for the moſt part brought up in ſloth and indolence, either die in their paſſage, through miſery and ſickneſs, or ſoon after their arrival, through the change of climate, or the ſevere treatment they receive from thoſe to whom they are ſold.—The cruelties exerciſed on theſe unhappy wretches, with the dreadful conſequences attendant on ſuch inhuman traffic, has been particularly noticed in our deſcription of that part of Guinea called the Slave Coaſt.

Of the principal Provinces into which the Kingdom of Congo *is divided.*

IN deſcribing theſe, we ſhall begin with the province, or, as it is otherwiſe called, the county of Songo. This province is bounded on the eaſt by Pango and Sundi; on the weſt by the Ethiopic ſea; on the north by the river Zaire; and on the ſouth by the Lelunda. The ſoil is dry and ſandy, and were it not for the great quantities of ſalt, which are gathered on the ſea-coaſt, the governor or count's income would be very trifling. The chief produce of the inland parts are palm-trees, on the fruit of which the inhabitants principally ſubſiſt.

The capital of this province is called Banza, or Banza-Songo, and is ſituated about nine miles from Cape Padrono, on the ſouth ſide of the mouth of the Zaire. It contains about 400 houſes, which are built ſo irregular and ſtraggling, that they take up a large compaſs of ground. They are generally thatched, and the ſides of them are fenced with palm branches, or leaves neatly interwoven. The inſides are hung with mats of various colours, and the ceilings are made of ruſhes. The count of Songo's palace, which is made of wood, is very ſpacious, and diſtinguiſhed from the reſt not only for its ſize, but for its front, which is always painted with a colour reſembling mahogany.

In this town is a church remarkable for its antiquity, it being ſuppoſed to have been built ever ſince the Portugueſe firſt came into the province, which was about the year 1482. If this ſuppoſition is juſtly founded, it is very remarkable, the edifice being built only of timber plaiſtered on both ſides with clay.

Beſides the above, there are three other churches in this town, the firſt of which ſtands within the incloſure of the count's palace, and is dedicated to the Virgin Mary; the ſecond is ſituated at ſome diſtance from it, and is the burial-place of thoſe governors; and the third, which is dedicated to St. Anthony, adjoins to a monaſtery belonging to the capuchins, and ſerves them not only as a chapel, but alſo as a pariſh church. There are ſeveral other inferior chapels not only here, but in other parts of the province, every ſova, or inferior governor, being obliged to maintain one in the place where he reſides.

The dignity of the count, and the ſplendor of his court, are little inferior to thoſe of the king: he has under his dominion many other petty lords, who were formerly independent, but are now ſubject to his government; and, except being tributary to the king of Congo, he may be ſaid to be an abſolute monarch.

His dreſs differs according to the various feaſt days, as alſo on other particular occaſions. His uſual habit is a garment of ſtraw cloth girt cloſe about him, but of ſuch workmanſhip that no other perſon dare preſume to wear the like without having firſt obtained his permiſſion. This garment reaches from the ſhoulders to the ankles, over which is a long bays cloak that hangs trailing on the ground. On the feaſt days he changes this cloak for a ſhort ſcarlet one, fringed all round with the ſame cloth pinked. On the moſt ſolemn days he puts on a ſhirt of the fineſt linen, as likewiſe yellow or crimſon ſilk ſtockings, and a cloak of flowered ſilk. When he goes to communicate at the altar, he has a cloak all white, which is ſo long that it trails on the ground as he walks. In going to church, which is at leaſt three times a week, he has a velvet chair and cuſhion carried before him, being brought himſelf in a net on the ſhoulders of two men, each with a ſtaff in his hand, one all ſilver, and the other ebony tipped. The hat he then wears is covered firſt with taffaty, and above that a ſort of very fine feathers, under which he has a ſmall white cap neatly ſtitched with ſilk. On his breaſt is a large maſſy croſs, and from his neck hang ſeveral ſtrings of coral, with a large chain of pure gold. Before him march a number of muſicians, one of whom is diſtinguiſhed above the reſt by having ſeveral ſmall round bells fixed to an iron about a yard long, which he keeps continually jingling as he walks. On each ſide of him is a man holding an umbrella fixed on the top of long poles, to ſhelter him from the heat of the ſun. After maſs, his guards, who always attend him, fire a volley, which is followed by the ſound of drums, and other martial inſtruments.

The count is choſen to the earldom only by nine electors, who are the principal men in the province, and generally attend his perſon. The choice is always made, between the death of the count and his interment; but during the vacancy, the government is in the hands of the electors.

It ſometimes happens, that on the death of the count, his ſon, or ſome other perſon of the family, will immediately raiſe a faction in the province, in order to get poſſeſſion of the throne, and exclude the electors from their accuſtomed privilege; for which reaſon his death is always concealed as much as poſſible, and ſometimes the euchariſt has been neglected to be given to him, for fear of diſcovering his ſituation by the prieſt's going to court.

On the feaſt of St. James, all the count's ſubjects ſhow their allegiance by complimenting him with ſome preſent in proportion to their circumſtances. On the ſame day the civil offices are diſpoſed of to thoſe who are thought moſt worthy of holding them; and ſuch as have miſbehaved are removed from their employments.

The ſecond province of Congo Proper is the duchy of Bemba, which is ſituated between the rivers of Ambriſi and Loza, the latter of which ſeparates it from the marquiſate of Pemba on the eaſt, and the former from the county of Songo on the north. Along the ſea-coaſt it extends itſelf much farther, viz. northward to the river Lelunda, and on the ſouth to that of Danda, which parts it from the kingdom of Angola.

This province is one of the largeſt and richeſt in the whole kingdom: its ſoil is naturally fertile, and would produce abundance of all the neceſſaries of life, were the natives induſtrious in cultivating and improving it. The ſea-coaſts produce likewiſe a prodigious quantity of ſalt, inſomuch that they have not only a ſufficiency for their own conſumption, but they alſo export it to foreign countries, which makes this article yield an extraordinary revenue to the crown. The inhabitants in general profeſs the Romiſh religion, and keep for their ſervice ſeveral jeſuits and other prieſts.

The capital of this country is called Banga, or Panga, and is ſituated about 30 miles from the ſea-coaſt. It is a large town, but the houſes, like thoſe in Songo, are built in a very ſtraggling and irregular manner. It ſtands in a hilly country, and is watered by two rivulets. Here are ſeveral churches, but they are all very mean buildings, the walls of them being made with clay, and the tops covered with thatch.

The lord of Bamba is the moſt powerful of all the king's vaſſals, and is paid the greateſt reſpect at court, being alſo captain-general of all his majeſty's forces.

The province, or duchy of Sundi begins about 40 miles north-eaſt of St. Salvador. It is bounded on the eaſt by the province of Pemba; on the weſt, by that of Pango; on the north, by the river Zaire; and on the ſouth by the duchy of Batta. Its capital is called Banza Sundi, which was given to diſtinguiſh it from Banza, (now called St. Salvador) the capital of the whole kingdom, in the province of Pemba.

This province is divided into ſeveral particular governments, moſt of which being far diſtant from the capital, and in places ſurrounded with mountains almoſt inacceſſible, the people pay obedience to the governor according to their own diſcretion. They are always armed, and keep the whole province in a conſtant ſtate of trouble and agitation; for, as the Portugueſe have not been able to propagate their religion amongſt them, they are more refractory than any other people in the whole kingdom.

The ſoil of this province is watered with ſo many rivers, that if it was cultivated it would be one of the moſt fertile ſpots in the univerſe; but the inhabitants are ſo indolent, that they rather chuſe to live almoſt in want, than give themſelves that trouble, and what proviſions they have are purchaſed from the adjoining provinces.

The mountains here abound with the moſt precious metals, but by reaſon of the turbulent ſpirit of the inhabitants, they are not ſuffered to be opened. They work only the iron mines, and one mine of copper, which is found in the mountains on the north ſide of the Zaire. This laſt is of a beautiful yellow, and great quantities of it are purchaſed by the inhabitants of Loango.

The marquiſate of Pango was formerly called Panga Logos, at which time it had the title and prerogative dignity of kingdom, but it hath loſt both ever ſince the kings of Congo ſubdued and reduced it to the rank of a province. It is bounded on the eaſt, by the mountains of the Sun; on the weſt, by Pemba; on the north, by Sundi; and on the ſouth, by Batta. Its capital is called Banza Pango, and is ſituated on the banks of the river Barbela, which runs through the center of the province. The town, however, as well as the province itſelf, hath not any thing remarkable; the nature of the inhabitants, as alſo their diſpoſitions, manners, and cuſtoms, being the ſame as thoſe of Congo in general.

The duchy of Bata, or Batta, is ſituated on the ſouth-weſt of Pango, and hath the ſalt-petre mountains on the eaſt: on the ſouth it is bounded by the Montes Quemados, or Burning Mountains; and on the weſt, by the province of Pemba. It is of conſiderable extent, and was formerly a kingdom of itſelf, till it voluntarily ſubmitted to the kings of Congo; for which reaſon it enjoys more privileges than any other province in the kingdom, the government being always conferred on a perſon deſcended from the antient kings of that country.

The ſoil of this province is very fertile, and produces ſeveral ſorts of excellent grain; the inhabitants are more civilized and affable than their neighbours, and were more eaſily converted to Chriſtianity, the principles of which they have ever ſince retained in a moſt diſtinguiſhed manner.

The capital city of this province is called Batta, but is not conſiderable for any thing except the fertility of its boundaries, and its being the reſidence of the governors of the province, who are allowed to have a number of muſketeers in pay to defend it from the incurſions of the wild Jaggas, who inhabit near its eaſtern frontiers beyond the mountains of the Sun and Saltpetre, living chiefly by ravaging their neighbours on all ſides, and would do the ſame by this, were they not overawed by thoſe troops. The road between this capital and that of the whole kingdom hath a great number of houſes and hamlets on both ſides, a circumſtance very uncommon in theſe countries.

The mani-batta, or governor of this province, is conſidered as the ſecond perſon in the kingdom. Whatever he ſays muſt not be controverted by any of the reſt; and on failure of the royal line, the ſucceſſion devolves upon him. He ſometimes eats at the king's table, which is a privilege not granted even to the king's ſons. His court and attendants are little inferior to the king's, for, when he goes abroad on any public occaſion, he is preceded by trumpets, drums, and other warlike inſtruments.

The laſt province we have to mention in this kingdom is called the marquiſate of Pemba, which, though ſmaller in extent than any of the reſt, hath always had this ſingular advantage, that its capital hath ever been the native country, ſeat and burial-place of all the kings of Congo, whether Idolaters or Chriſtians. This province is well watered, not only by the Lelunda, which runs quite through it from eaſt to weſt, but alſo by the river Ambriſi and ſome others, which equally contribute to its fertility, and the riches and happineſs of its inhabitants. The conſtant reſidence of the king and his court, which is very numerous, emulates the people to induſtry, whilſt the great conſumption of proviſions, and other merchandizes improves their commerce, encourages their diligence, and increaſes their wealth; the fruit of which they quietly enjoy, without being expoſed to the extortions of foreign viceroys, or the excurſions of barbarous neighbours, by being ſo happily ſituated in the heart of the country.

The city of St. Salvador, the capital of the kingdom, is the only place that merits any notice in this province, the particulars of which, with every thing relative to it, have been already given.

SECT. III.

ANGOLA.

THIS kingdom was originally called by the natives Dongo, but the Portugueſe afterwards called it Angola, in compliment to the prince of that name, who firſt uſurped it from the king of Congo; which name it hath ever ſince retained. It is bounded on the eaſt by the kingdom of Matamba; on the weſt by the Ethiopic ocean; on the north by Congo, from which it is ſeparated by the river Danda; and on the ſouth by the kingdom of Benguela. It lies between 7 deg. 30 min. and 10 deg. 40 min. of ſouth lat. and between 32 and 41 deg. of eaſt long. being about 360 miles in length from eaſt to weſt, and 250 broad from north to ſouth.

The country in general is very mountainous, there being but few plains to be met with, except on the maritime ſide, and between the ridges of the mountains. However, it is well watered with rivers, the moſt conſpicuous among which are the Danda and Coanza. The former of theſe is very large, and capable of receiving veſſels of an hundred tons. It is well ſtored with moſt kinds of fiſh, but it is dangerous to catch them on account of the river being greatly peſtered with crocodiles. The Coanza is alſo large, deep and rapid, and empties itſelf into the ſame ocean with the Danda, about 9 deg. 20 min. ſouth lat. and about twelve leagues ſouth of Loanda San Paulo, the capital of the kingdom. It is navigable as far as a place called Cambamba, which is about 150 miles from its mouth, where the Portugueſe have a fortreſs, or ſettlement, under the direction of a governor ſtiled by them captain. It hath a good depth of water all the way to the above place, but afterwards it is full of rocks and dreadful caſcades, which render its courſe ſo rapid that it is impoſſible for any veſſel to advance much farther. It receives many rivers in its courſe, the chief of which are the Mocos, the Luente, and the Calucala. It forms alſo ſeveral iſlands that are pleaſantly ſituated and very fertile. The principal of theſe are the Maſſander and Motehiama, the former of which is about nine miles long and two broad. The ſoil of it is ſo fertile that they have generally three crops a year of maize, millet and other grains. It produces alſo great quantities of the manioc root, which the inhabitants uſe inſtead of bread; as alſo prodigious numbers of palm and other fruit-trees. The other iſland is about five miles in length, and one in breadth: it is moſtly level, and produces variety of roots and herbs, as alſo great plenty of cattle.

The natural produce of the kingdom of Angola in general, as well as the perſons, manners, cuſtoms, religion, government, &c. of its inhabitants, being much the ſame with thoſe of Congo, already deſcribed, it would be unneceſſary to tire the reader with a repetition of them, as the principal difference will be naturally pointed out in our deſcription of the reſpective provinces into which it is divided.

The kingdom of Angola is divided into ſixteen provinces, the names of which are as follow:

1. Chiſſama.
2. Sumbi.
3. Rimba.
4. Scetta.
5. Bembea.
6. Temba.
7. Oacco.
8. Cabezzo.
9. Lubolo.
10. Loanda.
11. Benga, or Bengo.
12. Danda.
13. Moſeche.
14. Illamba.
15. Oarii.
16. Embacca.

1. Chiſſama. This province is ſituated in 11 deg. of ſouth lat. near the mouth of the river Coanza; and in it is a ſettlement belonging to the Portugueſe. It is divided into three parts, each of which is governed by a perſon deputized by the king; and theſe preſerve ſo deſpotic a power that they behave more like tyrants than inferior officers over the natives. It is in all probability from this cauſe that the country, which is very mountainous, is ſo poorly cultivated, the principal part of it being entirely barren. However, it is famous for producing a peculiar ſalt made by the natives from a briny kind of water which they dig for, and being congealed, they form it into oblong ſquare cakes like bricks, about ſix inches in length; and theſe they exchange with the Portugueſe for meal, oil, and other commodities. The merchants make conſiderable advantages by exporting this ſalt to moſt parts of Ethiopia, as it is not only excellent for food, but alſo in phyſick, it being a very pleaſant diuretic. This province alſo abounds with fine honey and wax; but it labours under conſiderable diſadvantages from the want of freſh water, as they have ſeldom any rain from May to October, and their mountains are without ſprings or rivers. Thoſe who live near the Coanza, fetch it from that river, but it is very dangerous, owing to the number of wild beaſts that infeſt that part of the province.

2. The province of Sumbi is for the moſt part flat, and well watered by ſeveral ſmall rivers, particularly thoſe called Rice, Caiba, and Calacombola. The natives are tall and ſtrong, but ſo lazy and indolent that they will not be at the trouble of cultivating the lands, though the ſoil is naturally ſo well calculated not only for breeding cattle, but alſo producing various kinds of grain. The moſt induſtrious part of them are thoſe towards the mouth of the river Calcombola, the ſoil of which is remarkably fertile, and the country more free from wild beaſts than any other part of the province. The inhabitants here cultivate their lands, which produce ſeveral ſorts of excellent grain. They alſo breed vaſt quantities of cattle, with which, and other proviſions, they ſupply their more indolent neighbours.

3. The province of Rimba is bounded on the eaſt by Temba, on the weſt by Sumbi, on the north by Lubolo, and on the ſouth by Scetta. It is divided into twenty lordſhips or diſtricts, whoſe governors always keep a great number of militia. The land is fertile and produces great quantities of grain, with plenty of cattle; and the rivers abound with moſt kinds of fiſh. The

inhabitants are chiefly idolaters, but they are induſtrious, very tractable, and not addicted to any particular vices.

4. Scetta. This is one of the moſt rocky and mountainous provinces in all the kingdom, particularly on one ſide of it, where a ridge of perpendicular rocks covers a ſpace of thirty miles in length without interruption. The ſurface of theſe rocks, however, is well inhabited and cultivated, enjoys a ſerene and wholeſome air, and is plentifully ſupplied with freſh water. The low lands are alſo well watered, and produce excellent paſture for cattle, great numbers of which are bred by the inhabitants; but they often ſuſtain conſiderable loſs from the number of wild beaſts that infeſt this part of the country. The torrents that flow from the hills bring with them great quantities of iron ore, which the inhabitants gather carefully by laying ſtraw and other ſuch materials acroſs the ſtreams to receive it; and afterwards, by dint of fire, convert it into excellent iron. In this country are alſo found great quantities of a kind of tranſparent ore, which the natives call tarc, and when wrought is in appearance much ſuperior to iron. The governor of this province has his reſidence on the declivity of a high mountain called Lombo, on the frontiers between this and the province of Rimba. He has twenty-two inferior officers under him, and is one of the moſt powerful governors in the whole kingdom.

5. The province of Bembea extends itſelf on one ſide along the ſea, and on the other divides the kingdom of Angola from other nations on the ſouth. The great river Lutano, or San Franciſco, waters moſt part of this province; but it is of little other uſe, for though it abounds with fiſh, yet the inhabitants dare not venture to catch them, owing to its being infeſted with great numbers of crocodiles, ſea-horſes, and monſtrous ſerpents, which not only deſtroy great quantities of fiſh, but alſo do conſiderable miſchief to the adjacent grounds. The country is very large and populous, and abounds with ſmall cattle, with the hides of which the natives make their garments, and they anoint their heads and bodies with the fat. Theſe people are much more ſavage than their neighbours, are almoſt all idolaters, and have a language peculiar to themſelves. They are very artful, and uſe a ſingular ſtratagem in war, which is to drive great numbers of cattle towards that ſide on which the enemy is expected, whilſt they ſecrete themſelves at a ſmall diſtance either by laying flat on their bellies in the high graſs, or among the heath or copſes: the cattle ſeldom fail of exciting the enemy to advance in order to make a capture, when they ſuddenly riſe, and furiouſly fall on them with their armed clubs: this ſcheme is generally attended with ſucceſs, the enemy ſoon ſurrendering, when their conquerors ſell them for ſlaves to the Europeans.

6. Temba is a flat and low country, and is well watered by a number of ſmall rivers. The Rio Longo, or Long River, is the moſt remarkable; it ſprings out of a rock, on the top of which the Portugueſe have a fortreſs that defends the whole diſtrict. The province is divided into 12 lordſhips, whoſe chiefs, though under the protection of the Portugueſe, live free and independent, being only obliged to furniſh them with a certain number of militia in caſes of emergency. The whole country abounds with wild cows and mules, which the inhabitants hunt and kill for food; it alſo produces ſeveral excellent roots, among which one in particular reſembles parſnips, but is much finer in taſte, and is ſaid not only to attenuate phlegm, but to be alſo an admirable purifier of the blood. Moſt of the inhabitants are idolaters; but thoſe that have been converted ſtrictly adhere to the principles of the Roman catholic religion.

7. The province of Oacco is bounded on the ſouth-weſt by Lubolo, and on the north-eaſt by the river Coanza. It is beautifully variegated with hills and plains, and is ſo well watered with rivers and ſprings, that it is one of the moſt delightful provinces in the kingdom. Theſe advantages, however, are of little uſe to the natives, as they are reſtrained by the lords from cultivating any more of the land than what is abſolutely neceſſary to produce proviſions for their families. The chief governor of this province has twenty others under him, whoſe principal buſineſs is to diſcipline and exerciſe the militia; for which reaſon this is one of the moſt formidable provinces in the whole kingdom.

The natives of this province are ſubject to a diſtemper peculiar to the climate of this part of the country. It generally begins with a violent head-ach and vertigo, and is followed by convulſions, which ſoon reduce the patient to a mere ſkeleton. The medicine for this diſeaſe is made from a plant ſomething like our hyſſop, which they pulverize, and drink the infuſion: they alſo extract an oil from it, with which they anoint the parts convulſed.

They are likewiſe ſubject to a kind of ſwelling, that begins at the mouth, and ſpreads itſelf all over the neck, which often ſwells to the bigneſs of the head, cauſes exceſſive pain, and is frequently attended with ſuffocation. It is generally cured by anointing the parts with the oil extracted from the abovementioned plant.

In this province is a very ſingular inſect, ſomewhat like our horſe-flies, whoſe ſting is ſo dangerous, that if a quantity of blood be not immediately drawn from the part affected, the perſon is thrown into a violent fever, attended with exceſſive tortures, that commonly end in a total delirium, and, if not ſpeedily relieved, in convulſive death. The moſt remarkable circumſtance attending this is, that when a perſon is cured he ſeldom fails of a relapſe, owing merely to the bare remembrance of what he felt during the time he was affected; and ſome of them undergo ſuch exceſſive torture, that they cloſe their miſeries by putting an end to their exiſtence.

When the poor idolaters happen to be ſtung by theſe inſects, they have recourſe to their prieſts, who ſeek out for an inſect of the ſame kind, which having found, they dig a hole in the earth and put it in, adding ſundry fumigations, exorciſms, and ſuperſtitions, known only to themſelves; after which they fill the hole with water, and repleniſh it as that ſinks, ſtirring it, and letting the earth ſettle again ſeveral times: at length, without ſtaying till it is quite clear, and diveſted of its diſagreeable earthy taſte, they give the patient plenty of it to drink. This occaſions a violent fit of vomiting, by which ſo great a part of the poiſon is thrown out, that the natural ſtrength of the patient enables him to get rid of what is left behind. Many, however, who are cured by this ſtrange method are ſome time after ſeized with pains and convulſions in their nerves, which frequently end in a ſettled lameneſs, and ſometimes in a dead palſy.

Though the above method of cure is altogether ſuperſtitious, yet from its being ſometimes effectual, the Europeans, unable to bear the exceſſive pain ariſing from the ſting, will have recourſe to it, in ſpight of the expreſs prohibitions of the church.

8 Cabezzo. This province is very populous and fertile, producing not only abundance of cattle, but alſo moſt kinds of proviſions. In one part of it is a high hill called The Iron Mountain, from its yielding great quantities of that metal, which the Portugueſe have taught the natives to purify, and work into various kinds of inſtruments. In this province are many large and lofty trees, particularly palm and cocoa trees: there is alſo one ſort that greatly reſembles our apple trees, the bark of which being cut with a knife, yields an odoriferous juice of the colour and conſiſtency of honey: it is very uſeful in medicine, but being of a hot nature, it muſt be firſt qualified by ſome cooling drug.

The Portugueſe have taken great pains to propagate the Roman catholic religion in this province, and not without ſucceſs, for there are leſs idolaters in it than in any other in the kingdom.

9. The province of Lubolo is ſituated on the ſouthern banks of the river Coanza, between the provinces of Cabezzo and Quiſſama. Its climate is very wholeſome, and its ſoil remarkably fertile, producing great plenty of moſt ſorts of proviſions. It is chiefly noted for its excellent palm-trees, which produce better wine, oil and timber, than is to be met with in all the other parts of the kingdom.

The greater part of the people of this province are Chriſtians, and are tributary to the Portugueſe.

10. Loanda. This province is ſituated in 8 deg. 30 min. ſouth lat. and 13 deg. 6 min. eaſt long. It is one of the moſt conſiderable places belonging to the Portugueſe ſettlements on this ſide of Africa, and is remarkable for having in it the capital of the whole kingdom of Angola. It is a large city, pleaſantly ſituated on the declivity of a hill near the ſea-coaſt. It is ſtrongly defended by a ſpacious fortreſs, in which is a church dedicated to St. Amaro, and a convent of Seſtertians, beſides ſeveral bulwarks that ſerve to guard the entrance of the port.

This city is called by the Portugueſe San Paulo de Loanda, and was built by them in the year 1578, under the direction of Paulo dias de Novais, the firſt governor of this part of Angola. It is very populous, and greatly reſorted to, not only on account of its being the reſidence of the Portugueſe governor, but alſo for its containing the chief courts of judicature for the whole kingdom. The churches and other public buildings are ſumptuous, as are alſo thoſe of the merchants and officers both ſpiritual and temporal. The ſtreets are ſtrait, wide and regular, and are always kept exceeding clean. The houſes belonging to the Portugueſe are built of ſtone, and moſt of them very elegantly furniſhed; but thoſe of the natives are very mean, being built only of earth, and thatched with ſtraw.

In the center of the city is a large convent belonging to the jeſuits, who are here held in the higheſt eſteem. It is a ſtately edifice, and endowed with a conſiderable revenue. On one ſide of it is an hoſpital called the Miſericordia, which hath 24 wards or rooms for patients, beſides convenient apartments for the directors, phyſician, ſurgeon, apothecary, and other attendants. On the other ſide of the convent is a church belonging to the fraternity of St. John the Baptiſt. At a ſmall diſtance from theſe three buildings is the cathedral, which is a large ſtately ſtructure dedicated to Our Lady of the Conception, under which is another dedicated to the Holy Sacrament. There are alſo many monaſteries and chapels belonging to the capuchins, carmelites, and friars, which, with other parochial churches, ſo ſurround the city as to anſwer the end of walls and fortifications.

In the city are kept prodigious numbers of ſlaves, who are employed in tilling the ground, carrying of burthens, and fetching water from ſprings in an adjacent iſland called Loanda; the city not having the convenience of being watered by any kind of river. The country round it, however, is very fertile, well cultivated, and beautifully variegated with villas, gardens, and a variety of fruit trees.

On the north ſide of the city, at a ſmall diſtance from it, is a lofty hill, on which the original city ſtood. It ſtill bears the name of San Paulo, and upon it are ſome few houſes, together with the ruins of a monaſtery, which formerly belonged to the Jeſuits. The preſent city ſuffered much by the Dutch, who took it from the Portugueſe in the year 1641; but the latter ſoon after retaking it, reſtored it to its priſtine grandeur.

The iſland of Loanda is ſituated about half a mile from the city; it is very diſproportionate in its form, being fifteen miles long, and only one broad. The Portugueſe have many houſes on it, as alſo a great number of gardens, which they keep well ſtocked with moſt ſorts of fruit-trees and vegetables. They have alſo on this iſland ſeveral handſome churches, beſides which there is a ſpacious convent belonging to the jeſuits.

In the neighbourhood of the capital are many elegant ſeats and villas belonging to the Portugueſe, moſt of which are richly furniſhed, and adorned with gardens, orchards, and other embelliſhments: in ſome of them are alſo very handſome chapels, in which ſervice is performed by prieſts, who are allowed a ſufficient ſalary for that purpoſe.

The city is well ſupplied with moſt kinds of proviſions, particularly mutton and pork, the latter of which is greatly eſteemed by the Europeans. They have alſo plenty of fiſh, which are caught on the coaſts of the iſland of Loanda. The bread uſed by the Europeans is made of millet and Indian wheat; but that uſed by the natives is made from the meal of the manioc root. The latter alſo prefer dogs fleſh to any other, for which reaſon numbers of thoſe animals are fattened up, ſlaughtered, and expoſed at the public ſhambles.

Small payments here are made either in zimbis, (the ſhells of a ſmall fiſh) or elſe beads, the latter of which are of various ſizes, colours, and faſhions, and are worn by ſome of the natives as ornaments to their arms, necks, and wriſts. Larger payments are made with pieces of cloth of their own manufacture, of a ſtated length and breadth; and where the ſum is conſiderable, it is uſually paid in ſlaves.

11. The province of Benga, or Bengo, is ſituated on a river of the ſame name; it is bounded on the weſt by the ſea, and on the eaſt by the province of Moſeche. It is a good fertile country, and produces great plenty of maize and millet, as alſo a prodigious number of banana and bacova trees. The province is divided into many diſtricts, the chiefs of which are natives, though tributary to the Portugueſe. Here are eight churches, three of which are called pariſhes; and one of them belongs to the Jeſuits, who celebrate their feſtivals in it with the greateſt pomp and magnificence.

12. Danda, the next province, is ſituated to the north of Bengo, on the ſouth ſide of the river of that name, which ſeparates the kingdom of Angola from that of Congo. As this province is well watered, it is very fertile, and produces plenty of grain, with various kinds of fruits; but it is greatly infeſted with crocodiles and large ſerpents, which harbour in the river Bengo. The inhabitants are moſtly Chriſtians, for which reaſon here are ſeveral churches regularly ſerved by ſecular prieſts. The chief of theſe is ſituated at the mouth of the Danda; and at ſome diſtance from it is another, as alſo ſeveral chapels and oratories, all which belong to the Jeſuits, who take great pains in endeavouring to bring over the unconverted to a ſenſe of Chriſtianity.

13. The province of Moſeche is ſituated on the northern banks of the river Coanza. The ſoil is very fertile, and beſides grain is remarkable for producing the manioc root, which is ſo plentiful, that large quantities of it are annually ſent to the city of Loanda. In this province are two conſiderable fortreſſes, called Maſſanguno and Cambamba, each of which is under its particular commander. The two have twelve ſovas, or native chiefs, under them, who are obliged to maintain a numerous militia, not, as is generally ſuppoſed, for the defence of the kingdom, but for the ſervice of their Portugueſe maſters.

In this province are mines of ſeveral metals, particularly in the government of Cambamba. What is very remarkable, each mine tinges the complexion of the inhabitants who live in that territory; for though they are all naturally black, yet thoſe near the ſilver mines differ in their complexion from thoſe that live near the mines of gold and lead, which cannot be otherwiſe accounted for, than from the effluvia that exhales from the different metals.

As the inhabitants here are chiefly Chriſtians, there are a great number of churches, the moſt conſiderable of which are thoſe of Maſſangano and Cambamba. Theſe bear the title of royal chapels, and the prieſts that belong to them are endowed with many diſtinguiſhed privileges.

14. The province of Illamba is divided into two parts, diſtinguiſhed by the names of Higher and Lower. The former is ſituated between the rivers Bengo and Calucata; and the latter between the Danda on the north, and the Bengo on the ſouth. They are both very fertile, and the natives, who are chiefly Chriſtians, pay a tribute to the Portugueſe.

The Higher Illamba hath mines of excellent iron, and is almoſt covered with ſmall hills. In the center of it is a large mountain, from the ſummit and ſides of which flow a prodigious number of ſprings and rivulets of clear and wholeſome water, which is not only exceeding good to drink, but of infinite ſervice in contributing to fertilize that part of the country. This province pays a conſiderable tribute to the king of Portugal, and the governor of it is obliged to maintain a numerous militia for his ſervice.

15. Oarii, the next province, is ſituated on the northern banks of the river Coanza, and adjoins to the province of Moſeche. It is watered by a great number of ſmall rivers that fall into the Coanza, but which, in the time of the great rains, become large, rapid, and dangerous. In this province are two fortreſſes belonging to the Portugueſe, at each of which they keep a ſtrong garriſon. One of theſe is built at a place called Maopongo, and the other at Quitongo, an iſland of great importance on the river Coanza.

Maopongo is ſituated on the top of a number of large rocks, and at a diſtance appears like a conſiderable city, ſurrounded with high walls, and variegated with ſteeples, turrets, pyramids, obeliſks, triumphal arches, and other eminent ſtructures: on a nearer approach, however, it ſhews itſelf to be no more than a heap of gigantic rocks, parted from each other by intervals of a vaſt depth, and ſeveral fathoms wide; and the ſummit of it, excluſive of a ſmall part round the fortreſs, is a large, barren, and uncultivated plain. Though this place is near 100 leagues from the ſea, yet it abounds with a variety of ſprings of brackiſh water very proper to make ſalt, and which, riſing and falling with the tide, mount up at high water in large ſtreams above the level of the plain. A circumſtance ſtill more ſingular than this is, that theſe ſprings are intermixed with an equal number of freſh ones, the waters from which are both clear and well-taſted. About ſix miles from this place are ſtill to be ſeen the ſepulchres of the antient monarchs of Angola, called by the Portugueſe, Las Pubuillas de Cobazzo.

16. Embacca, or Membacca, the laſt province we have to mention, is ſituated on the north ſide of the river Lucala, and between that and the Higher Illamba. It is wholly ſubject to the Portugueſe, for though the lord who governs it aſſumes a claim to a kind of independency, yet it is granted him only on condition that he ſhall maintain, at his own expence, a numerous militia for their ſervice. Theſe troops, though idolaters, are ſtout, warlike, and well diſciplined, and never betray any fear of death when they engage an enemy; for which reaſon the Portugueſe value them above all the reſt in the kingdom.

From what has been obſerved in deſcribing the above provinces that form the kingdom of Angola, the reader will find that the Portugueſe are maſters of the chief part of it. We ſay the chief part, becauſe there are ſome of them that neither pay tribute to, nor acknowledge any dependance on them, except when they want their aſſiſtance in caſes of emergency. Thoſe that acknowledge a real ſubjection to the king of Portugal are as follow, viz. Danda, Moſeche, Bengo, Higher and Lower Illamba, Oarii, Embacca, Scetta, Cabezzo, Lubolo, and Oacco.

The trade carried on in this kingdom by the Portugueſe and other Europeans, conſiſts chiefly in purchaſing ſlaves; and indeed it was this inhuman commerce that firſt invited the Portugueſe to this part of Africa. The commodities brought in exchange are, broad cloths, crimſon and other ſilks, velvets, cambrics, and hollands of all ſorts, gold and ſilver lace, broad and narrow ſtriped tickings, black ſerges, Turkey carpets, threads and ſilks of all ſorts and colours, Canary and other wines, brandy and other ſpirituous liquors, oil, ſpices of all ſorts, loaf ſugar, knives, fiſhing hooks, pins, and needles, ſmall bells, variety of other trinkets and baubles, glaſs beads of all ſizes and colours, rings of the ſame, or other materials, fire-arms, ſwords, cutlaſſes, and other weapons.

We have now only a few particulars to mention relative to the kingdom of Angola, which being peculiar to itſelf, muſt not paſs unnoticed.

The inhabitants of every province, or, as they are called by the natives, Mirindo, are divided into four different claſſes. The firſt is that of Macotas, who are a kind of noblemen. The ſecond conſiſts of thoſe ſtiled the children of Mirindo, who are the original natives of the country, of either ſex, whether merchants, artificers, or huſbandmen. The third is that of the Quiſicos, or ſlaves, who are the property and inheritance of the lords of that province, which devolves, like all other real eſtates, to their heirs and ſucceſſors. And the laſt is the Mabicas, who are the ſlaves either taken in war, purchaſed, or condemned to forfeit their freedom for ſome crime or miſdemeanor.

Though this country was formerly ſubject to Congo, yet it is quite different now, the king of Angola not acknowledging any ſubjection to that monarch. He is entirely independent, and, from the protection he receives from the Portugueſe, preſerves an abſolute authority. He obliges all the lords under his dominions to keep up a certain number of troops for the common ſervice of the realm; but they are very indifferent either for their diſcipline or bravery, their arms or accoutrements. They are only a kind of national militia, in which every man that is able to bear arms is obliged to be enrolled; and they ſeldom appear before their commanders, except when they are ſummoned on any particular expedition, at which time the beſt appearance they make conſiſts chiefly in their number.

When they go to engage an enemy, they divide themſelves into three bodies, at certain diſtances from each other. In the center one is the general, who directs all their motions by the ſound of ſeveral warlike inſtruments. They then move forwards, retire, or wheel about as thoſe direct, and fall on the enemy with great fury, making at the ſame time the moſt hideous noiſe. If they find themſelves likely to be diſconcerted, they take flight, (for they are errant cowards) nor is it poſſible for their general to rally them; ſo that the fate of a battle depends on the ſucceſs of the firſt onſet.

Their muſical inſtruments uſed in war are of ſeveral kinds and ſizes. One of the loudeſt of them ſomewhat reſembles the drums in Congo: it is covered at one end with the ſkin of a wild beaſt, and is beaten with ivory ſticks, which make it give a greater and more warlike ſound.

They have another inſtrument that reſembles an inverted pyramid, with the point fixed on the ground, and conſiſts of a certain quantity of pieces of metal, thin and round, like bells turned upſide down. This inſtrument is of ſuch importance in an engagement, that the perſons who touch it with wooden ſticks, frequently crack the metal by endeavouring to make it give a loud and more dreadful ſound.

The third ſort is made of elephants teeth: they are of various ſizes, and in their form ſomewhat reſemble our German flutes. This inſtrument is much more muſical than either of the former two: it gives a ſound like that of the cornet, but has a greater variety of notes, and, when played on by a ſkilful hand, affords very agreeable muſic. This inſtrument is ſuppoſed either to have been firſt introduced, or elſe greatly improved, by the Portugueſe, who have alſo introduced the uſe of kettle-drums, trumpets, hautboys, and other European inſtruments; but the three firſt are thoſe principally uſed in war.

All their inſtruments, as before obſerved, are of different ſizes: the largeſt are appropriated to the head general, whoſe orders, by means of theſe, are heard by the whole army. The next in ſize are uſed by thoſe who command the ſeveral bodies into which it is divided, and the leſſer ſizes are for the uſe of the captains and other inferior officers; ſo that the ſound of the larger inſtrument is no ſooner heard, than all the others anſwer in concert, and by this method the general's orders are communicated to the whole army.

The dreſs of the military officers is very grand, and they appear much taller than they really are, as well as more terrible, by the length and variety of oſtrich, peacock, and other feathers, with which they ornament their caps. About their necks they wear ſeveral links of iron chain, to which are faſtened great quantities of rings that make a loud jingle at every motion: for the ſame purpoſe alſo, they hang a number of bells about their middle, the noiſe of which they ſuppoſe animates the ſoldiers to fight with more ardour, and at the ſame

The greater part of the people of this province are Chriſtians, and are tributary to the Portugueſe.

10. Loanda. This province is ſituated in 8 deg. 30 min. ſouth lat. and 13 deg. 6 min. eaſt long. It is one of the moſt conſiderable places belonging to the Portugueſe ſettlements on this ſide of Africa, and is remarkable for having in it the capital of the whole kingdom of Angola. It is a large city, pleaſantly ſituated on the declivity of a hill near the ſea-coaſt. It is ſtrongly defended by a ſpacious fortreſs, in which is a church dedicated to St. Amaro, and a convent of Seſtertians, beſides ſeveral bulwarks that ſerve to guard the entrance of the port.

This city is called by the Portugueſe San Paulo de Loanda, and was built by them in the year 1578, under the direction of Paulo dias de Novais, the firſt governor of this part of Angola. It is very populous, and greatly reſorted to, not only on account of its being the reſidence of the Portugueſe governor, but alſo for its containing the chief courts of judicature for the whole kingdom. The churches and other public buildings are ſumptuous, as are alſo thoſe of the merchants and officers both ſpiritual and temporal. The ſtreets are ſtrait, wide and regular, and are always kept exceeding clean. The houſes belonging to the Portugueſe are built of ſtone, and moſt of them very elegantly furniſhed; but thoſe of the natives are very mean, being built only of earth, and thatched with ſtraw.

In the center of the city is a large convent belonging to the jeſuits, who are here held in the higheſt eſteem. It is a ſtately edifice, and endowed with a conſiderable revenue. On one ſide of it is an hoſpital called the Miſericordia, which hath 24 wards or rooms for patients, beſides convenient apartments for the directors, phyſician, ſurgeon, apothecary, and other attendants. On the other ſide of the convent is a church belonging to the fraternity of St. John the Baptiſt. At a ſmall diſtance from theſe three buildings is the cathedral, which is a large ſtately ſtructure dedicated to Our Lady of the Conception, under which is another dedicated to the Holy Sacrament. There are alſo many monaſteries and chapels belonging to the capuchins, carmelites, and friars, which, with other parochial churches, ſo ſurround the city as to anſwer the end of walls and fortifications.

In the city are kept prodigious numbers of ſlaves, who are employed in tilling the ground, carrying of burthens, and fetching water from ſprings in an adjacent iſland called Loanda; the city not having the convenience of being watered by any kind of river. The country round it, however, is very fertile, well cultivated, and beautifully variegated with villas, gardens, and a variety of fruit trees.

On the north ſide of the city, at a ſmall diſtance from it, is a lofty hill, on which the original city ſtood. It ſtill bears the name of San Paulo, and upon it are ſome few houſes, together with the ruins of a monaſtery, which formerly belonged to the Jeſuits. The preſent city ſuffered much by the Dutch, who took it from the Portugueſe in the year 1641; but the latter ſoon after retaking it, reſtored it to its priſtine grandeur.

The iſland of Loanda is ſituated about half a mile from the city; it is very diſproportionate in its form, being fifteen miles long, and only one broad. The Portugueſe have many houſes on it, as alſo a great number of gardens, which they keep well ſtocked with moſt ſorts of fruit-trees and vegetables. They have alſo on this iſland ſeveral handſome churches, beſides which there is a ſpacious convent belonging to the jeſuits.

In the neighbourhood of the capital are many elegant ſeats and villas belonging to the Portugueſe, moſt of which are richly furniſhed, and adorned with gardens, orchards, and other embelliſhments: in ſome of them are alſo very handſome chapels, in which ſervice is performed by prieſts, who are allowed a ſufficient ſalary for that purpoſe.

The city is well ſupplied with moſt kinds of proviſions, particularly mutton and pork, the latter of which is greatly eſteemed by the Europeans. They have alſo plenty of fiſh, which are caught on the coaſts of the iſland of Loanda. The bread uſed by the Europeans is made of millet and Indian wheat; but that uſed by the natives is made from the meal of the manioc root. The latter alſo prefer dogs fleſh to any other, for which reaſon numbers of thoſe animals are fattened up, ſlaughtered, and expoſed at the public ſhambles.

Small payments here are made either in zimbis, (the ſhells of a ſmall fiſh) or elſe beads, the latter of which are of various ſizes, colours, and faſhions, and are worn by ſome of the natives as ornaments to their arms, necks, and wriſts. Larger payments are made with pieces of cloth of their own manufacture, of a ſtated length and breadth; and where the ſum is conſiderable, it is uſually paid in ſlaves.

11. The province of Benga, or Bengo, is ſituated on a river of the ſame name; it is bounded on the weſt by the ſea, and on the eaſt by the province of Moſeche. It is a good fertile country, and produces great plenty of maize and millet, as alſo a prodigious number of banana and bacova trees. The province is divided into many diſtricts, the chiefs of which are natives, though tributary to the Portugueſe. Here are eight churches, three of which are called pariſhes; and one of them belongs to the Jeſuits, who celebrate their feſtivals in it with the greateſt pomp and magnificence.

12. Danda, the next province, is ſituated to the north of Bengo, on the ſouth ſide of the river of that name, which ſeparates the kingdom of Angola from that of Congo. As this province is well watered, it is very fertile, and produces plenty of grain, with various kinds of fruits; but it is greatly infeſted with crocodiles and large ſerpents, which harbour in the river Bengo. The inhabitants are moſtly Chriſtians, for which reaſon here are ſeveral churches regularly ſerved by ſecular prieſts. The chief of theſe is ſituated at the mouth of the Danda; and at ſome diſtance from it is another, as alſo ſeveral chapels and oratories, all which belong to the Jeſuits, who take great pains in endeavouring to bring over the unconverted to a ſenſe of Chriſtianity.

13. The province of Moſeche is ſituated on the northern banks of the river Coanza. The ſoil is very fertile, and beſides grain is remarkable for producing the manioc root, which is ſo plentiful, that large quantities of it are annually ſent to the city of Loanda. In this province are two conſiderable fortreſſes, called Maſſanguno and Cambamba, each of which is under its particular commander. The two have twelve ſovas, or native chiefs, under them, who are obliged to maintain a numerous militia, not, as is generally ſuppoſed, for the defence of the kingdom, but for the ſervice of their Portugueſe maſters.

In this province are mines of ſeveral metals, particularly in the government of Cambamba. What is very remarkable, each mine tinges the complexion of the inhabitants who live in that territory; for though they are all naturally black, yet thoſe near the ſilver mines differ in their complexion from thoſe that live near the mines of gold and lead, which cannot be otherwiſe accounted for, than from the effluvia that exhales from the different metals.

As the inhabitants here are chiefly Chriſtians, there are a great number of churches, the moſt conſiderable of which are thoſe of Maſſangano and Cambamba. Theſe bear the title of royal chapels, and the prieſts that belong to them are endowed with many diſtinguiſhed privileges.

14. The province of Illamba is divided into two parts, diſtinguiſhed by the names of Higher and Lower. The former is ſituated between the rivers Bengo and Calucata; and the latter between the Danda on the north, and the Bengo on the ſouth. They are both very fertile, and the natives, who are chiefly Chriſtians, pay a tribute to the Portugueſe.

The Higher Illamba hath mines of excellent iron, and is almoſt covered with ſmall hills. In the center of it is a large mountain, from the ſummit and ſides of which flow a prodigious number of ſprings and rivulets of clear and wholeſome water, which is not only exceeding good to drink, but of infinite ſervice in contributing to fertilize that part of the country. This province pays a conſiderable tribute to the king of Portugal, and the governor of it is obliged to maintain a numerous militia for his ſervice.

15. Oarii, the next province, is ſituated on the northern banks of the river Coanza, and adjoins to the province of Moſeche. It is watered by a great number of ſmall rivers that fall into the Coanza, but which, in the time of the great rains, become large, rapid, and dangerous. In this province are two fortreſſes belonging to the Portugueſe, at each of which they keep a ſtrong garriſon. One of theſe is built at a place called Maopongo, and the other at Quitongo, an iſland of great importance on the river Coanza.

Maopongo is ſituated on the top of a number of large rocks, and at a diſtance appears like a conſiderable city, ſurrounded with high walls, and variegated with ſteeples, turrets, pyramids, obeliſks, triumphal arches, and other eminent ſtructures: on a nearer approach, however, it ſhews itſelf to be no more than a heap of gigantic rocks, parted from each other by intervals of a vaſt depth, and ſeveral fathoms wide; and the ſummit of it, excluſive of a ſmall part round the fortreſs, is a large, barren, and uncultivated plain. Though this place is near 100 leagues from the ſea, yet it abounds with a variety of ſprings of brackiſh water very proper to make ſalt, and which, riſing and falling with the tide, mount up at high water in large ſtreams above the level of the plain. A circumſtance ſtill more ſingular than this is, that theſe ſprings are intermixed with an equal number of freſh ones, the waters from which are both clear and well-taſted. About ſix miles from this place are ſtill to be ſeen the ſepulchres of the antient monarchs of Angola, called by the Portugueſe, Las Pubuillas de Cobazzo.

16. Embacca, or Membacca, the laſt province we have to mention, is ſituated on the north ſide of the river Lucala, and between that and the Higher Illamba. It is wholly ſubject to the Portugueſe, for though the lord who governs it aſſumes a claim to a kind of independency, yet it is granted him only on condition that he ſhall maintain, at his own expence, a numerous militia for their ſervice. Theſe troops, though idolaters, are ſtout, warlike, and well diſciplined, and never betray any fear of death when they engage an enemy; for which reaſon the Portugueſe value them above all the reſt in the kingdom.

From what has been obſerved in deſcribing the above provinces that form the kingdom of Angola, the reader will find that the Portugueſe are maſters of the chief part of it. We ſay the chief part, becauſe there are ſome of them that neither pay tribute to, nor acknowledge any dependance on them, except when they want their aſſiſtance in caſes of emergency. Thoſe that acknowledge a real ſubjection to the king of Portugal are as follow, viz. Danda, Moſeche, Bengo, Higher and Lower Illamba, Oarii, Embacca, Scetta, Cabezzo, Lubolo, and Oacco.

The trade carried on in this kingdom by the Portugueſe and other Europeans, conſiſts chiefly in purchaſing ſlaves; and indeed it was this inhuman commerce that firſt invited the Portugueſe to this part of Africa. The commodities brought in exchange are, broad cloths, crimſon and other ſilks, velvets, cambrics, and hollands of all ſorts, gold and ſilver lace, broad and narrow ſtriped tickings, black ſerges, Turkey carpets, threads and ſilks of all ſorts and colours, Canary and other wines, brandy and other ſpirituous liquors, oil, ſpices of all ſorts, loaf ſugar, knives, fiſhing hooks, pins, and needles, ſmall bells, variety of other trinkets and baubles, glaſs beads of all ſizes and colours, rings of the ſame, or other materials, fire-arms, ſwords, cutlaſſes, and other weapons.

We have now only a few particulars to mention relative to the kingdom of Angola, which being peculiar to itſelf, muſt not paſs unnoticed.

The inhabitants of every province, or, as they are called by the natives, Mirindo, are divided into four different claſſes. The firſt is that of Macotas, who are a kind of noblemen. The ſecond conſiſts of thoſe ſtiled the children of Mirindo, who are the original natives of the country, of either ſex, whether merchants, artificers, or huſbandmen. The third is that of the Quiſicos, or ſlaves, who are the property and inheritance of the lords of that province, which devolves, like all other real eſtates, to their heirs and ſucceſſors. And the laſt is the Mabicas, who are the ſlaves either taken in war, purchaſed, or condemned to forfeit their freedom for ſome crime or miſdemeanor.

Though this country was formerly ſubject to Congo, yet it is quite different now, the king of Angola not acknowledging any ſubjection to that monarch. He is entirely independent, and, from the protection he receives from the Portugueſe, preſerves an abſolute authority. He obliges all the lords under his dominions to keep up a certain number of troops for the common ſervice of the realm; but they are very indifferent either for their diſcipline or bravery, their arms or accoutrements. They are only a kind of national militia, in which every man that is able to bear arms is obliged to be enrolled; and they ſeldom appear before their commanders, except when they are ſummoned on any particular expedition, at which time the beſt appearance they make conſiſts chiefly in their number.

When they go to engage an enemy, they divide themſelves into three bodies, at certain diſtances from each other. In the center one is the general, who directs all their motions by the ſound of ſeveral warlike inſtruments. They then move forwards, retire, or wheel about as thoſe direct, and fall on the enemy with great fury, making at the ſame time the moſt hideous noiſe. If they find themſelves likely to be diſconcerted, they take flight, (for they are errant cowards) nor is it poſſible for their general to rally them; ſo that the fate of a battle depends on the ſucceſs of the firſt onſet.

Their muſical inſtruments uſed in war are of ſeveral kinds and ſizes. One of the loudeſt of them ſomewhat reſembles the drums in Congo: it is covered at one end with the ſkin of a wild beaſt, and is beaten with ivory ſticks, which make it give a greater and more warlike ſound.

They have another inſtrument that reſembles an inverted pyramid, with the point fixed on the ground, and conſiſts of a certain quantity of pieces of metal, thin and round, like bells turned upſide down. This inſtrument is of ſuch importance in an engagement, that the perſons who touch it with wooden ſticks, frequently crack the metal by endeavouring to make it give a loud and more dreadful ſound.

The third ſort is made of elephants teeth: they are of various ſizes, and in their form ſomewhat reſemble our German flutes. This inſtrument is much more muſical than either of the former two: it gives a ſound like that of the cornet, but has a greater variety of notes, and, when played on by a ſkilful hand, affords very agreeable muſic. This inſtrument is ſuppoſed either to have been firſt introduced, or elſe greatly improved, by the Portugueſe, who have alſo introduced the uſe of kettle-drums, trumpets, hautboys, and other European inſtruments; but the three firſt are thoſe principally uſed in war.

All their inſtruments, as before obſerved, are of different ſizes: the largeſt are appropriated to the head general, whoſe orders, by means of theſe, are heard by the whole army. The next in ſize are uſed by thoſe who command the ſeveral bodies into which it is divided, and the leſſer ſizes are for the uſe of the captains and other inferior officers; ſo that the ſound of the larger inſtrument is no ſooner heard, than all the others anſwer in concert, and by this method the general's orders are communicated to the whole army.

The dreſs of the military officers is very grand, and they appear much taller than they really are, as well as more terrible, by the length and variety of oſtrich, peacock, and other feathers, with which they ornament their caps. About their necks they wear ſeveral links of iron chain, to which are faſtened great quantities of rings that make a loud jingle at every motion: for the ſame purpoſe alſo, they hang a number of bells about their middle, the noiſe of which they ſuppoſe animates the ſoldiers to fight with more ardour, and, at the ſame time gives themſelves a greater air of pomp and grandeur. They wear buſkins on their legs after the manner of the Portugueſe. Their weapons are the bow, ſword, target, and dagger; thoſe, however, who carry the bow are not allowed to wear the target, but only the ſword and dagger.

The common ſoldiers, who go naked from the waiſt upwards, fight with bow and dagger, and in their girdles they wear large crooked knives. Some of them uſe broad ſwords, muſkets, and piſtols, which they purchaſe of the Portugueſe.

The language of the people of Angola and Congo is radically the ſame; but the dialects of the different provinces differ ſo eſſentially in pronuncation, that it is difficult for thoſe born in places remote from each other to converſe together. This, however, is not to be wondered at, in a country where there is no regular grammar, ſince England and France, which abound in poliſhed writers, labour under the ſame inconveniences, as the jargon ſpoken in many of the counties of the former, and the ſeveral provincial dialects of the latter, render it impoſſible for a pure ſpeaker of either to underſtand many of the natives of the ſame country.

The remaining particulars we have to mention of this kingdom are relative to the mountains, of which there is a remarkable ridge extending itſelf north-eaſt from Cape Negro. Some of theſe, on account of their prodigious height and coldneſs, are called by the Portugueſe Monti Freddi; and ſome others, which are ſtill higher, they call Monti Nevoſi, on account of their ſnowy tops, the waters of which, falling in great plenty during the ſummer ſeaſon, form a conſiderable lake below. But the moſt conſiderable one of all is that called Cambambo, on which there is a mine that produces excellent ſilver. The Portugueſe have long ſince made themſelves maſters of this place; and in order to ſecure it, have built a very ſtrong fortreſs. It is under the direction of a governor, who carries on a great trade here in ſlaves, the place being very conveniently ſituated for that purpoſe, by reaſon of its vicinity to the great river Coanza.

SECT. IV.

BENGUELA.

THIS country is bounded on the eaſt by that of the Jaggas, from whence it is ſeparated by the river Kuneni; on the weſt by the Ethiopic ocean; on the north by Angola: and on the ſouth by the kingdom of Mataman. It is about 430 miles in length, from eaſt to weſt, and 180 from north to ſouth. The coaſt part begins near the mouth of the river Coanza, and extends to Cape Negro. About the center of it is the bay of Cows, which, though not very large, is yet a good harbour, and able to receive moſt ſhips of burden. It receives its name from the many herds of that ſort of cattle that are bred within its environs. The country is plain, and produces moſt kind of proviſions: in ſome parts of it are alſo found different ſorts of metals, particularly ſilver and lead.

The climate of Benguela is exceeding unwholeſome, and ſo prejudicial to ſtrangers, that few chooſe to land there. Even the proviſions are affected by the ill quality of the air, ſo that thoſe who eat of them at their firſt coming, run the hazard of their lives, and if they eſcape, generally contract ſome diſagreeable and laſting diſtemper. The Europeans that reſide here are mere ſpectacles, looking more like companions of the dead than the living.

There are but few places in this kingdom that merit any particular notice. Among thoſe that do, the moſt material is Old Benguela, from whence the kingdom receives its name, and is ſo called to diſtinguiſh it from New Benguela, a ſmall town built by the Portugueſe, on the north ſide of the bay of Cows.

Old Benguela is ſituated in 10 deg. 35 min. ſouth latitude, and 13 deg. 10 min. eaſt longitude. Beſides the kingdom, it gives name alſo to a province, which extends about 10 leagues along the coaſt, from Cape St. Bras, to the Bay of Pullets and Fowls, ſo called from the great quantity of poultry found there. The land here is very low, but the ſoil is fertile, and produces abundance of cattle, as alſo ſeveral kinds of grain and roots. Here the Portugueſe have built a ſtrong fortreſs, called Fort Benguela, in which they maintain a garriſon to keep the ſavage Jaggas in awe, who would otherwiſe ruin the whole country. The fort is ſurrounded with houſes, and ſhaded with orange, lemon, banana, and other fruit-trees.

In the neighbourhood of Old Benguela are ſeven villages, the moſt conſiderable of which is called Mani-Kaſomba, and is ſo large and populous, that the inhabitants, in caſes of emergency, can raiſe 3000 men at a very ſhort notice.

To the ſouth of the town of Benguela is the bay, which is about two leagues broad at the entrance, and ſo deep as to admit very good anchorage for ſhips of burthen.

About 20 miles from the mouth of the bay is a village called Manikicongo, where the Portugueſe have a warehouſe for the reception of various commodities. The village is ſituated at the foot of a hill, and is very large and populous. The chief articles ſold here by the Portugueſe to the natives are, fine linens, cotton cloths, guns, and gunpowder.

To the ſouth of the above village is the mouth of the river called Caton-belle, which is formed by two or three ſmall rivers united together. The water here is exceeding brackiſh, ſo that the natives convey it into ditches, where they let it evaporate, till it becomes ſalt. Though this ſalt is of a very inferior quality, yet it is of ſuch eſteem, that the merchants lade their veſſels with it for exportation. The mouth of the river is ſheltered from the wind, and ſhips anchor in it with the greateſt ſafety, it being at leaſt 15 feet deep, and quite clear of rocks.

A little to the north of this river is a bay, where the anchoring is ſo ſafe, that the Dutch have given it the name of the Good Bay. The coaſt here is low and fertile, and the inhabitants breed great plenty of black cattle and hogs.

The inland parts of the country are covered with foreſts, which are inhabited by prodigious numbers of wild beaſts, particularly lions, tygers, elephants, rhinoceroſes, and wild mules. But the moſt remarkable animal found here, and which is peculiar only to this country, is called by the natives Abada. It is of the wild kind, very ſhy, and ſwift-footed, and of the ſize of an half-grown colt: but what makes it moſt ſingular is, its having two horns, one of which grows on the forehead, and the other on the nape of the neck; the former is about three feet in length, and ſharp at the point, but near the root it is about the thickneſs of a man's leg, and bends downwards: that on the nape of the neck is flatter and ſhorter, and of a blackiſh, or dark brown hue. The head is not ſo long in proportion as that of a horſe: it is ſhort and flat like that of an ox, only more hairy, and the hair much ſtronger. Its tail is alſo like that of an ox, though not quite ſo long, and the hair more like that of the horſe; the feet are cloven like thoſe of a ſtag, but they are much larger. When this creature is young, the front horn is ſtrait, but as it advances in age, the horn bends gradually up like the tuſk of an elephant. The natives hunt it for the ſake of the front horn, which they eſteem as an excellent antidote againſt poiſon. They look on the virtue of it to be greater or leſs, according to the age of the animal when killed; and the Portugueſe, in order to know the goodneſs of it, make uſe of the following expedient: they ſet the horn upright on the ground, and ſuſpend a naked ſword over it point to point; if the horn be good and hard, the point of the ſword will not penetrate it, whereas when the horn is ſoft and young, the ſword immediately ſinks into it, which ſhews that it is not arrived at its full perfection, and of courſe greatly leſſens its value. They alſo make a poultice of the pulverized bones of this creature mixed with water, which they ſay is a ſovereign remedy againſt all aches and pains of the body, by drawing away the peccant humours not only from the part affected, but alſo from the whole maſs of blood.

The current coin of this kingdom conſiſts of glaſs beads about an inch long, and of various colours, which

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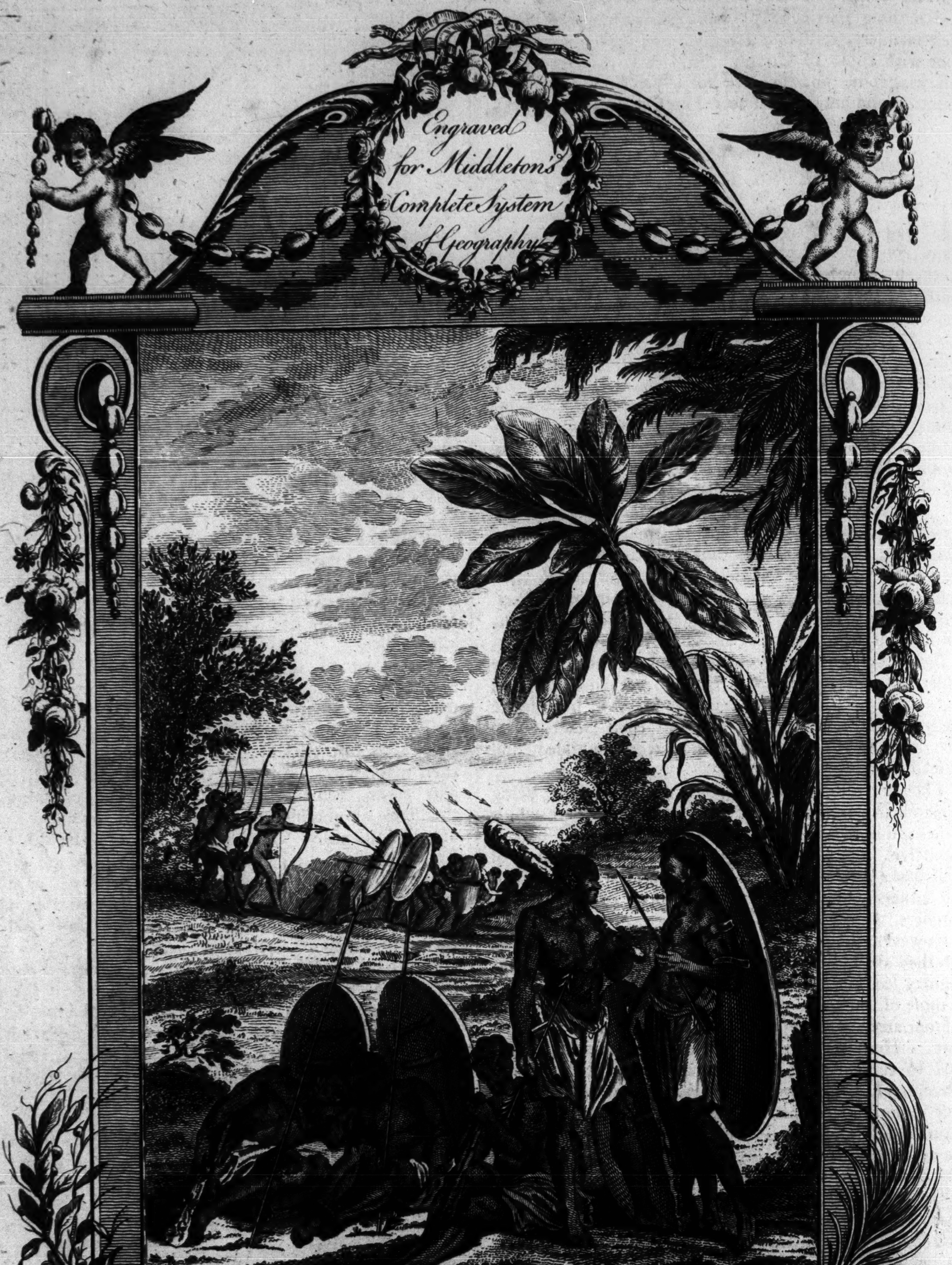

Engraved for Middleton's Complete System of Geography

The **JAGGAS** a People of **AFRICA** with their methods of covering themselves from the Arrows of their Enemies in a Retreat.

which they uſe alſo as ornaments about their necks, arms, &c.

With reſpect to the inhabitants of Benguela, we find nothing particularly remarkable concerning them, their manners, cuſtoms, religion, &c. being much the ſame with thoſe of Congo. We ſhall therefore leave this kingdom, and proceed to a deſcription of thoſe countries and nations that border on Congo and Angola.

SECT. V.

Of the Kingdom of Anſiko, *and the Country of the* Jaggas.

THE kingdom of Anſiko is bounded on the eaſt by the river Umbre, which runs into the Zaire; on the weſt by the borders of Loango; on the north, by ſome of the deſerts of Nubia; and on the ſouth, by the province of Songo. It is 285 miles in length, from eaſt to weſt, and 180 in breadth from north to ſouth.

In this kingdom are many mines of copper, of which conſiderable advantages are made by the Portugueſe. It is in general a very barren country, and the inhabitants of it mere ſavages. They have no lands or inheritance, but wander, like Arabs, from one place to another, regardleſs of life, and intrepid in their undertakings. They pay no attention to agriculture, or uſe any endeavours to preſerve their exiſtence, but by plundering all who happen to fall in their way, ſome of whom they kill, and others they keep as ſlaves. They are dreaded for their extreme brutality, and are ſo irrational that few Europeans can trade with them. Their language is barbarous, and ſo unintelligible that it cannot be underſtood, even by the inhabitants of Congo.

Both ſexes go naked from the waiſt upwards, but the better ſort diſtinguiſh themſelves by wearing red and black caps made of Portugueſe velvet; and, in order to preſerve their health, they all anoint their bodies with a compoſition made of white ſandal wood pounded, and palm-oil.

They are abſolute cannibals, their chief food being human fleſh; and there are public markets where whole bodies are hung up and expoſed for ſale. They believe themſelves poſſeſſed of a right to diſpoſe arbitrarily of their ſlaves; and thoſe taken in war are fattened, killed, and either uſed by their conquerors, or ſold to the butchers.

However ſhocking theſe circumſtances may appear, yet they are indiſputable facts; for the people of this country feed on each other with as much indifference, as thoſe of other countries do on the reſpective animals appropriated by Providence for the ſuſtenance of mankind. Here diſcontented ſlaves offer themſelves for food to their maſters; fathers and ſons, brothers and ſiſters, reciprocally feed upon each other without the leaſt remorſe; and infants juſt born are eat by their unnatural and inhuman parents. Here are no graves for the dead, except the bellies of the living, who eat the deceaſed as ſoon as he has expired.

The arms uſed by theſe cannibals are battle-axes, and ſmall but very ſtrong bows, ſtrengthened and adorned with the ſkins of ſerpents; the ſtrings are made of ſupple and ſlender ſhoots of trees, and the arrows are of a hard but very tight wood, pointed at the ends with iron. They ſhoot with the moſt ſurprizing agility, inſomuch that they will diſcharge near a dozen arrows from the bow, before the firſt falls to the ground. They manage the battle-axe with equal dexterity: one end of this inſtrument is very ſharp, and the other flat like a mallet, with a handle between about half the length of the iron, rounded at the end, and covered with the ſkin of a ſerpent; with the flat end they ſcreen their bodies, and ward off the darts of their enemies. They have daggers alſo in ſcabbards made of the ſkins of ſerpents, which they carry by their ſides faſtened in leathern girdles.

Their religion, as may reaſonably be ſuppoſed, is ſtrict idolatry. They worſhip the ſun as their chief deity, whom they repreſent in the figure of a man, and the moon under that of a woman. They have alſo an infinite number of inferior deities, each keeping one peculiar idol, to whom he offers ſacrifices, and conſtantly invokes before he proceeds on any dangerous enterprize.

The current coin among theſe people are zimbis, or ſmall ſhells, which are gathered on the coaſt of Angola; in exchange for which they give ſlaves, as alſo for ſalt, ſilk, glaſs, knives, and other merchandiſe.

To the ſouthward of Anziko is a ſmall kingdom called Matamba, which is inhabited by the Jaggas, a ſavage and cannibal people, who have alſo conſiderable territories that lie to the ſouth and eaſt of it.

From whence theſe people originated is uncertain, but it is ſuppoſed they firſt ſettled about the kingdom of Anſiko, and from thence ſpread themſelves along thoſe ſpacious waſtes that lie between Anſiko and Loango. From thence it is imagined they ſpread by degrees along the eaſtern frontiers of Loango, Congo, and Angola, and from thence eaſtward to the kingdom of Matamba, of the latter of which, with the territory adjoining, they made themſelves complete maſters, and have ever ſince preſerved, to the great injury of their more rational and peaceable neighbours.

The territories belonging to theſe people extend from north-eaſt to ſouth-weſt, along Matamba and Benguela, about 900 miles; but they are very narrow in proportion, being in ſome parts 150, and in others not above 100 miles broad. They are incloſed between the kingdoms of Matamba and Benguela, from whence they are ſeparated by the great river Kunerio on one ſide, and by the empire of Moni Muji on the other. The only town throughout all theſe dominions is called Kaſſarji, and is ſituated at the north part of them, near the frontiers of Matamba, where the great jagga, or king, occaſionally reſides.

Excluſive of this, they have neither towns nor houſes, but roam from place to place with tents, removing as inclination directs, or neceſſity obliges them.

They neither ſow nor plant, but ſeize every thing that comes in their way, and live entirely by plundering their neighbours. In their perſons they are tall, luſty and ſtrong, yet nimble and ſwift of foot, climbing up the ſteep mountains and craggy rocks with the moſt aſtoniſhing agility. Their women are ſtout, well ſhaped, fertile, warlike, and active; and both ſexes are ſo intrepid, that no enterprize is thought too hard or dangerous for them to venture upon; and whenever they meet with an opportunity of plundering, they ruſh on their adverſaries at all hazards, and with a fearleſs unconcern for their own lives. They conſider it as the greateſt mark of bravery to attack the fierceſt and ſtrongeſt creatures, and a ſtill greater one to be more fierce and inhuman; and this ſavageneſs not only extends to the people of the nations they invade, but to thoſe of their own, and even to their relations and children, whom they make no ſcruple to butcher and eat when they are in want of other food.

Their kilombos, or camps, are built of ſuch materials and on ſuch a conſtruction, that they are eaſily removed on the ſhorteſt notice. When they go on any capital expedition they are always accompanied by the great jagga and his court; at which times their camp is formed in the following manner: The officers, who are the chief directors of them, having pitched upon a proper ſpot, divide it into ſeven diſtinct quarters, each of them under the government of its own particular commander: in the center one is the royal pavilion, ſurrounded by thoſe of the miniſters, officers, and ſervants belonging to the court, the whole of which compoſes a ſpacious ſquare, and is ſurrounded by a ſtrong hedge, ſo diſpoſed as to appear more like a labyrinth than a circular fence.

The next quarter in rank is that inhabited by the kalambolo, or general of the army: this officer is ſtiled muta-aita, or chief of the war, and on theſe occaſions is the next in authority to the king; he orders and directs all military expeditions, encampments, engagements, and retreats; and muſt therefore be an experienced and intrepid warrior, cruel, and deſtitute of every humane ſenſation.

The chief perſon belonging to the third quarter is called tendela; he is the officer who commands the ecoona, or rear-guard, and is the chief of all the electors, as well as ſupreme officer during an interregnum, for which reaſon he is held in the higheſt eſteem next to the king.

The officer that commands the fourth quarter is called mani-lumbo; he is the chief engineer of all the fences and hedges with which the camp is fortified, and particularly that part of it belonging to the royal family: he is the only perſon who is permitted to come into the royal preſence whenever he thinks proper; and from this diſtinguiſhed privilege he is particularly reſpected at court.

The fifth quarter is commanded by an officer who is intruſted with all private commiſſions, and charged with the execution of them: in caſe of any failure, he is immediately put to death, and another appointed in his ſtead.

The officer that commands the ſixth quarter is called illunda, or the captain of the baggage, whoſe buſineſs is to take care that every thing is in proper order for the uſe of the army. In times of peace, which ſeldom happen, he is entruſted with the care of filling the magazines with arms, and is to keep them in proper order ready to be delivered to the ſoldiers upon any emergency.

The ſeventh, or laſt quarter, is commanded by another illunda, or keeper of the royal wardrobe and baggage. As this place is conſidered of great truſt, it is generally given to one of the king's relations, who has particularly diſtinguiſhed himſelf for his courage and loyalty.

Another diſtinguiſhed officer belonging to the camp is the manicurio, or ſuperintendant of the proviſions, who is uſually choſen for his ſingular dexterity in the art of plundering; he hath a great number of officers and ſlaves under him, who are all equally qualified for that buſineſs. It is to be obſerved, however, that this officer is only purveyor to the court; for as to the ſoldiers they are obliged to provide for themſelves. They generally do this by force, but ſometimes they purchaſe proviſions from the Europeans in exchange for ſlaves; the latter of whom, being very active, often give their new maſters the ſlip before they can properly ſecure them.

The laſt officers belonging to the camp are thoſe called piumbis, or fore-runners. Theſe are a ſort of ſpies, whoſe buſineſs it is to be in continual motion, and to endeavour to diſcover the ſituation, ſtrength, and number of the enemy; to ſkirmiſh, oppoſe, or even attack them, as occaſion offers, and to ſupport the van on the firſt onſet. They are uſually choſen from amongſt the moſt intrepid of the whole army, and accordingly fight with the moſt determined reſolution.

The king, who is a man of great courage and reſolution, never undertakes any thing without previous enchantments, and conſulting his mokiſſo, or devil, by ſacrifices, from whence he pretends to foreknow the event of his enterprize. On theſe occaſions he riſes before day-break, and ſets himſelf on a ſtool, attended by two of his conjurors, one on each ſide, and about 50 women ſtanding in a circle round him, waving the tails of beaſts, and ſinging. In the center is kindled a great fire, over which is placed an earthen pot containing ſome white powder or paint, wherewith his conjurors beſmear his forehead, temples, breaſt and belly, uſing at the ſame time many enchanting terms, and continuing their ridiculous ceremonies till ſun-ſet; at which time they bring him his caſengala, or hatchet, and put it into his hands, bidding him be ſtrong againſt his enemies, for the mokiſſo is with him. A male child is then brought to him, which he immediately kills; after which four men are brought to him, two of whom he ſlays, and orders the other two to be killed without the camp. He alſo orders 10 cows to be killed, five within and five without the camp, with the ſame number of goats and dogs: the blood of theſe animals is ſprinkled on the fire, but the fleſh is eaten with great feſtivity and triumph. The ſame ceremonies are likewiſe uſed by the inferior officers of the army on the like account; but neither they nor their chief make uſe of idols on theſe or any other occaſions, pretending that the mokiſſo frequently appears and ſpeaks to them.

The ſoldiers are neither well diſciplined, armed, or cloathed. Their offenſive weapons are bows and arrows, ſpears, darts, daggers and clubs; but they are taught rather to uſe their defenſive weapons than their miſſive ones, being particularly inſtructed to cover their bodies, which are almoſt naked, with their large oval ſhields made of thick hides: and this method is ſingularly ſerviceable in a retreat, as it preſerves them from being wounded by the arrows and lances of their purſuing enemy. Their chief excellency conſiſts in the ſtrength and activity of body, in the artfully covering themſelves, and the throwing their miſſive weapons, by which they generally annoy the enemy, and make them ſpend their ſhot againſt their ſhields; after this they renew the onſet with ſuch vigour, as ſeldom fails of putting the enemy to flight, which is always followed by a general ſlaughter, no reſpect being paid either to perſons or ſex.

When they invade a country where they expect any conſiderable oppoſition, they intrench themſelves very quietly for ſome time, and only alarm the inhabitants with frequent ſkirmiſhes, till they think they have ſufficiently harraſſed them; or, if theſe aſſault them, they ſtand on the defenſive for two or three days, till the others have ſpent their ſtrength and fury; when the commanding officer ſends out a large detachment in the night, to lie in ambuſh at ſome diſtance from the enemy's camp. On the following morning they begin the attack, when the poor natives being ſuddenly ſurprized, are eaſily put to the rout, and leave their country at the pleaſure of their mercileſs invaders.

The Great Jagga, or king, preſerves a diſtinguiſhed dignity, no perſon being permitted to ſit before him, except the kalambo, or head general, who is ſupreme judge in all caſes, whether civil or criminal. This officer is allowed to ſit in a chair with a back to it; but the tendela, who likewiſe ſits as a judge, is only allowed a ſmall ſtool about a foot high. Thoſe of a certain rank are permitted to ſit in the king's preſence on a carpet, but they muſt ſpread it with their own hands. Thoſe who obtain audience of the king, muſt ſpeak to him with their bodies bent almoſt double, and if of an inferior rank, muſt proſtrate themſelves on the ground. If the king happens to ſneeze, cough, or break wind, the whole aſſembly muſt wiſh him health and long life; and thoſe who are neareſt to his perſon, muſt give notice to thoſe at a diſtance to do the ſame; on which they all expreſs their good wiſhes, by clapping their hands and bending their bodies.

The common people of both ſexes go almoſt naked, having only a piece of cloth faſtened round the waiſt, and ſo ſmall, that it barely covers half their thighs. Perſons of rank, indeed, dreſs themſelves in gaudy apparel; but they do it rather from pride than any affectation of modeſty.

In order to furniſh the reader with a proper idea not only of the dreſs, but alſo the importance of the moſt dignified among theſe people, we ſhall preſent the following account, as given by Battel, of the dreſs, &c. of the kilambo, or head-general, under whom he ſerved for ſeveral months. "He wore, ſays he, long hair, ſet off with many knots of bamba ſhells. His neck was adorned with a collar of maſos, which are another kind of ſhells found along the Ethiopic coaſt, and ſold among them for about the value of twenty ſhillings. His middle was covered with a girdle of lardes, or beads made of oſtrich eggs, and under it a palm cloth as fine as ſilk. His body was painted with various figures, and anointed every day with human fat. He wore acroſs his noſe a piece of copper about two inches long, and two others of the ſame ſort in his ears." This writer, however, does not mention his wearing any thing either on his hands or feet, but adds, "That he had about thirty wives, who followed him when he went abroad, one of whom carried his bow and arrows, and four others his cups and drinking utenſils; and whenever he drank, they all kneeled down, clapped their hands, and ſang. He kept his men under the ſtricteſt diſcipline, and if any of them turned their back to the enemy, he was condemned to death, and his body eaten; and, the more effectually to deter them from cowardice, he uſed to make an oration to them from a kind of ſcaffold every night, in diſpraiſe of it, and in commendation of intrepidity."

The ſame writer has alſo furniſhed us with a deſcription of the method in which they bring up their young ſoldiery. "Theſe, ſays he, are not their own offſpring, but thoſe of ſuch captives as they make in their excurſions; for though they allow themſelves to have many women, and theſe are no leſs fertile than thoſe of other African nations, yet they ſuffer few of them to rear up their children, but order them to be buried alive as ſoon as born; and in lieu of them make choice of ſuch as are the moſt promiſing from among thoſe of their priſoners, to be trained up to arms, and to the plundering trade. Theſe they commonly chooſe at about the age of 12 or 13 years, the females for procreation, and the males for war. The latter are no ſooner enrolled than they have a collar hung about their necks in token of ſlavery, which is to be worn by them till they bring home the head of an enemy, when it is publickly taken off, and they declared freemen of the cannibal commonwealth. The remainder of the captive train of both ſexes are inhumanly reſerved to be killed and eaten, not in time of ſcarcity of cattle and other proviſions, but out of cruel wantonneſs, and in preference to all other fleſh. This privilege of being accounted men, and freed from their badge of ſlavery, ſeldom fails of inſpiring the youths ſo choſen with an uncommon ambition to attain it at all hazards, and to face the greateſt dangers with an intrepid boldneſs for the ſake of it. It is by this method they keep up their number compleat, and the fierce ſavage nature of the Jagga republic from recoiling into humanity and compaſſion."

Though the women of rank only wear a cloth about their middle, yet they take great pride in adorning their hair, necks, arms and legs, with ſhells and beads of various ſorts; but they have a ſtrange cuſtom of pulling out four of their teeth, two above and two below; and thoſe who refuſe to do this are ſo deſpiſed by the reſt, that they are not permitted to aſſociate with them.

They have no ceremonies of marriage, intermixing with each other according to their inclination. But they have ſome particular maxims in the interment of their dead, eſpecially thoſe of the male kind, and which evince farther tokens of their ſavage cruelty. The deceaſed is not only waſhed, anointed, and bedecked with all his moſt valuable finery, but accompanied by two of his moſt beloved women, who are conveyed with him to his grave, with their arms broken. The body is carried to the grave in a chair, between two men, and placed in it as if ſtill alive, and the two women, one on each ſide of it. As ſoon as they are thus depoſited, the grave, which is commonly very deep, is covered on the top with earth; and the relations, who are there preſent, ſprinkle it with the blood of ſlain goats and palm wine; after which they make a funeral lamentation over it for ſeveral ſucceeding days. Thoſe of higher rank are interred with more pomp, and the ceremonies and libations reiterated a longer or ſhorter number of days, weeks, &c. according to their quality.

Hiſtory of the incurſions of the Jaggas.

What we know of the hiſtory of this people is but of a recent date, yet the circumſtances are ſo ſurprizing, and the events ſo intereſting, that it would be unpardonable not to record them; as they will at once gratify the curioſity of the reader, and fully evince what we have already advanced concerning the ferocious ſavageneſs of this nation.

About the middle of the 15th century, one Zimbo, at that time a principal leader among them, made a propoſition of invading the vaſt empire of Congo. The people, in hopes of enriching themſelves by the plunder of theſe nations, readily approved of his propoſition, and, elated at the proſpect, flocked to him in ſuch numbers, that he ſoon found himſelf at the head of a numerous army, who all promiſed to obey him in every thing, and to follow him wherever he thought proper to lead them. He took with him a favourite woman named Tem-ban-dumba, who ſerved him at once as a concubine and a counſellor; and with theſe he penetrated, without any conſiderable oppoſition, to the very center of the Congoeſe empire, committing the moſt dreadful ravages and ſlaughter wherever he came, leaving nothing behind him but deſolation and deſtruction. What added to the inhumanity of their proceedings, was, being accuſtomed to feed on human fleſh, they made no leſs havock among the unhappy people that fell into their hands, whom they wantonly put to the moſt excruciating deaths, merely to give a higher reliſh to their fleſh.

The ſucceſs this monſter met with daily increaſed his army, the wretched Congoeſe flocking to him in hopes of preſerving themſelves from the famine and deſtruction with which they were threatened. Zimbo accordingly grew more powerful, till having one day muſtered up all his forces, and finding them too numerous to continue longer in one body, he thought proper to divide them into ſeveral parts; and having ſet ſome of his moſt intrepid officers over them, diſperſed them into various parts of Ethiopia, enjoining them to ſpread deſolation wherever they went. One of thoſe officers, named Quizzuva, a man no leſs brutiſh than martial, had the inſolence to go and attack the Portugueſe at one of their fortreſſes named Teto in the kingdom of Monoemugi: but he there met with the fate he juſtly merited, being totally defeated and killed, with a great number of his men; and the reſt were either put to flight or taken priſoners.

In revenge for this, Zimbo, who had heard of the defeat of his officer and men, marched in all haſte to the fort with a freſh ſupply of forces, engaged the Portugueſe commander, and after an obſtinate ſtruggle on both ſides, defeated and killed him, making alſo a dreadful ſlaughter among the reſt of his forces. Thoſe whom he took priſoners underwent a more cruel fate, being put to the moſt horrid deaths, particularly their chaplain, whom he had obſerved to be ſingularly active during the engagement. He ordered all their heads to be ſtuck on lances, and carried away as trophies, together with all their church veſtments, himſelf marching at the head, dreſſed in a prieſtly habit in deriſion to their religion.

Zimbo, elated with this ſucceſs, made a deſcent upon the iſland of Quiloa, where after plundering the place, he put 3000 of the inhabitants to the ſword: the reſt he took priſoners, ſome of whom were made ſlaves, and others he ordered to be ſacrificed to his idols.

The next attempt he made was on the kingdom of Melinda, the inhabitants of which, at the firſt news of his approach, determined to ſave their lives and properties, by betaking themſelves to the woods. They were prevented, however, from carrying their deſign into execution by their generous monarch, who repreſented to them, in the ſtrongeſt terms, the impropriety of abandoning their country to a ſet of robbers, who had neither religion, honour, nor humanity; proteſting at the ſame time, that whatever they might reſolve on with regard to their own ſafety, he was determined to meet and engage them, and to defend his country and ſubjects to the laſt drop of his blood. This declaration ſo animated the people, that they determined, one and all, to ſtand by him to the laſt man; and the king, having made every neceſſary preparation, ſet out with them to engage the enemy.

Having advanced ſome diſtance from the capital, he met Zimbo at the head of his victorious cannibals, who immediately engaged the king's troops with his uſual fierceneſs and aſſurance of ſucceſs. The engagement laſted ſeveral hours, during which it was ſo obſtinate and bloody, that prodigious numbers were killed on both ſides. At length, however, the ſavages, deſpairing of ſucceſs, betook themſelves to flight; when the king thinking it moſt judicious, if poſſible, to extirpate ſo diabolical a race, ordered his men to purſue, and kill all that fell into their hands; which orders they ſo readily obeyed, that very few, except ſome of the moſt active, eſcaped their fury. Among theſe was Zimbo their general, who retired with them into the woods, where he continued ſome time, in expectation of recruiting his army.

During his ſtay here, he formed a reſolution of making a tour round the coaſts of Africa, in which there was a proſpect of daily increaſing his army with new volunteers amongſt the ſavages, and enriching himſelf with ſuch ſpoils as might fall in his way. Accordingly he ſet out, and ſteered his coaſt ſouthward to the Cape of Good Hope, without meeting with any oppoſition or diſaſter; and, as he found his army conſiderably augmented, he divided them into ſeveral columns for the better convenience of ravaging; but charged them not to ſeparate farther than that they might be immediately aſſembled together in caſe of any emergency.

After being a ſhort time at the Cape, he proceeded northward as far as the river Cuneva, on the banks of which he formed a camp, diſtributing his men into ſeveral bodies under proper commanders, and reſerving to himſelf the ſupreme command over the whole. During his ſtay here he greatly increaſed his army, which ſo animated him, that he made all neceſſary preparations for ſome grand expedition, when death put an unexpected end to all his deſigns, and ſoon after carried off likewiſe his favourite concubine Tem-ban-dumba, the faithful companion of all his travels.

On the death of Zimbo, the ſurviving commanders, not chooſing to ſubmit, or become dependant on any other chief, readily agreed to break off the community, and each of them took upon himſelf the command of his own troops. Some of them continued in their former ſtations, while others moved off in queſt of new ſettlements.

Among the chiefs that ſeparated was one named Dongis, who was principally remarkable for being the father of the moſt infernal virago that ever exiſted. She was born at the camp which Zimbo choſe for his laſt retreat, and was named Tem-ban-dumba, in compliment to that general's favourite concubine. Dongis, her father, removed with his ſmall army to the province of Ganghella, ſituated on the ſouth ſide of the kingdom of Matamba, where dying ſoon after, his wife Muſſaza, a bold and enterpriſing woman, took the command into her own hands; and having been brought up in the plundering trade from her youth, gave them ſuch manifeſt proofs of her intrepidity, that they readily ſubmitted themſelves to her conduct, and followed her in her moſt dangerous expeditions. She always appeared armed and dreſſed like a male warrior; and perceiving her daughter to be poſſeſſed of natural courage, ſhe dreſſed her in the ſame manner, and took the young virago with her in all her excurſions, hoping thereby to initiate her in the infernal buſineſs ſhe herſelf was then proſecuting.

Though Tem-ban-dumba was at this time very young, yet ſhe diſcovered ſuch prudence and preſence of mind on the greateſt emergencies and difficulties, that Muſſaza, her mother, made no heſitation to entruſt her with the command of ſome of her forces, while ſhe herſelf led the reſt on to ſome important exploits. The young virago was ſo elated at this, that ſhe began to think herſelf of too much conſequence to be under any kind of ſubjection to her mother. She therefore claimed an independent power, and ſoon diſplayed that infernal diſpoſition that afterwards diſtinguiſhed her as the moſt inhuman and abandoned of her ſex.

Being of a no leſs amorous than warlike temper, ſhe had indulged herſelf in the embraces of ſeveral gallant youths of her army, of whom, through the fickleneſs of her ſex, ſhe no ſooner became tired, than ſhe cauſed them to be privately put to death, to make way for new ones. For this imprudent, as well as inhuman, conduct, ſhe had been often ſeverely reprimanded by her mother; till at length, being no longer able to bear ſuch conſtraint, ſhe broke out into an open rebellion againſt her.

This reſolute ſtep, added to the intrepid bravery ſhe had ſhewed on many occaſions, made her the more admired, as well as dreaded, by the whole ſavage army, who began to think her ſomething more than human, and expreſſed the utmoſt eagerneſs to come and fight under her banner; ſo that the greateſt part of her mother's forces came gradually over to her, and ſhe ſoon found herſelf at the head of a numerous army, by whom ſhe was more punctually obeyed than any general of the other ſex could have been, as they imagined her to excel all in prudence and magnanimity.

In order to inſpire her men with veneration and dread for her, ſhe ordered her whole army to be drawn up in arms before her, and, appearing in her maſculine, military dreſs, ſhe harangued them in a long ſpeech, in which ſhe acquainted them with her ſanguine views of making them victorious and happy under her conduct, and, by their valour and aſſiſtance, to lay the foundation of a powerful and glorious kingdom. The better to accompliſh her future projects, ſhe told them that ſhe muſt and would inſtruct them in the laws and rights of the antient Jaggas, their anceſtors, as the moſt infallible means to make them no leſs ſucceſsful than their late leader Zimbo, without the danger of expoſing them to the ſame misfortunes.

To convince them how much ſhe was in earneſt, and expected to be obeyed, ſhe told them ſhe would immediately ſet them an example worthy of their attention, unleſs they were greatly degenerated from the natural courage and intrepidity of their celebrated race; and that if they were, it would infallibly revive it in them. Having thus far raiſed their expectations, while they fixed their attentive eyes and ears on her, ſhe ordered an only ſon, whom ſhe had by one of her paramours, to be brought to her, together with a large peſtle and mortar, in which, inſtead of treating it with the careſſes of a young and tender mother, as might naturally have been expected, ſhe, to their great ſurprize, and without the leaſt ſhew of remorſe, pounded the innocent babe alive, till ſhe had reduced the bones, fleſh, &c. into a pulp, among which ſhe mixed ſeveral kinds of powders, herbs, roots, oil, and other ingredients; and thus, having formed the whole into a kind of ointment, ſhe ſtripped herſelf, and ordered ſome of her maids to anoint her with it from head to foot, before all her men. After this was done, ſhe reſumed her martial dreſs, and told them, that was the ſovereign balſam that would render them not only ſtrong, and fit for martial exploits, but invincible, and conſequently a terror to other kingdoms.

This inſtance of diabolic heroiſm was univerſally admired by her barbarian ſubjects, who immediately followed her example, by murdering many thouſands of male infants in the ſame horrid manner, and for the ſame infernal purpoſes.

Soon after this ſhe made ſeveral laws, which ſhe ſtrictly enjoined her ſubjects to obſerve. Among theſe, one of the moſt deteſtable was, that none of her ſubjects ſhould undertake any thing of conſequence, or even conſult about any enterprize, till they had previouſly anointed themſelves with the ſhocking compoſition above deſcribed, which ſhe ſaid would inſpire them with wiſdom to chooſe, and courage and reſolution to execute, all their projects with undoubted ſucceſs: and that there might never be wanting a ſupply of it, ſhe enacted ſome other edicts, by which ſeveral ſorts of male children were excluded from being admitted into the camp, or even from being brought up; ſome of which were ordered to be pounded and boiled for the uſe abovementioned, and others, that were either deformed or defective, to be thrown to the dogs.

In the courſe of ſome time, however, ſhe found herſelf under the neceſſity of reducing the force of ſuch of her laws, as were either detrimental to the increaſe of the male kind, or too ſhocking againſt the natural affection of parents, fearing that ſuch barbarity might at length terminate in a general diſcontent, or perhaps an open rebellion; and inſtead thereof ſhe introduced others more agreeable to the natural cruelty of the people, among which was that of feeding on human fleſh, and preferring it to every other kind of diet. In this law, however, ſhe made an exception againſt killing any of her own ſex for that purpoſe, or even to eat them either when they died a natural, or were put to a violent death.

Beſides theſe, ſhe gave them ſeveral other laws, all of which were of the ſame inhuman nature, and calculated to encourage and inure her ſubjects to all manner of rapine, bloodſhed, and remorſeleſs cruelty. In ſhort, ſhe had at length ſo hardened all her forces in their deſtructive trade, that they ſpread fire and ſlaughter all over the weſtern parts of Ethiopia, without mercy, or almoſt any oppoſition: and if at any time ſhe met with a repulſe, or even defeat, from her warlike neighbours, inſtead of being diſcouraged, ſhe only grew more fierce and deſperate, reinforced her army with all poſſible ſpeed, and fell upon them with ſuch eagerneſs and fury, that every thing was forced to give way to her, or flee from her victorious arms. What effectually animated her troops to follow her through the moſt arduous and dangerous enterprizes was, the applauſe and recompence they were ſure to meet with on their return to the camp, eſpecially with reſpect to the diſtribution of the plunder and ſlaves, which ſhe divided amongſt them, without reſerving any diſtinguiſhed emolument to herſelf.

We come now to the ſequel of the life and reign of this deſperate and inhuman monſter, who, after having filled the greateſt part of Ethiopia with terror, blood, and ſlaughter, at length fell a victim to luſt and incontinency.

Having murdered great numbers of her paramours in order to prevent the diſcovery of her private debaucheries, ſhe at length grew enamoured with a freſh one, in whom, though then only a private ſoldier, ſhe diſcovered ſuch excellencies as made her overlook the great diſparity of ſituation between her and him. His name was Kulembo; he was in perſon tall, ſtrong and well ſhaped: in his diſpoſition bold and intrepid, and no way inferior to his miſtreſs in craftineſs and cruelty. As he was not ignorant of the fate that had attended ſo many of his predeceſſors, ſo neither did he accept of her condeſcending offers, but with a fixed reſolution to retaliate it upon her, as ſoon as he found her affection for him in the leaſt to decreaſe. In the mean time, however, he uſed every means he could project to pleaſe her, and in a ſhort time ſo worked upon her paſſions, that he prevailed on her to marry him. The nuptials were accordingly celebrated with great pomp after their manner, that is, with the death of a great number of human and other victims, for the entertainment of their numerous gueſts; yet neither could this, nor the many other favours ſhe heaped upon him, prevent his keeping ſo watchful an eye over her, that he became more and more apprized of her fickle, inconſtant, lewd, and tyrannic diſpoſition; inſomuch that he at length perceived, in ſpight of her female addreſs, he was become at leaſt indifferent, if not wholly diſagreeable to her.

He now thought it high time to ward off the blow that threatened him, by renewing and doubling his careſſes to her, by ſumptuous banquets, and ſuch other entertainments and diverſions, as he knew were moſt likely to ſuſpend her treacherous intentions againſt him. He ſupplied her in particular with variety of European wines, and with the moſt delightful cordial waters, till he found an opportunity of conveying a ſtrong doſe of poiſon into one of them, of which ſhe had no ſooner drank, than, as he expected, ſhe expired in his arms.

Kulembo, after this, appeared ſo highly afflicted, and conducted himſelf with ſuch artful ſucceſs, that he paſſed altogether unſuſpected of having any hand in the death of a ſpouſe, whoſe loſs he ſeemed ſo deeply to lament, that he affected to attempt, in order to put the better gloſs on it, more than once to ſheath his ſword in his own breaſt. This counterfeited exceſs of grief, joined to his well-known courage, made ſo deep an impreſſion on the minds of the Jaggas, that he was declared her ſucceſſor, and ſoon after proclaimed their king.

In order to give his new ſubjects a freſh proof of his pretended affection for his late ſpouſe, he buried her with the moſt diſtinguiſhed magnificence. The place which he choſe for her interment was on a diſtant eminence, where he cauſed a ſpacious cave to be dug, and divided into ſeveral large apartments, all of which were hung with ſome of the richeſt cloths of Europe, and the floors covered with the fineſt furs, and moſt curious mattings. That deſigned for the corpſe was well ſtored with the choiceſt meats and liquors. She was bedecked with all her coſtly ornaments, and ſeated on a throne in a commanding attitude. The throne was carried by the firſt miniſters of ſtate, guarded by the militia, and followed by the king and the whole court, who accompanied it with their moſt dreadful outcries, heightened by the ſound of all their martial muſic. The proceſſion was cloſed by the unhappy human victims, which were to be either butchered over her grave, or buried alive with her in it.

When they came to the cave, the corpſe was depoſited in the apartment prepared for it, amidſt the moſt hideous cries of the court and ſoldiery, and the horrid ſound of the martial inſtruments; after which the victims were ſlain, and their blood ſcattered plentifully on the corpſe. Thoſe victims that were deſigned to ſerve her in the other world, then went down into the grave, the bodies of the ſlain were thrown in, and the whole place immediately filled up with earth. As ſoon as the ceremony was over, the company retired to the camp, and the new monarch took upon himſelf the reins of government.

Kulembo diſtinguiſhed the beginning of his reign by his frequent excurſions and ravages, but he was ſoon ſtopped in his career. He became captivated with a beautiful ſlave, who ſoon perſuaded him to exchange the martial trade for the pleaſures of the matrimonial life. He ſent his officers and forces upon new exploits, while he enjoyed himſelf at eaſe with his queen, till he at length ſuddenly expired in her embraces, and was afterwards honoured by her, and all his ſubjects, as an inferior deity.

The ſucceſſor of Kulembo was named Chingarii, who was not only equal to him in valour, but of a more ſavage diſpoſition. The ravages he committed were attended with much greater cruelty than had been exerciſed by any of his predeceſſors; and ſuch was his thirſt after this ſhocking buſineſs, that he did not heſitate to engage in the moſt hazardous enterprizes, till at length, venturing to try his bravery againſt the Portugueſe of Angola, he was defeated and ſlain, and a great number of his men taken priſoners.

Chingarii was ſucceeded by Caluximbo, a man of great courage and conduct, but of ſo gentle and humane a diſpoſition, that he could never be prevailed upon to eat any human fleſh either before or after his election. His barbarian ſubjects, from this circumſtance only, conceived an invincible averſion againſt him; and, under pretence that their late queen Tem-ban-dumba reſented his open violation of her laws, (a notion which the prieſts took care to ſpread about) he was aſſaſſinated to appeaſe her anger, and 300 victims of each ſex were ordered to be butchered at his funeral obſequies.

Caluximbo had many ſucceſſors, all of whom, in a greater or leſs degree, committed the uſual ravages of their predeceſſors, leaving nothing behind them, whereever they went, but the melancholy marks of utter deſolation. The moſt diſtinguiſhed that ſucceeded Caluximbo was named Calanga, a man of no leſs prudence than courage. This chief having entered into an alliance with the Portugueſe governor of Angola againſt queen Zingha, who then headed another party of deſperate Jaggas in the kingdom of Matamba, was prevailed upon by that governor to aboliſh ſome of the laws made by queen Tem-ban-dumba, particularly ſuch as related to the deſtroying their own children, and bringing up in their ſtead thoſe which they brought away captives in their excurſions. This depredation on their laws was ſo ill approved of by the ſavage Jaggas, that it coſt Calanga his life, for he was ſoon after aſſaſſinated by one of his ſons, and interred with the uſual ceremonies. The parricide, however, did not long enjoy the high dignity he had ſo infamouſly acquired. The Jaggas, according to their laws, claimed their right of election, and ſet up another ſon of the deceaſed in his ſtead. He was named Caſſange-Canguin-Gurii, and entertained ſo high an opinion of the Portugueſe, that in order to obtain their friendſhip, he cauſed himſelf to be inſtructed in the principles of the Roman Catholic religion, and was baptized by the name of Don Paſcale.

This prince, however, whether through fear of being dethroned, or from a natural propenſity to the Jagga cuſtoms, ſoon after relinquiſhed his new perſuaſion, and became more cruel and blood-thirſty, and committed greater ravages than the fierceſt of his predeceſſors, ſpreading death and deſolation wherever he went.

This is the laſt king of the Jaggas of whom we have any particular account: all we know farther is, that different tribes of theſe people, under their reſpective chiefs, ſtill infeſt thoſe parts of Africa already deſcribed, and that they ſtrictly preſerve their antient and infernal maxims. We ſhall therefore take leave of ſo diabolical a race, and proceed to the next chapter.

CHAP. VII.

CAFFRERIA, or CAFFRARIA.

WE now come to a part of Africa as finely ſituated as any in the univerſe for navigation and commerce, yet as much neglected, in both theſe reſpects, as any place in the world. It wants no advantage, except being an abſolute iſland, yet is leſs known than moſt interior continents. The country is fertile, but wants the advantages of civilization. The inhabitants are naturally ſagacious, but their faculties are abſorbed in indolence. Thus both the lands and minds of the people require improvement; but the politic Dutch, who poſſeſs the principal parts of the coaſt, wiſh to give to neither, any farther than their own conveniencies require, leſt cultivation in the firſt ſhould introduce luxury, and information in the laſt produce diſobedience.

The whole of this country extends about 780 miles from north to ſouth; that is, from Cape Negro to the Cape of Good Hope: from the laſt mentioned Cape, turning north-eaſt, to the mouth of the river Spiritu Santo, it runs about 660 miles; and from thence proceeding up the country almoſt to the equinoctial line, it is about 1740 miles farther. In ſome places it is 900, and in others not above 600 broad. Cape Negro is in 15 deg. 30 min. ſouth latitude, and the river Del Spiritu Santo in 25 deg. ſouth latitude.

Caffreria is ſo named from the Caffres, its inhabitants, though ſome authors affirm, that this name is merely an opprobrious term given by the Arabs to all who have but confuſed notions of the Deity, and which the Portugueſe, by miſtake, have applied to the people reſiding in theſe countries.

This conſiderable region is uſually divided into

1. The kingdom of Mataman, or Climbede.
2. The inland countries between Mataman and Monomatapa.
3. The country of the Hottentots.
4. Terra de Natal.
5. Terra dos Fumos.

But before we enter upon a local deſcription of the country, it is neceſſary to mention the diſcovery of it.

The moſt ſouthern point of Africa, called the Cape of Good Hope, was unknown till ſo late as the year 1493, when it was firſt diſcovered by Bartholomew Diaz, the admiral of a Portugueſe fleet, who, on account of the boiſterous weather he met when near it, diſtinguiſhed it by the name of Cabo dos totos Tormentos, or, the Cape of all Plagues; ſince which time no place in the univerſe has been more ſpoken of, though little of the country, except the coaſt, has been penetrated or known. The reaſon why it has ſo much attracted the attention of the mariners of all nations, is their being under a neceſſity of doubling it in their voyages to the Eaſt-Indies, and frequently of calling there for water, or other refreſhments.

John, king of Portugal, not liking the name which his admiral had beſtowed on this huge promontory, changed it to that of the Cape of Good Hope, by which appellation it hath been ever ſince diſtinguiſhed.

However, neither Diaz, or his ſucceſſor Vaſco de Gama, though they ſaw the Cape, thought proper to land at it. But in 1498 the Portugueſe admiral, Rio del Infante, was the firſt who ventured on ſhore; and from his report, Emanuel, king of Portugal, on account of the eligibility of the ſituation, determined to eſtabliſh a colony there: but the Portugueſe, who are by nature cowards, having taken it into their heads that the inhabitants of the Cape were canibals, were too much afraid of being devoured, to obey their ſovereign in making the intended ſettlement.

The next time theſe timid people landed here, was under the conduct of a viceroy of Brazil, named Francis D'Almeyda, when the Portugueſe were ſhamefully defeated by the ſcarce armed, and unwarlike natives; the viceroy and 75 of his men being killed in the engagement, and the reſt obliged to make a precipitate flight to their ſhips.

The Portugueſe were much chagrined at this diſaſter, and greatly abaſhed at the idea of ſuch martial ſuperiority in a people by them deemed at once ſavage and deſpicable. They determined to be revenged, but not having magnanimity enough to ſhew a brave reſentment, they contrived a moſt inhuman, and cowardly expedient. Touching at the Cape about two years after, they landed with all the tokens of amity, and brought on ſhore with them a large cannon loaded with grape ſhot. Knowing the fondneſs of the unſuſpecting natives for braſs, they pretended to make them a preſent of this engine of deſtruction, which was of that metal. The poor people, overjoyed by the gift of ſo great a treaſure, began to drag it away by the help of two long ropes which had been previouſly faſtened to the muzzle. Great numbers laid hold of the ropes, and many others went before by way of triumph, when the treacherous Portugueſe firing off the cannon, a prodigious ſlaughter enſued, as moſt of the people ſtood within the range of the ſhot. Many were killed, ſeveral wounded, and the few who eſcaped, abandoned the fatal preſent with the moſt precipitate terror.

About the year 1600 the Dutch began to touch at the Cape, in their way to and from the Eaſt-Indies; and becoming annually more ſenſible of the importance of the place, in 1650 they effected a ſettlement here, which ſince that time, hath riſen to great power and opulence, and been of eſſential ſervice to the United Provinces in general, which will be evinced in the courſe of this chapter.

SECT. I.

The Kingdom of Mataman, *or* Climbede.

THIS kingdom extends from 16 deg. 30 min. ſouth latitude, to the river Bravaghul, in 24 deg. ſouth latitude, croſſing the tropic of Capricorn, and being in length 450 miles from north to ſouth; and 260 miles broad from eaſt to weſt. The river Bravaghul bounds it on the eaſt and weſt; Benguela on the north; and the Atlantic Ocean on the ſouth. The firſt place worthy of obſervation in this kingdom is Cape Negro, or Black Cape, which receives its appellation from its ſable appearance to mariners when at a conſiderable diſtance at ſea. At the extremity of the northern angle is a bay about ſix miles broad, and on the ſummit of the mountain is a pillar of alabaſter, with the arms of Portugal upon it. Beneath the 18th deg. of ſouthern latitude lies Cape Ruy-Piz, which extends about 10 leagues north-weſt. Gulfo Frio, and the Cape of the ſame name, lie in 18 deg. 35 min. and the Bay of St. Ambroſe in 21 deg. ſouth latitude.

The coaſt here is very ſandy, but the climate is tolerably mild, conſidering the tropical ſituation of the country. The inland parts are fruitful, and a variety of trees abound towards the north. The Dutch judge of their approach to this coaſt by the flight of the birds called mews, as theſe never fly above 20 leagues from land. There is likewiſe another token by which ſailors know when they are near the ſhore, that is, the floating of the weed called ſargoſſa upon the ſurface of the waters. To conclude, Climbede is, very little known; but, according to the few writers who have mentioned it, the government is deſpotic, and the whole country ſubject to one ſovereign, ſubordinate to whom are a few petty lords, who ſtile themſelves princes, though their dominions conſiſt only of a ſmall number of ſcattered towns towards the ſea coaſt.

SECT. II.

The interior Country of the Caffres.

THE Europeans are but very little acquainted with this part of Africa; it is, however, agreed, that the country called Mozumbo Acalongo is bounded on the north by the province of Ohila, on the ſouth by the country of the Hottentots, on the eaſt by Monomotapa, and on the weſt by Mataman, or Climbede.

The provinces of Ohila and Abutua have been little known, and leſs deſcribed, by white people; the latter, however, is ſaid to abound in Gold Mines. The province of Toraca contains many iron mines, and in the midſt of them is a ſurpriſing fabrick, being a capacious ſquare caſtle, built of poliſhed free-ſtone. The ſtones are very large, and placed upon each other without any kind of cement. The walls are near nine feet thick, and contain ſeveral inſcriptions, which none have yet been able to explain, or even gueſs to what language the characters belong. As the inhabitants are unacquainted with the name of the founder of this extraordinary pile, they compliment the devil with the honour of having been the architect. The neareſt ſtone building to this caſtle is a Portugueſe fort, which, however, is 200 leagues from it. The town of Fatuca, near this place, is rich in gold and precious ſtones. Boro and Quitici likewiſe abound in gold mines; and Chicova, which lies more to the north-eaſt, contains many ſilver mines.

SECT. III.

Of that Part of Caffreria, *called the Country of the* Hottentots.

THE country of the Hottentots extends towards the north to the tropic of Capricorn, and on all the other parts is bounded by the Southern Ocean. It is divided into 20 parts, or provinces, which being independant of each other, are termed nations. Theſe Hottentot ſtates are as follow:

1. The country of the Heykams. This territory abounds in cattle, though there is no fodder but flags and reeds, nor any water but what is brackiſh. The few vallies are fertile, but the mountains are many, and barren. Game and wild beaſts are plenty, but the greateſt inconvenience is the want of freſh water.

2. The Chamtours diſtrict contains the fineſt and moſt lofty trees of any in the Hottentots country: the land in general is flat, the ſoil rich, and the water excellent. Here is plenty of ſea and river fiſh, abundance of cattle, great quantities of game, and a variety of wild beaſts.

3. The Houteniquas land contains many fine, ſhady woods, and fair, fertile meadows; the firſt are luxuriant in abundance of medicinal herbs; and the latter are beautifully enamelled with a great variety of fragrant flowers.

4. The country of the Gauriques, or Gauros, is a ſmall, but plentiful territory. Wild beaſts abound more here than in any other place in the vicinity of the Cape.

5. The people called Damaquas inhabit a diſtrict which is flat and fertile. It abounds particularly in cattle, game, hemp, and water melons. Wood is very ſcarce, and ſalt-pits are at once numerous and uſeleſs; for the Hottentots never eat any ſalt, and the pits are too far from the coaſt to be of any ſervice to the Europeans. Thoſe who travel through this territory are much obſtructed by the ſerpentine river Palamites, which meanders through the whole country, and is paſſed upon floats, or in canoes, as the people have not the leaſt idea of building a bridge.

6. Dunquas land is the leaſt uneven, and moſt fertile place in this part of Africa. It is watered by ſeveral fine ſtreams, which diſembogue themſelves into the river Palamites. Here is a profuſion of cattle, game, fiſh, herbs, and flowers.

7. The Sonquas are but few in number, and inhabit a very barren, rocky country; but their poverty renders them more induſtrious than the reſt of the Hottentots, and their natural wants make them excellent huntſmen. They are active and intrepid; and when they find it impoſſible to ſubſiſt in their own country, they let themſelves out to hire as ſoldiers, to fight the battles of ſome of their more lazy, and leſs warlike neighbours: ſo that they may be termed the *Swiſs* of the Cape. Cattle is ſo ſcarce among them, that they never kill any but upon certain ſolemn occaſions; their food being either the game they provide themſelves with in hunting, or ſuch roots, plants, and herbs as their poor country furniſhes. Many employ themſelves in ſearching hollow trees for honey, which they barter to the Dutch for brandy, tobacco, and hard ware. Though unimproved by art, they are the philoſophers of nature: deeming this life a ſhadow, they never ſhun any danger, as they imagine it may facilitate and haſten their journey to a ſtate of bliſs which they ardently expect in the next:

“ Him fortune cannot ſink, nor much elate,
“ Whoſe views extend beyond this mortal ſtate;
“ By age when ſummon'd to reſign his breath,
“ Calm and ſerene he ſees approaching death,
“ As the ſafe port, the peaceful ſilent ſhore,
“ Where he may reſt, life's tedious voyage o'er:
“ He, and he only, is of death afraid,
“ Whom his own conſcience has a coward made;
“ Whilſt he who Virtue's radiant courſe has run,
“ Deſcends like a ſerenely-ſetting ſun;
“ His thoughts triumphant Heav'n alone employs,
“ And hope anticipates his future joys.”

8. The Heſſaquas, or Gaſſaquas, one of the richeſt, and moſt poliſhed of all the Hottentot nations; that is, they have the greateſt quantity of cattle, the only criterion of riches, and are the moſt luxurious in their living, the ſole mark of refinement which can be adduced in this country. But their wealth and luxury are their greateſt misfortune; for the former, by raiſing the envy of their neighbours, encourages them to commit depredations in their territories; and the latter, by having enervated, has rendered them incapable of defending themſelves. Hence they are obliged frequently to ſolicit the aſſiſtance of the Dutch, and to pay part of their wealth in ſupport of their effeminacy; for it is well known that the Dutch never do a good turn to others, without being peculiarly intereſted in it themſelves. Their kraals, or villages, are larger, and better built; their bakkeleys, or oxen for carriage, ſtronger and handſomer; and their country better inhabited than any other about the Cape. They have abundance of game, and, indeed, every thing that is neceſſary to convenience and pleaſure in that tropical ſituation. Some of theſe people article themſelves as ſervants to the Dutch for a certain term of years, and, during the ſtipulated ſpace, act with the utmoſt integrity.

9. The Koopmans poſſeſs a large, fertile territory, which contains many European ſettlements, and is well ſupplied with wood and water.

10. The Chainouquas territories are ſmall, and fertile;

tile; the people conſiſt of only about 400 perſons: they are, however, very rich in cattle, and generous to ſtrangers.

11. The Cabonas inhabit a country ſituated near the tropic of Capricorn, and are reported to be anthropophagi, or men-eaters. But as theſe people are very little known, it is probable that what is ſaid to their diſadvantage may be owing to the total ignorance of their real characters, and the ſuppoſition taken upon ſome vague report.

12. The country of the Hancumquas, which adjoins to the former, and lies about the 26th degree of ſouth latitude, is likewiſe very little known: we ſhall, therefore, not preſerve the conjectures of others, as we mean to adopt nothing but what is well authenticated.

13. The Henſaquas differ from the other Hottentots in applying themſelves to agriculture, as well as the breeding of cattle. They cultivate a ſingular root called dakha, the juice of which is ſharp and ſpirituous. The ſubſtantial part ſerves them for food, and the fluid is an intoxicating liquor, of which they are very fond. Theſe people catch lions by traps, and have the peculiar art of taming them, ſo as to render them ſociable and domeſtic. Some of the ſtrongeſt and fierceſt they breed for the purpoſes of war, and ſo perfectly well diſcipline them, that they are obedient to command, and attack furiouſly when ordered by their maſters; ſo that by the aſſiſtance of theſe tremendous light troops, the Henſaquas are exceeding formidable to their neighbours.

14. The Attaquas are poor, having but few cattle, which is owing to the barrenneſs of the country, and the want of water. This poverty of ſoil is, however, their grand ſecurity againſt invaſion, as none care to ſteal that which is not worth having, or to run the hazard of their lives with a certain proſpect of being loſers.

15. The Chirigriquas inhabit a country bordering on the bay of St. Helen's, and are a ſtrong, active, bold people. The territory is watered by an excellent ſtream called the Elephant's River, on account of the great number of elephants which frequent its banks. This diſtrict abounds in mountains which are flat on the top, and the ſummits of ſome of them have all the verdure of the fineſt meadows. The vallies are admirably enamelled with the moſt beautiful flowers; but it is dangerous to enjoy their fragrancy, on account of the prodigious number of ſnakes with which they abound: that called Ceraſtus is particularly venomous.

“ ——— ——— ——— ———
“ With curling creſt, and with advancing head,
“ Waving he rolls, and makes a winding track;
“ His belly ſpotted, burniſh'd is his back;
“ While ſprings are broken, while the ſouthern air,
“ And dropping heavens the moiſten'd earth repair;
“ He lives on ſtanding lakes, and trembling bogs,
“ And fills his maw with fiſh, or with loquacious frogs.
“ But when in muddy pools the water ſinks,
“ And the chapp'd earth is furrow'd o'er with chinks,
“ He leaves the fens, and leaps upon the ground,
“ And hiſſing rolls his glaring eyes around;
“ With thirſt inflam'd, impatient of the heats,
“ He rages in the field, and wide deſtruction threats.
“ O let not ſleep the cloſing eyes invade,
“ In open plains, or in the ſecret ſhade,
“ When he, renew'd in all the ſpeckled pride
“ Of pompous youth, hath caſt his ſlough aſide,
“ And in his ſummer liv'ry rolls along
“ Erect, and brandiſhing his forky tongue,
“ Leaving his neſt, and his imperfect young;
“ And, thoughtleſs of his eggs, forgets to rear
“ The hopes of poiſon for the following year.”

The Chirigriquas are very numerous, and are celebrated for being the moſt dexterous of any of the Hottentots in throwing the aſſagaye or half pike, which they do with a moſt critical exactneſs. This weapon is made of a taper ſtick about four feet long, armed at one end with an iron plate ſharp at the edge, and tapering to a point; the blade is always kept bright and clean, and when uſed in war is dipt in poiſon.

16. The people called Namaquas are divided into two nations; the greater Namaquas inhabit the coaſt, and the leſſer Namaquas extend more to the eaſtward. Though the government of theſe two nations differ, the characters of the people are much the ſame; they are more poliſhed, and poſſeſs a greater degree of reputation than any of the other Hottentots. Their ſtrength, valour, fidelity, and diſcretion are much admired even by the Europeans. It is computed that the two nations can, together, bring 20,000 men into the field. They always deliberate before they ſpeak; uſe very few words, and give a laconic, but pertinent anſwer to all queſtions. The women are the fondeſt of finery and the moſt artful in their behaviour of any of the natives about the Cape. The country through which the Elephant's river winds, is mountainous, ſtoney, and barren. There are but few woods, yet wild beaſts abound. A beautiful deer is found in this part, which is ſmall, exceedingly ſwift, and furniſhes delicious veniſon; its make is graceful, and its hide admirably marked with white and yellow ſpots. Herds, conſiſting of ſeveral hundreds of theſe animals, are frequently ſeen, but they are never known to go ſingly.

17. The Odiquas inhabit a diſtrict to the north of Saldana Bay. They are in perpetual alliance with the Saſſiquas, in order to defend each other mutually from the Chirigriquas, with whom they are continually at war.

18. The Saſſiquas inhabit a country adjoining to the laſt mentioned nation: it is mountainous, but at the ſame time covered with verdure, and the vallies are finely enamelled with flowers. The great ſcarcity of water hath, however, induced many of the natives to quit it, and others have been driven away by the Dutch freebooters, ſo that it is now but thinly inhabited, though it was once a very populous country.

19. The territory of the Cochaquas is a fine country, particularly in paſturage; on which account a great extent of it is occupied by the Dutch farmers, who have the care of furniſhing the Dutch Eaſt-India ſhips with proviſions, which they are enabled to do, by means of the abundance of cattle, and excellent ſalt-pits found in this territory. A Dutch guard is placed in this country for the ſecurity of the ſalt-pits and cattle, and to ſend notice to Cape Town when any ſhip comes within view of the coaſt. Theſe people, and indeed moſt of the other Hottentots, move from place to place in their reſpective diſtricts, for the benefit of freſh paſturage. When the graſs in any meadow is rank, they ſet fire to it, and the aſhes meliorate the ſoil, and improve the next crop. Hence the country is frequently ſeen in a blaze for the ſpace of ſeveral miles round; and if the flames in their progreſs enter into any other territory, it infallibly occaſions a war between the two nations. The Dutch at the Cape burn the graſs for the ſame reaſon, but ſtop the progreſs of the flames with much more diſcretion. In order to impede the fury of the fire, they cut trenches round the place, which limits it to the ſpot deſigned to be manured, but the indolent Hottentots would rather cauſe an univerſal conflagration, than give themſelves ſo much trouble.

20. The Gorenghaiconas, or Gunjemans, dwell promiſcuouſly with the Dutch, as they ſold their country to thoſe people, only reſerving to each family a ſmall portion of land juſt ſufficient for the maintenance of their cattle, and retaining the privilege of hunting in the grounds belonging to the Europeans.

The above names of the ſeveral Hottentot nations were not given to theſe people by the Europeans, but are rendered agreeable to the ſound of thoſe appellations by which they diſtinguiſh each other. Nor is the word Hottentot a word of deriſion, as ſome ſuppoſe, but the name by which theſe people have called themſelves time immemorial. The Hottentots and the Caffres have been often confounded together by writers, but they are a different people, having a conſiderable diſſimilarity even in perſon and features, as the Caffres are totally black, and the Hottentots of a dark olive colour.

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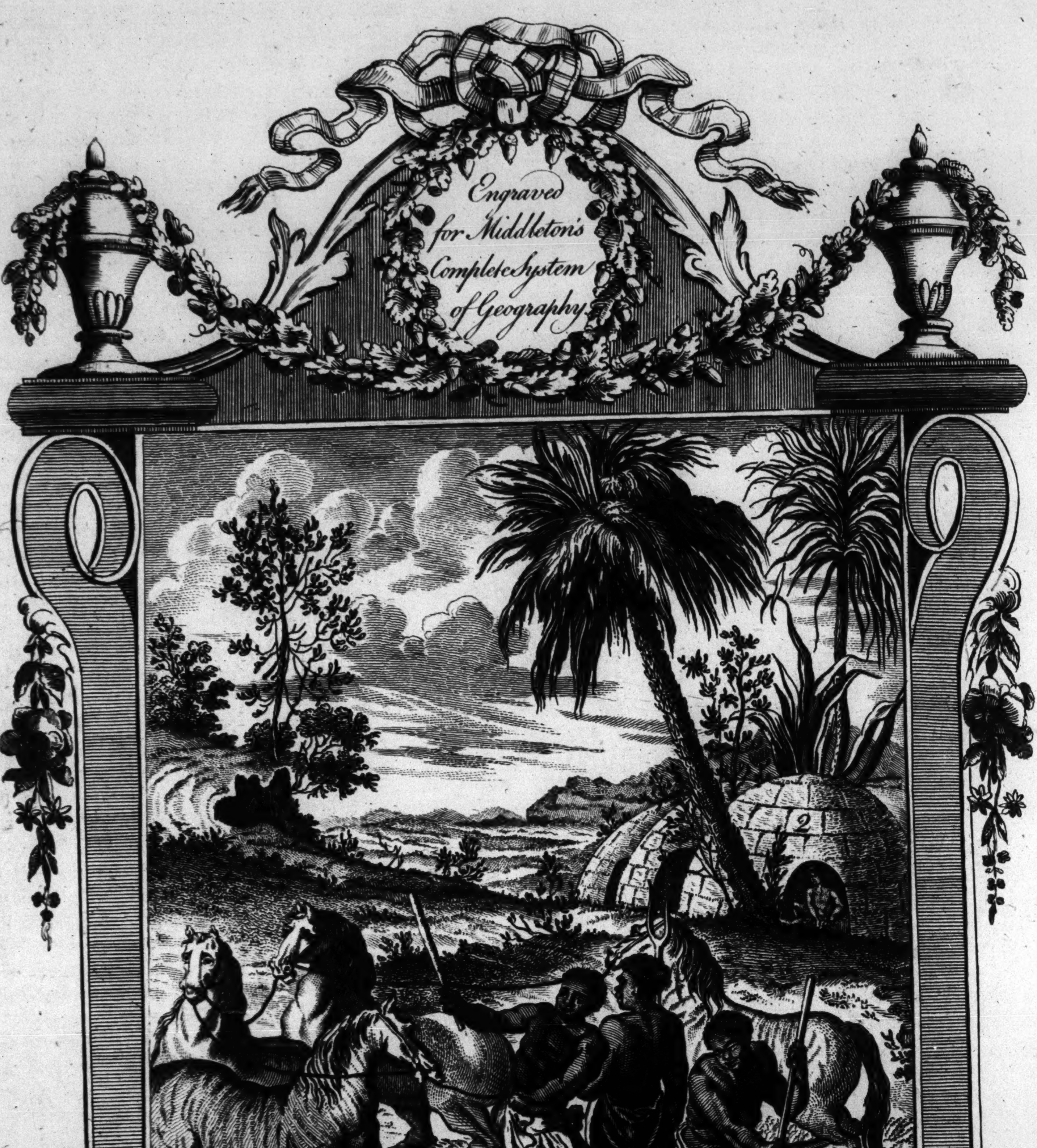
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1 Hottentot Corn Thrashers.
2 Hottentot Huts or Krales.

SECT. IV.

The Natural Hiſtory of the Cape of Good Hope, *and the adjacent Country.*

AT the Cape of Good Hope the weather is conſidered as divided into two ſeaſons only, viz. winter and ſummer; or, the wet monſoon, and the dry monſoon. The wet monſoon begins in March, and the dry one in September; ſo that ſummer commences at the Cape about the time that it concludes with us. The inconveniencies of the climate are, exceſſive heat in the dry ſeaſon, and heavy rains, thick fogs, and unhealthy north-weſt winds in the wet ſeaſon. Thunder and lightening are never known here but in March and September. Water ſeldom freezes, and when it does, the ice is but thin, and diſſolves upon the leaſt appearance of the ſun. In the hot weather the people are happy when the wind blows from the ſouth-eaſt, becauſe it keeps off the ſeaweeds, which otherwiſe would float to the ſhore, corrupt there, and be very troubleſome by infecting the air, and cauſing dreadful head-achs.

The inhabitants of this country uſually prognoſticate what weather will happen by the appearance of two remarkable clouds which frequently hang over the ſummits of two mountains, called Table-Hill and Devil-Hill. Theſe clouds are at firſt but ſmall, but, gradually increaſing, they at length unite, and envelope both mountains, when a terrible hurricane ſoon ſucceeds. The violence of the winds does great damage to the corn and fruits, and endangers any ſhipping that happen to be near the coaſt; but at the ſame time it purifies and occaſions a briſk circulation of the air, which greatly contributes to the health of the inhabitants.

A gentleman who reſided many years at the Cape, ſays, "The ſkirts of this cloud are white, but ſeem much compacter than the matter of common clouds. The upper parts are of a lead colour, owing to the refracted rays of light. No rain falls from it, but ſometimes it diſcovers great humidity; at which time it is of a darker colour, and the wind iſſuing from it is broken, raging by fits of ſhort continuance. In its uſual ſtate the wind keeps up its firſt fury unabated for one, two, three, or eight days, and ſometimes a month together. The cloud ſeems all the while undiminiſhed, though little fleeces are ſeen torn from the ſkirts from time to time, and hurried down the ſides of the hills, vaniſhing when they reach the bottom; ſo that during the ſtorm the cloud ſeems ſupplied with new matter. When the cloud begins to brighten up, thoſe ſupplies fall, and the wind proportionably abates. At length, the cloud growing tranſparent, the wind ceaſes. During the continuance of theſe ſouth-eaſt winds, the Table-Valley is torn by furious whirlwinds. If they blow warm, they are generally of ſhort duration, and in this caſe the cloud ſoon diſappears. This wind rarely blows after ſun-ſet, and never longer than towards midnight, though the cloud remains, but then it is thin and clear. But when the wind blows cold, it is a ſure ſign it will laſt for ſome time, an hour at noon and midnight excepted, when it ſeems to lie ſtill to recover itſelf, and then lets looſe its fury anew."

The water of the ocean near the Cape is of a green colour, owing principally to the coral ſhrubs, and the weed called tromba. The firſt, while in the water, are green and ſoft; but, when expoſed to the air they grow hard, and change their colour to white, black, or red. The latter are 10 or 12 feet in length, hollow within, and when dry become firm and ſtrong. They are often formed into trumpets, and produce an excellent ſound.

The rivers of this country, which have their ſource in the mountains and glide over a gravelly bottom, are clear, pleaſant, and ſalubrious; but moſt other ſtreams are dark, muddy, and unwholeſome. Here are a few brackiſh ſprings, whoſe waters, medicinally uſed, greatly purify the blood, and ſeveral natural warm and hot baths, which are ſingularly efficacious in various diſorders. In Waveren colony are three hot ſprings, the moſt particular of which is Black-Hill Bath. The mould of this hill is of the colour of jet, light, greaſy, and ſo ſoft, that the feet of horſes ſink into it. The waters are uſed in ſcorbutic, leprous, and chronic diſorders, being ſtrongly impregnated with ſaline and ſteely particles. In fine, the reputation of the Cape waters is ſo great, that every Daniſh ſhip returning from India is obliged to fill a large caſk with the clear ſweet water which abounds here, for the particular uſe of the king of Denmark.

The Cape yields excellent clay both for the purpoſes of making bricks and earthen ware: white and red chalks are found in abundance; the former is uſed by the Dutch to whitewaſh their houſes, and the latter by the Hottentot women to paint their faces. Various bituminous ſubſtances of ſeveral colours are found in Drakenſtein colony, particularly a kind of oil which trickles from the rocks, and has a very rank ſmell. It is medicinally uſed as a purgative by the Hottentots, who indiſcriminately take it themſelves, and give it to their cattle. Many of the hills yield excellent ſtones of a hard nature, and very proper for building. Sand ſtones are found in the running waters, and the country produces many quarries of lime ſtone, which, however, is but ſeldom uſed, as the mortar in general is made of muſcle ſhells. Whetſtones, touchſtones, and flints are common; but the moſt valuable ſtone is found in a quarry near the Cape. This is of a red colour, veined with white and ſpotted with blue; it takes an admirable poliſh, and in beauty exceeds the fineſt marble. With reſpect to minerals, ſilver ore has been found in ſome of the hills; the Namaqua Hottentots bring copper to trade with the Dutch from ſome mountains which are ſituated about 300 miles from the Cape; and iron mines are common.

The ſoil in general about the Cape conſiſts of a clayey earth; and is ſo fat that it requires but little manuring. It produces all the neceſſaries, and moſt of the luxuries of life.

All kinds of European grain, oats excepted, thrive well here; but many of the vegetables in the cultivated parts ſuffer greatly from caterpillars, mildews, and the incurſions of wild beaſts. The elephants in particular often break the incloſures, and do great miſchief among the corn.

In ſpeaking of agriculture, it is to be obſerved, that the Europeans of the Cape, and their lands, are implied; for the Hottentots in general deteſt the very idea of cultivation, and through their beloved indolence, would ſooner ſtarve than till the ground.

Ploughing is here ſo laborious, from the ſtiffneſs of the ſoil, that it frequently requires near 20 oxen to one plough. The ſowing ſeaſon is in July, and the harveſt about Chriſtmas. The corn is not threſhed with a flail, but trod out by horſes or oxen on an artificial floor made of cow-dung, ſtraw, and water, which, when mixed together, cements, and ſoon becomes perfectly hard. It is laid in an oval form; the cattle are confined by halters, which run from one to the other, and the driver ſtands in the middle, where he exerciſes a long ſtick to keep them continually to a quick pace. By this method half a dozen horſes will do more in one day, than a dozen men can in a week. A tythe of the corn belongs to the Dutch company as a matter of right, and the reſt they purchaſe at a price ſtipulated between them and the huſbandmen, according to the kindneſs of the ſeaſon, and nature of the crop.

Beſides what trees might originally grow here, many exotics have been tranſplanted from Europe and India; ſo that the Cape now produces oak, fir, camphire, pine, cypreſs, orange, lemon, citron, quince, pomegranate, apricot, apple, pear, peach, fig, plum, cheſnut, walnut, and almond trees. The cinnamon tree hath likewiſe been brought from Ceylon, and ſucceeds tolerably. The vines of Germany and Perſia have been introduced, and thrive exceedingly; ſo that the moſt inconſiderable huſbandman is not without a vineyard. The ſtocks are planted in rows, but that they ſhould not be injured by the ſouth-eaſt winds, they are never ſuffered to grow above two feet high, or three at the fartheſt. It is remarkable that they produce more here in the third year, than the European vines do in the fifth. The wine itſelf is ſtrong, mellow, and delicious; the vintage continues from the beginning of February to the latter end of March, and the wine bears a great price all over India. Aloes are the ſpontaneous product of the place, and afford an agreeable fragrancy. The cripple tree has broad leaves, knotted branches, and bears fruit like a pine-apple. The bark is uſed by tanners, and ſometimes medicinally by the Cape phyſicians. The amaquas tree grows to the height of about ten feet, it produces white bloſſoms, and a fruit like the pea, only very large, which grows in pods, is of a brown colour, oval form, and aſtringent taſte. When a branch of this tree is lopped, a beautiful gum flows from the aperture, and the wood, when dry, is exceedingly hard. Here is a tree as large as the oak, which is with great propriety denominated the ſtink-wood tree, becauſe whenever the carpenters cut it, or attempt to work it with a tool, it yields ſuch an abominable ſtench, that they can ſcarce endure it; yet it is ſo finely clouded, and takes ſuch a beautiful poliſh, that great quantities of furniture are made of it, and eſpecially as the bad ſmell ſubſides in time.

The dakha, a kind of wild hemp, is uſed as a ſubſtitute for tobacco, and when mixed with the latter is called buſpach, and ſmoked in great quantities by the Hottentots. The karma-root has many qualities of the Chineſe ginſeng, and produces the ſame effects as opium, on which account the Hottentots hold it in the higheſt eſteem. The ſpiræ or bukhu plant, is another favourite vegetable, for the Hottentots pulverize the leaves when dry, and with the powder, which is yellow, powder their hair; in fine, of the trees, plants, ſhrubs, roots, and flowers at the Cape, the natives are of various kinds and admirable qualities, and moſt of the exotics thrive ſo greatly, that they exceed thoſe of the ſame ſpecies in the countries from whence they were brought; in particular, the head of a Cape cabbage will often weigh 40, and a potatoe 10 pounds, though the ſeeds of both originally came from Europe.

The various colonies and ſettlements at the Cape are well ſtocked with tame cattle and domeſtic animals, as the woods and mountains are with wild beaſts. The oxen are large and fine, and the ſheep numerous, with tails weighing near 20 pounds; the mutton is excellent, and the fat is uſed by the Hottentots in general, and even ſome Europeans, as a ſubſtitute for butter. Both are ſold exceeding cheap to the Dutch, but the latter make any other Europeans, who touch at the Cape, pay dear for them. The horſes, which were brought originally from Perſia, are of a bay or cheſnut colour, and rather ſmall, and the dogs have a very unpleaſing appearance, and are of little uſe.

With reſpect to wild animals, the elephant claims the firſt place, but differs in nothing from thoſe found in other parts, and which have already been deſcribed. When the Hottentots can neither procure tobacco, or dakha, they ſmoke elephants dung, and ſeem to reliſh it highly.

The rhinoceros has a hard ſkin, which is difficult to pierce with a ſword, is of a dark aſh colour, and has a ſnout like a hog: a horn projects about two feet from his noſe, reſembles a plough-ſhare, and is of a dingy grey colour; with this he tears up the ground, rips up the elephant, to whom he is a mortal enemy, pulls up trees by their roots, and throws large ſtones over his head to a great diſtance. Another horn of about ſix inches in extent, turns up from his forehead. His legs are ſhort, his ears ſmall, and his ſenſe of ſmelling ſurprizingly acute. When he ſcents any thing, he purſues in a right line, and tears up every thing in his way; but it is one happineſs that his eyes are exceeding ſmall, and ſo fixed, that he can only ſee ſtrait forward, ſo that it is eaſy to avoid him by ſlipping aſide, as he is a long time in turning himſelf, and longer ſtill in getting ſight again of the object. He will not however attack a man unleſs provoked, or unleſs he is dreſſed in ſcarlet. When he has killed him, he licks the fleſh from his bones with his rough tongue, which is like a raſp. He feeds principally on ſhrubs, thiſtles, and a plant which reſembles the juniper, and which, from his fondneſs of it, is called rhinoceros-buſh. The blood, ſkin, and horn of this animal are medicinally uſed, and are ſaid to be very efficacious in various diſorders. Wine poured into cups made of the horn, bubbles up in a ſtrange kind of fermentation, and appears as if boiling. If a ſmall portion of poiſon is put into the wine, the cup ſplits; but if poiſon only is poured into the cup, it flies into a thouſand pieces. Hence cups made of the horn of the rhinoceros, are deemed excellent ſafeguards to ſuch as drink out of nothing elſe; and on that account, independent of their ſalubrious qualities, are highly valued.

The Cape wolves are of two kinds, the one reſembles a ſheep-dog, is ſpotted like a tyger, and has a head like a bull-dog; his hair is frizzled, his tail ſhort, and his claws ſharp. The other is like an European wolf; but both generally conceal themſelves till night, when they prowl about and do great miſchief.

The Cape likewiſe abounds with lions, tygers, leopards, &c. which are ſo troubleſome, that the perſon who kills one of either ſpecies, is rewarded with 25 florins or 50 ſhillings. The fat of the lion is much valued here, and his fleſh eſteemed equal to veniſon.

The buffalo is much larger than in Europe, and of a brown colour. The horns are ſhort, and curve towards the neck, where they incline to each other. Between them there is a tuft of hair upon the forehead, which adds to the fierceneſs of the look. The ſkin is exceeding hard, and the fleſh rather tough. He is a ſtrong, fierce creature, and like many other animals, enraged at the ſight of any thing red.

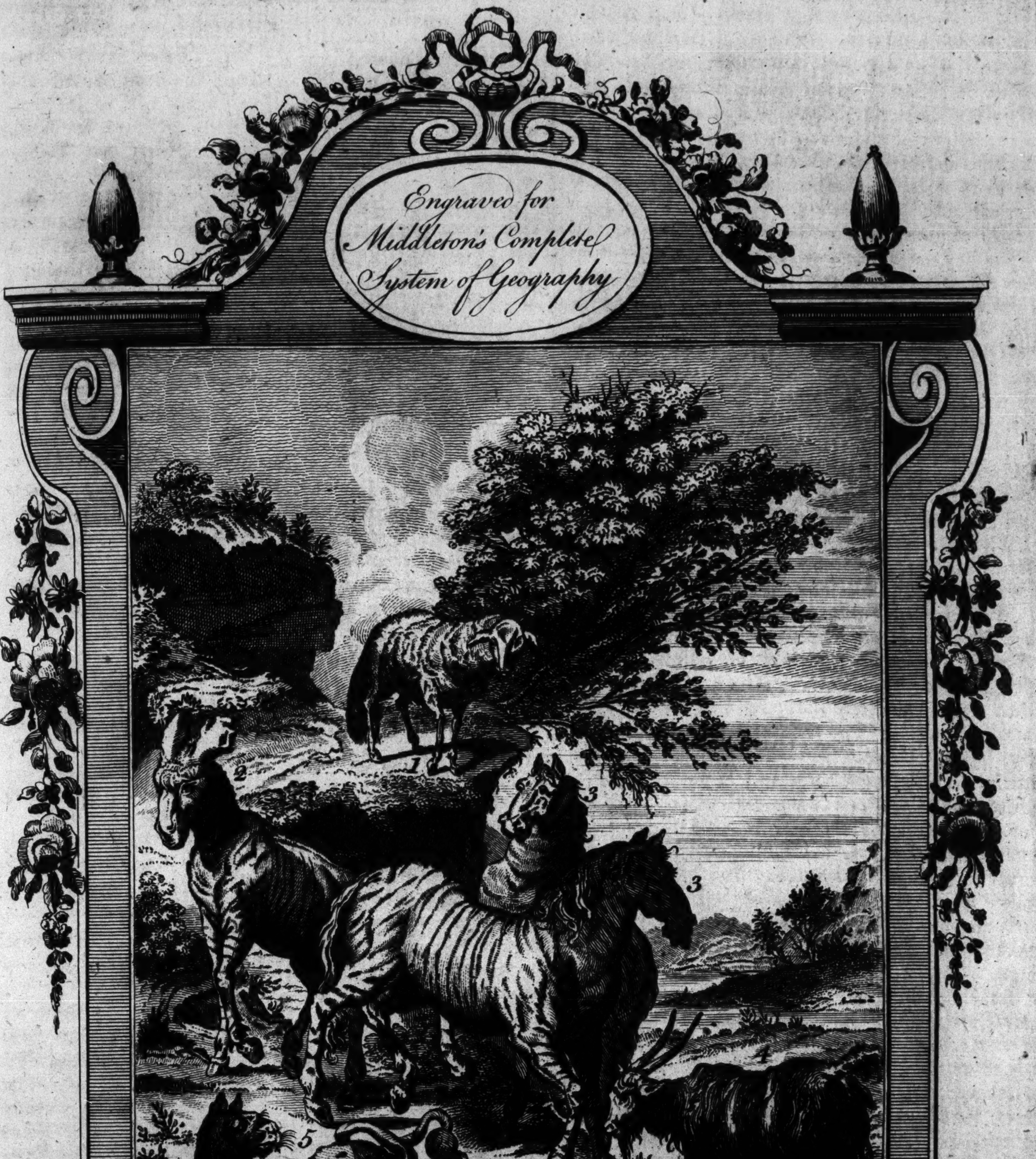
The elk is very large here, being five feet high, with horns a foot long. It is a very handſome creature, having a beautiful head and neck, ſlenger legs, and ſoft ſmooth hair of an aſh colour. They run ſwift, and climb the rocks with great agility, though they uſually weigh about 400 pounds each. The upper jaw is larger than the other, the tail about a foot long, and the fleſh by the Cape epicures is ſaid to exceed the beſt beef.

One of the moſt ſingular animals at the Cape is, the creature called ſtink-breeches, or ſtink-box. It is about the ſize of a common houſe dog, and made much like a ferret. This beaſt receives its name from its horrid ſtench both living and dead. When purſued it can ſtink away thoſe who follow it, and if killed the ſmell is ſo odious, that none can approach the carcaſe.

The horns of the hart do not branch like thoſe of Europe; but the roebuck is, in every reſpect, like ours. The goats are of various ſpecies, particularly one called the blue-goat, which is of a fine azure colour. The ſpotted-goat is larger than the other, and beautifully marked with brown, white, and red ſpots. The horns are a foot long, and the fleſh is fine eating. The tame-goat is much like the European. The rock-goat is no larger than a kid, but very miſchievous in the plantations. The diving-goat is much like the tame one, and receives its name from its method of ſquatting down in the graſs to hide itſelf. There is another animal called a goat, but without any additional appellation; it is of the ſize of a hart, and extremely beautiful; the hair on the back and ſides is grey, ſtreaked with red, and that on the belly white; a white ſtreak paſſes from his forehead to the ridge of his tail, and three others ſurround his body in circles. The female hath no horns, but thoſe of the male are three feet in length, and the fleſh of both is exceeding delicate.

Here are ſeveral ſorts of wild cats; the firſt the Dutch call the civet-cat, not that it is really the animal ſo denominated, but becauſe of the fine ſcent of its ſkin. The next is called the tyger-cat, from its being very large, and ſpotted like a tyger. The third ſpecies is termed the blue-cat, from its colour; as it is of a fine blue tinge, with a beautiful red liſt down its back. A fourth ſort is the mountain cat, which, as well as the tame cat, exactly reſembles thoſe of Europe.

The rats and mice are like ours, and indeed ſome have affirmed, that there were none at the Cape till the Europeans carried them thither. But this muſt be a miſtake, as there is a ſpecies peculiar to the country, called the rattle-mouſe, which is about the ſize of a ſquirrel, and makes a rattling noiſe with its tail, on which account it receives its appellation; it is very



Engraved for Middleton's Complete System of Geography

ANIMALS *of the* **CAPE** *of* **GOOD-HOPE**

1 Cape Sheep.........2 Wild Aſs.........................3 Zebra......................
4 Wild Goat............5 Wolf Tiger...............6 Civet Cat....................

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nimble, reſides among trees, lives upon nuts and acorns, and purs like a cat.

The porcupine is very common here, and its fleſh eſteemed delicious. Hares, rabbits, and moles, differ in nothing from thoſe generally known. Many jackalls, and ſome ermines, are found about the Cape. Baboons, apes, monkies, &c. are very numerous, and frequently do great miſchief in the gardens, orchards, and vineyards. The country likewiſe abounds with hogs of ſeveral ſorts, viz. the common hog, which is of the breed of thoſe brought from Europe, and reſembles ours. The Java hog, which came originally from Java, but is not unlike the former. The wild hog, or rather wild boar, is very fierce, and harbours in woods; and the earth hog, which is of a red colour, and without teeth; the latter lodges like a badger in holes, and feeds upon ants, which he procures by forcing his long rough pointed tongue into their hills, and drawing it thence with a great number of thoſe animals glued to it. Thus is Providence uniform in all his works; ſupplying every creature in the creation with members ſuitable to its neceſſary functions; while nature, the agent of Providence, never forms an apparent defect, without beſtowing ſomething equivolently beneficial.

" Unerring nature, ſtill divinely bright,
" One clear, unchang'd, and univerſal light;
" Life, force and beauty, muſt to all impart,
" At once the ſource, the end, and teſt of art.
" Art from that fund each juſt ſupply provides,
" Works without ſhow, and without pomp preſides.
" In ſome fair body thus the ſecret ſoul
" With ſpirit fills, with vigour feeds the whole;
" Each motion guides, and ev'ry nerve ſuſtains,
" Itſelf unſeen, but in effect remains."

Wild aſſes abound at the Cape, and are of two ſorts. The firſt reſembles the common aſs of Europe, but the other is a beautiful creature called the zebra, and bears a greater affinity in ſhape and make to the horſe than the aſs. Indeed the ears are ſomething like thoſe of the latter animal, but in all other reſpects it has a much more noble appearance. It is admirably well made, exceeding lively, and ſo extremely ſwift, that it throws almoſt every purſuer at a diſtance. It has fine legs, a tufted tail, round fleſhy haunches, and a ſmooth ſkin. The females are white and black, and the males white and brown. Theſe colours are placed alternately in the moſt beautiful ſtripes, and are parallel, diſtinct, and narrow. The whole animal is ſtreaked in this admirable manner, ſo as to appear to the diſtant beholder, as if curiouſly covered with ribbons. Moſt naturaliſts affirm, that the zebra never can be tamed; that which was preſented to her preſent majeſty, and kept ſeveral years at the ſtables near Buckingham Gate, continued vicious till its death, which happened about three years ſince, though it was brought over young, and every poſſible means uſed to render it tractable: it fed upon hay, and the noiſe it made did not in the leaſt reſemble the braying of an aſs, but rather the barking of a maſtiff dog.

The camelopardalis is ſaid to have been found in the countries about the Cape, particularly in a letter from Captain Carteret, commander of the Swallow ſloop of war, to the late Matthew Maty, M. D. and ſecretary to the Royal Society, in which he ſays, " From the ſcarcity of this creature, as I believe none have been ſeen in Europe ſince Julius Cæſar's time (when I think there were two of them at Rome) I imagine a more certain knowledge of its reality will not be diſagreeable to you, as the exiſtence of this fine animal has been doubted by many; if you think it may afford any pleaſure to the curious, you will make what uſe of it you pleaſe.

" The preſent * governor of the Cape of Good Hope has ſent out parties of men on inland diſcoveries, ſome of which have been abſent from eighteen months to two years, in which traverſe they have diſcovered many curioſities, which it is to be hoped they will, in convenient time, communicate to the world. One of theſe parties croſſed many mountains and plains, in one of which they found two of theſe creatures, but they only caught the young one; they endeavoured to bring him alive to the Cape town, but unfortunately it died. They took off his ſkin, which they brought as a confirmation of the truth, and it has been ſent to Holland." We find the ſkin alluded to in this letter, is now depoſited in the cabinet of natural hiſtory at Leyden.

Linnæus ranks this animal as one of the deer kind; its head is like a ſtag, the horns are blunt, about ſix inches long, covered with hair, and not branched; the neck reſembles a camel's, but is longer, being near ſeven feet in length; it has a mane like a horſe; feet, ears and tongue like a cow; ſlender legs, the fore ones being conſiderably longer than the hinder; the body is but ſmall, covered with white hair, and ſpotted with red; the tail is long, and buſhy at the end; the upper jaw contains no fore teeth; he moves both the fore feet together when he runs, and not one after the other like other animals; he is 18 feet in length from the tail to the top of the head, and when he holds up the latter, it is ſixteen feet from the ground.

With reſpect to birds and fowls, a great variety are found at the Cape, moſt of which are ſold cheap, particularly turkeys, capons, cocks, hens, &c.

Eagles here are of three ſorts, viz. 1. The bone-breaker, who feeds on tortoiſes; to get at the fleſh of which it uſes this ſingular method: having carried the tortoiſe aloft in the air, it drops it upon ſome hard rock, by which means the ſhell is broken, and the eagle can eaſily come at its prey. 2. The duck-eagle, which feeds principally upon ducks. And 3. The dung-eagle, which tears out the entrails of animals to ſubſiſt on; and though no bigger than a common gooſe, is exceeding ſtrong and voracious.

The wild geeſe are likewiſe of three ſorts, viz. 1. The water-gooſe, which reſembles ours. 2. The crop-gooſe, ſo named from its remarkable large craw, of which bags, pockets, and tobacco-pouches are made. And 3. The mountain-gooſe, which is larger than either of the others, and has a green head and green wings. All theſe kinds of geeſe are ſuch good eating, ſo plentiful, and ſo eaſily taken, that none at the Cape think it worth their while to breed tame geeſe.

One of the moſt ſingular birds here is the flamingo. It has a longer neck, and is every way larger than a ſwan: the bill contains blue teeth with black points; the head and neck are entirely white; the upper part of the wings are of a bright flame-colour, and the lower black; the legs are remarkably long, and of an orange tawny, and the feet are like thoſe of a gooſe.

The knor-bird is about the ſize of a common fowl, with a ſhort black bill, and a black tuft upon the crown: the legs are yellow; the wings of an aſh-colour, ſpotted with red and white, but ſo ſmall as greatly to impede it in flying, and the fleſh is pretty good eating.

The ſpoon-bill, or, as ſome call it, the pelican-bird, is rather larger than a gooſe; has a long bill formed like a marrow-ſpoon; great eyes, and feathers to its tail of about half a foot in length. It is very uſeful in deſtroying ſerpents, toads, &c. but on that very account its fleſh is diſliked by the Cape Europeans.

The ſea-gulls, which do not differ from thoſe in other parts, are very numerous here, and furniſh admirable feathers for bedding, as well as a tolerable good diſh for the table.

The penguin is about the ſize of the ſea-gull, but cannot fly on account of the ſhortneſs of the wings. The legs are green, the bill black, and the feathers of an aſh-colour. It is very fat, builds its neſt in the rocks, and lays eggs that are much valued; but the fleſh is ſeldom or never uſed as food, as the taſte is ſtrong and diſagreeable.

The malagos is about the ſize of a gooſe, with black and white feathers prettily ſpeckled with grey. The bill is ſmall, but contains ſharp teeth; the legs are ſhort, and placed ſo far behind, that its walk is whimſically aukward.

Oſtriches, peacocks, falcons, pheaſants, ſnipes, and

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* This was written in 1769, during Captain Carteret's late voyage round the world, which he performed by the order of his majeſty, in the Swallow ſloop of war.

ravens, do not differ from birds of the ſame ſpecies in other places. Owls are only diſſimilar in colour; and the wild ducks have either blue or brown heads, but the tame ones exceed thoſe of Europe in ſize. Here are likewiſe yellow-hammers, larks, green-finches, water-wagtails, ſparrows, thruſhes, quails, &c. A bird reſembling a cuckow, which inſtead of repeating the word *cuckow* continually cries *edolio*, and ſeveral birds of the black-bird kind; ſome, like ours, being black, others of a gold colour, and others brown or red. The canary-birds are only different from the common ones in the tints of their feathers. The ſtone-peckers, hawk-finches, ſtarlings, ſwallows, &c. but ſeldom differ from thoſe of Europe, and when they do, the difference is in their favour.

The blue-bird, and Cape-finch, are peculiar to this country: the former is about the ſize of a common ſtarling, covered with blue feathers of different ſhades, and has a reddiſh bill near four inches long: the latter are remarkable for changing the colour of their feathers twice annually. In ſummer the head and neck are ſcarlet, but all the reſt black; in winter they are all over of an aſh-colour. The bill is yellow, ſharp and ſhort, and the neſt divided into two apartments, in which the male and female are ſeparately accommodated.

The Cape produces many reptiles, particularly the following ſerpents, or reptiles of the ſerpent kind:

1. The tree-ſerpent, which is ſo called from reſembling the branch of a tree, and from being fond of winding itſelf about trees, ſhrubs, &c.

2. The aſh-coloured aſp, ſpeckled with red and white, which is ſeveral yards long.

3. The ſhoot-ſerpent, ſo named from the amazing velocity with which it ſhoots, or darts itſelf at an enemy. Some call it the eye-ſerpent, on account of the numerous white ſpots reſembling eyes, with which its ſkin is marked.

4. The blind ſlow-worm is a black ſcaly ſerpent, ſpotted with brown, white, and red.

5. The thirſt-ſerpent, or inflamer, a moſt venemous and dangerous reptile, is about three quarters of a yard long; has a broad neck, black back, and is very active.

6. The hair-ſerpent is about three feet in length, as thick as a man's thumb, and received its name from its yellow hair: its poiſon is ſo malignant, that nothing but the ſerpent-ſtone can prevent its proving mortal*.

Some affirm that horned ſerpents are found at the Cape, but the beſt authorities contradict this aſſertion. Houſe ſerpents, however, are very common, but they are entirely inoffenſive, and may perhaps be of the ſame kind as thoſe which are worſhipped in Whidah.

The inſects of this country are, a millepede, whoſe bite is mortal; a ſmaller ſpecies of the ſame, called a ſugger, which does great miſchief in the vineyards; moths, waſps, a poiſonous black ſpider, butterflies, ſnails, bees, ants, flies, earth-flies, &c.

The graſshoppers are of two ſorts: the ſmaller has a brown back, ſilver belly, green wings, and aſh-coloured legs; the larger has red legs, ſilver belly, aſh-coloured back, brown wings, and red head.

Bugs greatly infeſt the houſes at the Cape, to deſtroy which the Europeans make uſe of oil-colours and mercury, and with theſe they paint their wainſcots and bed-poſts. Fleas are exceeding numerous and obnoxious, even to a proverb: as they have a ſaying, which may be thus tranſlated;

> Our plagues are theſe;
> Wind, flies, and fleas.

The former, however, when it comes, carries away, or deſtroys, both the latter.

It is ſingular, that though the Hottentots ſwarm with lice, none will live on the body of an European at the Cape; and even if any of the ſhip's crew from Europe are infeſted with thoſe vermin, they die ſoon after the perſons land.

The beetles are of ſeveral kinds; ſome having green backs and bellies, ſpeckled with white and red, grey legs, and gold wings. Whatever place one of this ſpecies alights upon, is deemed ſacred by the Hottentots. The other beetles have no eſſential difference from thoſe of Europe.

The ſcorpion, which to appearance reſembles a craw-fiſh in every thing but having a longer and narrower tail, is exceedingly dangerous, and very much dreaded both by Europeans and Hottentots.

The moſt particular ſea inſects about the Cape, are the ſea-flea and the ſea-louſe. The former is much like a prawn, ſticks faſt to various fiſhes, and plagues them with its ſting. The latter, which is a ſhell fiſh, is as troubleſome with its mouth. Sea-worms of ſeveral kinds abound. The river inſects are only water-ſnakes and leaches. Both toads and frogs are found in the ditches and ſtagnant waters. The Hottentots, however, do not know the difference, but take them to be the ſame animal.

The inhabitants of the Cape are plentifully ſupplied with fiſh from the neighbouring ſeas. The meat of the ſea-cow is much admired. The flying-fiſh, which has wings like a bat, is reckoned a great delicacy, and the herrings are exceeding good. The blower is ſo called, becauſe it can blow itſelf up into the form of a ball: this fiſh is without ſcales, has a yellow back, white belly, and a ſmall mouth, armed with four teeth; but it is not fit to be eaten, being of a poiſonous nature.

The brown fiſh is as big as an ox, and is deemed good food, either freſh or ſalted.

The bennet is near three feet long, and weighs about ſeven pounds: the eyes and tail are red, the fins yellow, and the ſcales purple, with gold ſtreaks. The meat is of a crimſon colour, and ſo remains after it is dreſſed; nevertheleſs it is delicious eating.

The elſt is about two feet long, has yellow ſcales, a black back, white belly, with dark ſtreaks and ſpots, and is very dry eating.

The gold-fiſh has a ſtreak from head to tail, circles round his eyes of a gold colour: it is eighteen inches long, weighs about a pound, and is exquiſite eating.

Dolphins, ſharks, pilot-fiſhes, pikes, and porpoiſes, abound here. The braſſem is only found about the Cape. Of this fiſh there are two ſorts: the one has a black back, and purple head; the other is of a dark blue colour, and the former is rounder than the latter. They are both cheap and wholeſome food.

The red ſtone-fiſh is exceeding beautiful to the eye, and exquiſite to the taſte: the back is ſcarlet, ſpotted with blue, and beſpangled with gold; the eyes are of a bright red, and ſurrounded with a ſilver circle, and the belly is of a pale pink colour.

The ſilver-fiſh weighs about a pound, reſembles a carp both in ſhape and taſte, is of a bright white colour, and has a ſhining ſilver tail.

The ſtone-braſſem is good either freſh or ſalted, reſembles a carp in make, but is more delicious in taſte. One ſpecies of this fiſh is called flat-noſe, from the ſhape of the head, and is much more valued than the other ſort.

Soles, tunnies, tortoiſes, barbels, rock-fiſh, eels, lobſters, crabs, oyſters, ſea-ſnails, &c. are innumerable. Of the latter there is one ſingular ſpecies called klip-kouſen, which has an upper and under ſhell, thick, rough, twiſted, and incruſted. In vinegar, however, the cruſt drops off, and the ſhell exhibits an admirable pearl colour. Sea-ſuns, and ſea-ſtars, are ſmall round ſhell fiſh, and receive their denominations from the great variety of prickles which ſhoot from them like rays of light. The fiſh called pagger has a prickly ſhell, and is much dreaded by the people at the Cape, as a wound

from

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* The ſerpent-ſtone is ſaid to be "an artificial compoſition prepared by the Bramins in India, who keep the ſecret to themſelves. It is ſhaped like a bean, in the middle whitiſh, the reſt of a ſky blue. Whenever this is applied it ſticks cloſe without bandage or ſupport, and imbibes the poiſon till it can receive no more, and then drops off. Being laid in milk it purges itſelf of the venom, turning the milk yellow, and ſo is applied again till by its not ſticking it proves the poiſon is exhauſted."

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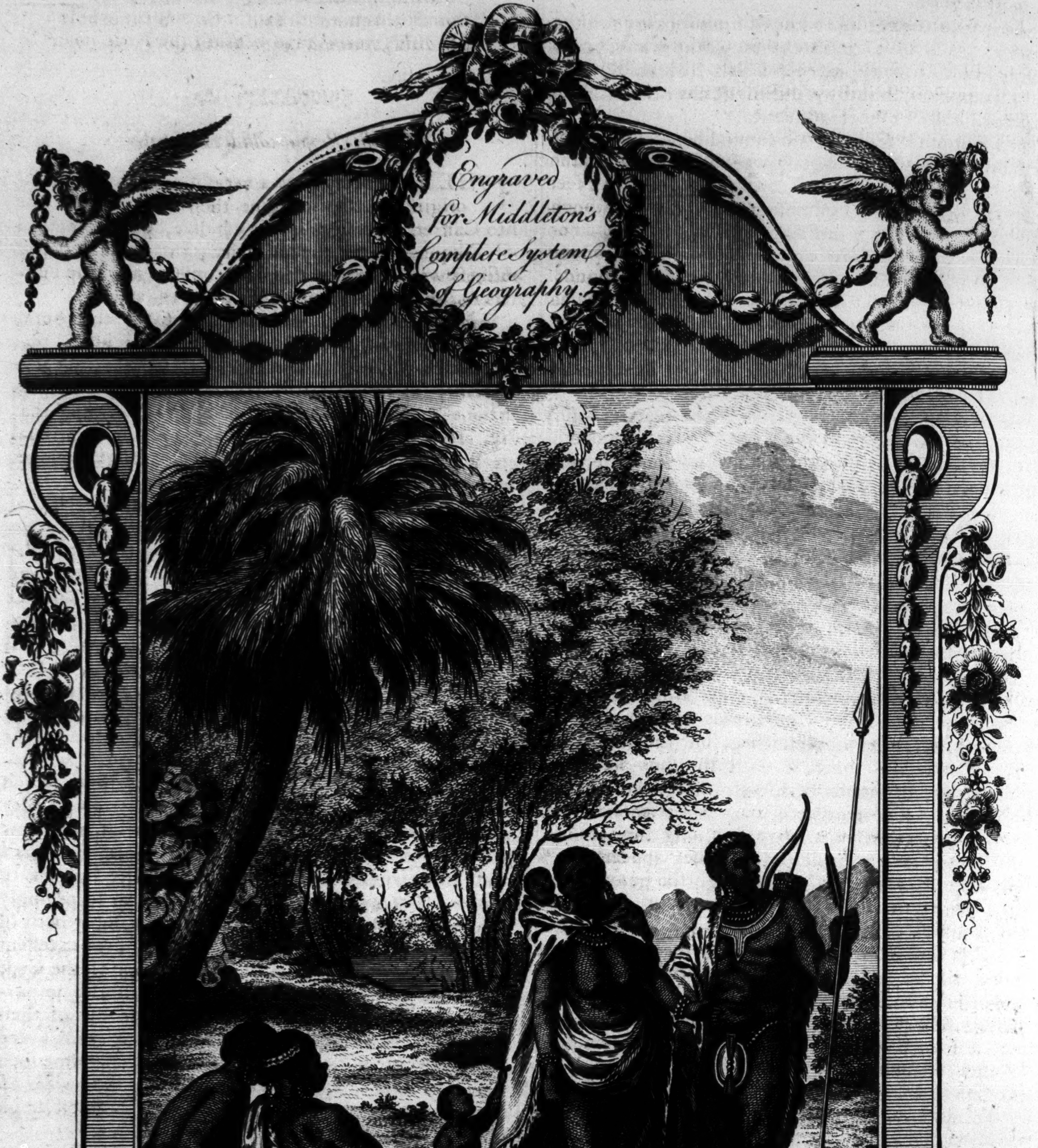

Engraved for Middleton's Complete System of Geography.

HOTENTOT

Men, Women, and Children.

C. White Sculp.

from one of its protuberances, without great care, turns to a mortification.

The ſea-ſpaut reſembles a piece of moſs ſticking faſt to the rocks: it is of a green colour, emits water, and within is like a tough piece of fleſh. It exhibits no ſigns of animation, but by diſtilling clear water from ſeveral ſmall holes on being touched.

Some affirm that ſea-lions are found here, and an accurate author ſays, "a ſea-lion was ſhot baſking on the rocks in Table-bay in 1707: it meaſured about 15 feet long, and as many in circumference; his head much reſembled that of a lion in ſhape, but had no hair, nor had he either hair, or ſcales on his body. The tongue was all fat in a manner, and weighed above 50 pounds. The colour of his ſkin was yellowiſh. Before he had two ſhort legs footed like a gooſe: in the place of hind legs he had two broad fins, each about eighteen inches long: his body tapered to a tail, ending like an half moon. He yielded ſeveral barrels of oil."

That ſingular production of nature the torpedo-fiſh, or cramp-ray, is found at the Cape. The body is circular; the ſkin ſoft, ſmooth, and yellow, marked with large annular ſpots; the eyes ſmall, and the tail tapering. It is of different ſizes, and weighs from five to 15 pounds. The narcotic, or benumbing quality of this fiſh, was known to the ancients, and hath furniſhed matter of ſpeculation to the philoſophers of all ages. If a perſon touches it when alive, it inſtantly deprives him of the uſe of his arm, and even has the ſame effect if he touches it with a ſtick. Kempfer, in ſpeaking of this creature, ſays, "The inſtant I touched it with my hand, I felt a terrible numbneſs in my arm, and as far up as my ſhoulder. Even if one treads upon it with the ſhoe on, it affects not only the leg, but the thigh upwards. Thoſe who touch it with the foot are ſeized with a ſtronger palpitation than even thoſe who touch it with the hand: this numbneſs bears no reſemblance to that which we feel when a nerve is a long time preſſed, and the foot is ſaid to be aſleep; it rather appears like a ſudden vapour, which paſſing through the pores in an inſtant, penetrates to the very ſprings of life, from whence it diffuſes itſelf all over the body, and gives real pain. The nerves are ſo affected, that the perſon ſtruck imagines all the bones of his body, and particularly thoſe of the limb that received the blow, are driven out of joint. All this is accompanied with an univerſal tremor, a ſickneſs of the ſtomach, a general convulſion, and a total ſuſpenſion of the faculties of the mind. In ſhort, ſuch is the pain, that all the force of our promiſes and authority, could not prevail upon a ſeaman to undergo the ſhock a ſecond time. A negro indeed that was ſtanding by, readily undertook to touch the torpedo, and was ſeen to handle it without feeling any of its effects. He informed us that his whole ſecret conſiſted in keeping his breath; and we found upon trial, that this method anſwered with ourſelves*. When we held in our breath the torpedo was harmleſs, but when we breathed ever ſo little its power took place."

The powers of this fiſh decline with its ſtrength, and entirely ceaſe when it expires. This benumbing faculty is of double uſe to the torpedo; firſt, it enables it to get its prey with great facility, by rendering other fiſhes inſenſible with its touch, and conſequently incapable of getting from it; and ſecondly, it is an admirable defence againſt its enemies, as by numbing a fiſh of ſuperior force with its touch, it can eaſily eſcape. The narcotic power of the torpedo is ſtronger in the female than the male, but the fleſh of both is good to eat, not having the leaſt pernicious quality.

According to Appian, it will benumb the fiſhermen through the whole extent of hook, line, and rod.

"The hook'd torpedo ne'er forgets its art,
"But ſoon as ſtruck begins to play its part,
"And to the line applies its magic ſides;
"Without delay the ſubtile power glides
"Along the pliant rod, and ſlender hairs,
"Then to the fiſher's hand as ſwift repairs.
"Amaz'd he ſtands, his arms of ſenſe bereſt,
"Down drops the idle rod; his prey is leſt:
"Not leſs benumb'd than if he'd felt the whole
"Of froſt's ſevereſt rage beneath the Artic pole."

SECT. V.

Of the People called Hottentots.

THE Hottentots have a very ſtrange idea of their origin, as they imagine their firſt parents came into Caffreria through a little window, by the command of Tikquoa, or the great Deity; that their principal buſineſs was to keep cattle, and conſequently the buſineſs of their deſcendants ought to be the ſame.

Some have affirmed, that the Hottentots, when born, are as black as Negroes, and others have inſiſted, that they are as white as Europeans. But more recent and authentic information hath contradicted both theſe aſſertions; for from the beſt authorities, we find that they are of a bright olive colour, which by continual greaſing, gradually grows darker, and at length imbibes a tinge nearly approaching to a jet black.

The Hottentots are well made, of a good habit of body, and very robuſt. The men are from five to ſix feet in height, the women rather ſhorter; the feet of the former are broad and hard, thoſe of the latter ſmall and tender. Both ſexes have large eyes, thick lips, and flat noſes; but the laſt mentioned are ſo made by being depreſſed in infancy; their hair is ſhort and woolly, and the nails of their fingers and toes are like claws, as they never cut either; they are ſeldom known to be deformed by any unnatural diſtortion, yet nature has beſtowed on the female Hottentots, an exuberance which to all other people, by being diſguſting to the eye, appears as a deformity; this is an excreſcence of callous fleſh, which in the form of a ſhort apron, covers ſuch parts as decency teaches others to hide, and thus ſhields from view in thoſe who have not the leaſt idea of modeſty, what a kind of innate delicacy inſtructs all other females to conceal. Theſe people are exceeding ſtrong, ſurpriſingly active (when they chooſe to ſtir,) and amazingly ſwift of foot, which latter circumſtance renders them excellent huntſmen, and obliges the Dutch governor of the Cape continually to keep a good troop of light-horſe, to purſue them upon various occaſions. In the uſe of their arms they are very dextrous, directing their arrows and rackum-ſticks with aſtoniſhing exactneſs, and uſing their aſſagayes with ſuch inimitable addreſs, as to ward off ſtones, arrows, &c. the ſame as with the moſt ample ſhield.

Idleneſs is the moſt ſublime pleaſure the Hottentots wiſh to enjoy, and ſtrong liquors the greateſt delicacy their inclinations can prompt them to crave. Thus habitually addicted to lazineſs and drunkenneſs, it is no wonder that they look upon buſineſs as the worſt of torments, and ſobriety as the ſaddeſt misfortune. A certain author ſays, "reaſoning with them is working, and working is the capital plague of life. Though they are daily witneſſes of the benefits and pleaſures ariſing from induſtry, nothing but the utmoſt neceſſity can reduce them to work. This love of indolence and liberty is their all; compulſion is death to them." Sometimes indeed their idleneſs will give way to their propenſity for drinking ſtrong liquors, and they will ſacrifice the former to obtain the latter. But this purpoſe is no ſooner effected than they again ſink into their beloved indolence, and take no pains about any thing, but how to get drunk with all convenient expedition. "Supply them (ſays the above cited author) with brandy, or ſtrong liquors, and tobacco, and they will drink till they cannot ſtand, ſmoke till they cannot ſee, and roar till they cannot hear." Both ſexes are equally guilty of this vice, and the conſequences of intoxication are frequent quarrels. When well heated with liquor, they uſually find ſomething to fall out about; words produce blows, a battle royal enſues, and after having drubbed each other heartily, they lie down altogether like beaſts, ſnore like ſwine, and having ſlept like dormice, get up, give themſelves a ſhake, and part as good friends as ever.

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* Experience hath ſince proved, that this expedient will not always prevail, as the ſhock hath been ſometimes found very great, though the breath was held. Climates, however, in this may make a difference.

Odious as this deſcription may appear, more poliſhed nations are not without innumerable members, who, to the ſcandal of human nature, can drink as much, and be as brutiſh, as a Hottentot; who, as Shakeſpeare ſays, love "to put an enemy into their mouths to ſteal away their brains; and with joy, pleaſance, revel, and applauſe, transform themſelves to beaſts." And another ingenious writer juſtly obſerves, in ſpeaking of drunkenneſs, that

——— "It makes the king and
" The peaſant equal; for if they are both
" Drunk alike, they are both beaſts alike.
" Drunkenneſs brings all out; for it brings all
" The drink out of the pot, all the wit out
" Of the pate, and all the money out of the purſe."

Indeed the Hottentot, in the purſuit of this beaſtly ſin, is much more excuſeable than the European; ſince the former looks upon all that gives him a tranſitory pleaſure as a bleſſing, and therefore deems drunkenneſs a laudable practice. But the latter ſins againſt conviction. He knows he is offending againſt Providence, nature, and the laws of ſociety; yet he purſues the crime with as much avidity as the other, and will even argue in its defence, by pretending that he finds drink efficacious in driving corroding care from his breaſt, and diſguſting reflections from his mind. Fallacious idea! Deluding hope! The guilty and unfortunate will in vain ſeek a remedy in drunkenneſs for their terrors, or fears, and look for the conſolation which can only be found in repentance or patience; for after the intoxicating fit is over, reflection returns with double force, and renders every pang much keener.

"I drank, I lik'd it not; 'twas rage, 'twas noiſe,
" An airy ſcene of tranſitory joys;
" In vain I truſted that the flowing bowl
" Wou'd baniſh ſorrow, and enlarge the ſoul.
" To the late revel, and diſtracted feaſt,
" Wild dreams ſucceeded, and diſorder'd reſt;
" And, as at dawn of morn, fair reaſon's light
" Broke through the fumes and phantoms of the night;
" What had been ſaid, I aſk'd my ſoul, what done;
" How flow'd our mirth, and whence the ſource begun?
" Perhaps the jeſt that charm'd the ſprightly crowd,
" And made the jovial table laugh ſo loud,
" To ſome falſe notion ow'd its poor pretence,
" To an ambiguous word's perverted ſenſe;
" To a wild ſonnet, or a wanton air,
" Offence and torture to a ſober ear.
" Perhaps, alas! the pleaſing ſtream was brought
" From this man's error, from another's fault;
" From topics which good-nature would forget,
" And reaſon mention with the laſt regret.
"Unhappy man! whom ſorrow thus, and rage,
" To different ills alternately engage;
" Who drinks, alas! but to forget; nor ſees
" That melancholy ſloth, ſevere diſeaſe;
" Mem'ry confuſ'd, and interrupted thought,
" Death's harbingers, lie latent in the draught;
" And in the flowers that wreath the ſparkling bowl,
" Fell adders hiſs, and pois'nous ſerpents roll."

PRIOR'S SOLOMON.

Strong as this propenſity to drunkenneſs appears in the Hottentots, yet their integrity is ſo great, that they will not touch any liquors committed to their charge; ſo that the Europeans at the Cape would ſooner intruſt a Hottentot, than one of their own people, with the care of their brandy, as they are certain that the former will ſacrifice his deſire to his fidelity, but dubious whether the latter will not diſpenſe with his fidelity to gratify his deſire. Hence the character for moral honeſty of a drunken Hottentot, is ſuperior to the character of any other drunkard in the univerſe.

When poverty compels a Hottentot to work for a Cape European, or when neceſſity obliges him to labour for a wealthier perſon of his own nation, he agrees, for a certain time, to be the ſervant of either; and during the ſtipulated term, is faithful, diligent, and obedient; but as ſoon as the time of his ſervitude is expired, neither intreaties, menaces, or promiſes, can induce him to do any thing more. He receives his wages, but finds the greateſt recompence in being permitted to retire to privacy, and enjoy them in his darling and delectable indolence.

The Hottentots, when they have more children than they can maintain, or when their parents grow too aged and infirm to maintain themſelves, expoſe them in ſome lone hut to be ſtarved to death, or devoured by wild beaſts, and theſe cruelties they practiſe under the pretence of kindneſs, affirming it is better that children ſhould die than be brought up in poverty; and that diſeaſed age ſhould periſh, than continue longer in miſery. Some indeed will not give thoſe reaſons, but plead the cuſtoms of their anceſtors, of which they are ſcrupulouſly tenacious; and this palliative ſerves them not only upon theſe, but upon many other occaſions; for as a Hottentot hates to think, and will not argue, the plea of cuſtom furniſhes him with an excuſe upon all occaſions, and ſerves him as a general anſwer to all queſtions.

As naſtineſs is the natural conſequence of lazineſs, it is reaſonable to conclude, that theſe are a very filthy people; in fact, they are the moſt diſguſting in the univerſe, both with reſpect to dreſs, and diet; and ſo exceedingly nauſeous to an European, that it is diſagreeable to converſe with them except in the open air; and then to gain the windward of them is neceſſary.

Yet with all his faults, a Hottentot has many virtues. He is ſincere in friendſhip, diſintereſted in his profeſſions, and endued with univerſal philanthrophy, in the caſes of old people and children excepted; he looks upon himſelf as the brother of any one in diſtreſs, and relieves him to the utmoſt of his power with the moſt benevolent freedom; in fine, according to the poet, he ſeems exquiſitely

"To feel the luxury of doing good."

The integrity and ſtrict regard to juſtice of the Hottentots, are the admiration of the Cape Europeans. Their manners are ſimple, and their hearts unknown to diſſimulation. If a ſtranger travels through their country, he is chearfully and humanely received every where, and injured no where. Every village contributes to his accommodation, but not an individual will do him the leaſt wrong.

The Hottentots have only ten numerical terms, which they repeat twice to expreſs the multiplication of the firſt term, and three times to expreſs the re-multiplication of the latter. Their language is very inarticulate and defective; one word ſignifies ſeveral things, the definitive meaning being determined by the manner of pronouncing, and the pronunciation is ſo harſh and confuſed, that they ſeem to ſtammer in all they ſpeak. Hence, though they are eaſily taught to underſtand other languages, they can ſeldom be brought to ſpeak them with any degree of intelligibility. For the ſatisfaction of the curious, we ſhall here ſubjoin a ſmall

HOTTENTOT VOCABULARY.

Khauna, a lamb.
Kgou, a gooſe.
Bunqvaa, trees.
Knomm, to hear.
Quaqua, a pheaſant.
Tkaka, a whale.
Horri, beaſts in general.
Knabou, a fowling-piece.
Qu-ara-ho, a wild ox.
Ounequa, the arms.
Quienkha, to fall.
Likhanee, a dog.
Konkequa, a captain.
Quas, the neck.
Quan, the heart.
Kgoyes, a buck or doe.
Tikquoa, a god.
Komma, a houſe.
Khoaa, a cat.
Koukuri, iron.
Konkekerey, a hen.
Thoukou, a dark night.
Tkoume, rice.
Ghoudie, a ſheep.
Toya, the wind.
Ttkaa, a valley.
Tkaonoklau, gunpowder.
Kamkamma, the earth.
Quaouw, thunder.
Duckatere, a duck.
Kamma, water.
Quayha, an aſs.
Naew, the ears.
Kirri, a ſtick.
Nombha, the beard.
Ka-a, to drink.
Durié-ſá, an ox.
Hek-kaa, an ox of burden.
Ounvie, butter.
Houteo, a ſea-dog.

Bikgua, the head.
Kamma, a ſtag.
Kouquil, a pidgeon.
Anthuri, to-morrow.
Kou, a tooth.
Kham ouna, the devil.
Hakqua, a horſe.
Koo, a ſon.
Kammo, a ſtream.
Tika, graſs.
Toqua, a wolf.
Koamqua, the mouth.
Khou, a peacock.
Gona, a boy.
Gois, a girl.
Khoakamma, a baboon.
Kerhanehou, a ſtar.
Mu, an eye.
Tquaſſouw, a tyger.

NUMERICAL TERMS.

Q'kui, one.
K'kam, two.
Kouna, three.
Kakka, four.
Koo, five.
Nanni, ſix.
Honkô, ſeven.
Khiſſi, eight.
Kheſſi, nine.
Ghiſſi, ten.

We ſhall now proceed to deſcribe the dreſs of the Hottentots: that of the male conſiſts of a mantle, made either of the ſkin of a tyger, a wild cat, or ſheep, according to the circumſtances of the wearer. Theſe mantles, or kroſſes are worn either open, or cloſe, as the weather requires: In ſummer the hairy ſide is turned outwards, and in winter inwards; and theſe garments ſerve them not only for apparal in all ſeaſons, but for quilts at night, and winding ſheets when they are dead. In fine weather they go bareheaded, but in rainy ſeaſons they wear a kind of cap or bonnet made of ſome ſkin, faſtened with two ſtrings and tied under the chin. In ſaying bareheaded, we muſt except the fat, dirt and filth, with which they perpetually load their hair without ever thinking of cleaning it, and which forms a kind of cruſt reſembling black mortar, that envelopes the head in a very filthy and ſtrange manner. Impending from a collar about their necks is a greaſy pouch, which contains their pipe, tobacco, knife, dakha, and a little ſtick burnt at both ends; the latter being to preſerve them againſt the effects of witchcraft. On the left arm they have three ivory rings, an oval covering before them, leather ſtockings when they herd their flocks, and ſandals made of the hide of an ox, or elephant, when they croſs rivers.

In travelling they carry a ſtick of about three feet in length, and an inch in diameter, which is called a kirri, and ſerves both as a walking ſtick, and defenſive weapon: another ſtick called the rakkum, which is a kind of dart, is their offenſive weapon, which they throw with great exactneſs; and to a third little ſtick they tie the tail of a fox or wild cat, and this is their ſubſtitute for a handkerchief, for with this they blow their noſe, or wipe away the ſweat; when dirty they waſh it in the firſt water they come near, and afterwards trundle it about like a mop till it is dry.

The Hottentot women ſometimes wear ſpiral caps, but in general they go bareheaded; they uſually make uſe of two mantles over their ſhoulders, and wear an apron both before and behind, faſtened round the waiſt; before them they generally carry a bag to contain proviſions, tobacco, and other articles. Girls wear rings of bullruſhes tied round the legs, but after paſſing 12 years of age, ſlips of ſheep, or calf ſkin, are ſubſtituted; and of theſe ſome women have four or five ſcore, which are compacted together with great nicety, and by continual wearing contract extreme hardneſs: Theſe rings are deemed great ornaments, and at the ſame time are mighty uſeful in preventing the legs from being ſcratched in paſſing through the woods.

The Hottentots are fond of braſs buttons, or other pieces of the ſame metal, and bits of glaſs to them are as valuable as diamonds to other nations. They admire ear-rings, and any trinkets for the head, particularly thoſe made of glaſs or braſs, and ſome even ornament their heads with blown up bladders of the beaſts they kill, which they faſten to their hair, and leave to dangle behind them. Both ſexes powder their heads and faces with a gold coloured duſt, made of the herb ſpiræa; and the women ſpot their faces with a kind of red chalk. The Hottentots in general rub themſelves from head to foot with ſheep's fat, or butter, mixed with the black ſoot from their boiling-pots or kettles; and the greaſy jet-gloſs it gives them is deemed the moſt eſſential mark of beauty. The difference in this reſpect, between rich and poor, is, that the former procure freſh butter to rub themſelves, and the latter are content with rank butter or ſtinking fat. Theſe anointings at once gratify their vanity, ſupple their limbs, and by filling up the pores prevent the intenſe heat of the ſun from penetrating to exhauſt their ſtrength and vigour.

The general food of the Hottentots is of ſeveral kinds, viz. roots, fruit, milk, the fleſh and entrails of wild beaſts, and of their domeſtic cattle: but the latter they ſeldom make uſe of except preſſed by neceſſity. Entrails they look upon as much more delicious than the fleſh itſelf of any animal: theſe they dreſs in blood and milk; and the epicures, amongſt them deem this a moſt ſavory diſh. They often go a fiſhing, and ſometimes eat the fiſh they catch, provided they have ſcales, as fiſh without ſcales are prohibited; the fat of fiſh, however, they hold in the utmoſt abhorrence. The women cook their victuals, except upon certain occaſions, but neither ſex eat at any particular hour, always leaving it to their appetites to point out the time. The fleſh of ſwine is forbidden to both ſexes, but women are permitted to eat hares and rabbits, though men are not; and on the contrary, men may drink the pure blood of beaſts, and eat moles, though both are forbidden to women.

They are in general ſo exceeding filthy in their appetites, that they eat the vermin with which they ſwarm; and if reproached for this nauſeous cuſtom, make the law of retaliation their plea, and gravely anſwer in a proverbial expreſſion, which may be thus rendered,

Is it not juſt, to catch, and eat
Thoſe things that wou'd make me their meat:
If they bite me, and I bite them,
Think who's to blame, and then condemn.

The Cape-Europeans wear a common ſort of ſhoes made of the raw hide of an ox; theſe when old and thrown away, the Hottentots carefully gather up, ſoak them a conſiderable time in water, and after broiling them on a fire, make a very hearty meal of them. None of theſe people uſe ſalt in their diet natural to them, and thoſe who by reſiding in the European colonies accuſtom themſelves to ſeaſoned diſhes, are not near ſo healthy as their countrymen.

Their common drink is milk or water, but they always prefer wine, or ſpirituous liquors if they can get them.—And it is obſervable that the men and women never eat or drink together. Both ſexes are fond of tobacco; and when a Hottentot lets himſelf out to hire, a certain quantity of this weed is ſure to be a part of the ſtipulated wages.

The villages of theſe people are called Kraals, each conſiſting of about twenty or thirty ſmall huts, removeable at pleaſure: the huts are built cloſe to each other, forming a circle; and ſome Kraals are ſo populous as to contain 500 inhabitants; there is only one narrow entrance to each village, which is uſually ſituated near ſome river; the materials of which the huts are built, are ſticks and mats; the latter being made by the women of bull-ruſhes and flags, in ſo compact a manner as not to admit the rain to penetrate. The huts themſelves are of an oval form, 14 feet by 10, and the richer Hottentots not only cover them with mats in common with the reſt, but with ſkins likewiſe. The entrance is only three feet high, and two wide, ſo that they are obliged to creep into theſe hovels on all fours, and ſquat down when they are there. The door is only a ſkin which draws up, and lets down; the fire place is a hole in the center; and the bedſteads are ſeparate holes round the ſides: the reſidue of the furniture conſiſts only of a few pots for cookery, cups for drinking, and earthern veſſels to hold butter and milk. We muſt not omit as one of the family a guard dog, which every maſter of a family keeps to mind his cattle.

Upon the failure of paſturage, or the death of an individual, the Hottentots always remove their kraals, and on fixing upon a new ſpot kill a ſheep or an ox, in order to have an † *Anderſmaken*, or feaſt; indeed upon all remarkable occurrences they have an entertainment, upon which occaſions, a booth is erected of new materials, adorned with boughs and flowers, and ſituated in the center of the kraal: The fleſh of the beaſt killed is ſerved up to the men in the booth, and the broth is given to the women and children without. Theſe feſtivious meetings uſually conclude with muſic, ſinging, and dancing. The muſical inſtruments are, the greater gomgom, which is a bow of iron, or olive wood, ſtringed with ſheeps ſinews; at one end of the bow a quill is placed upon the ſtring, and a cocoa ſhell is faſtened to it by two holes; the mouth is applied to the quill, and the player blows, and modulates his breath, as if playing on a Jew's harp. The leſſer gomgom differs from the former only in being ſmaller, and wanting the cocoa ſhell. The Hottentot drum is made of earthen ware, and covered with ſheep ſkin, braced on with ſinews. And the vocal muſic is confined to about half a dozen ſongs, and a frequent repetition of the word *ho*, by way of chorus. In dancing, the men ſquat down in a circle, "when, (ſays a modern author) the gomgoms are heard, the women begin to rub with their fingers on the pot-drums; all the reſt ſing ho, ho, ho, and clap their hands; then ſeveral couple preſent themſelves to dance, but only two couple enter the ring at a time, performing face to face; when they begin, they ſtand at about ten paces diſtant, and are about fifteen minutes dancing before they meet, at times they dance back to back, but never take hands, and one dancing bout laſts about an hour." They dance in their religious ceremonies, when a peace is made, when a wild beaſt is killed, when they have received any peculiar benefit, or are releaſed from any particular calamity, &c. &c.

The Hottentots, from their uncommon activity, and great dexterity in diſcharging and throwing their miſſive weapons, are excellent huntſmen. In hunting an elephant, rhinoceros, or any other wild beaſt, they attack him with their aſſagayes, and goad him till he drops down with the loſs of blood. If the beaſt turns upon any one, he nimbly avoids him, and another immediately attacks the animal behind, in order to draw his attention from the firſt; thus he is harraſſed to death by his nimble enemies, and wounded in many places by an unceaſing attack. Elephants are ſometimes taken by digging a hole in the paths through which they go to their watering places, fixing a ſtake in the center, and covering it over with boughs. When an elephant falls into one of theſe holes, the ſtake runs into him, and entangles him, till the Hottentots ſurround the place and kill the beaſt; when dead the fleſh ſerves to feaſt the kraal, the ſkin is applied by the hunters to various uſes, and the teeth are uſually ſold to the Europeans.

When a ſingle Hottentot kills a wild beaſt he is knighted, the ceremony of which is thus: All the men of the village ſquat down and form a circle; the champion ſquats upon a mat in the center, and the moſt ancient perſon of the kraal covers him with a copious ſtream of urine, which the champion rubs in with great avidity; a pipe of tobacco is then lighted, which the company alternately ſmoak round, and then the aſhes are ſtrewed on the new knight. After receiving this honour, his wife muſt not approach him for three days, at the expiration of which time he kills a ſheep, treats his neighbours, receives his wife again, and faſtens the bladder of the beaſt killed to his hair, which he ever after wears as a badge of his knighthood. Thus we may perceive that honours are ſought for in all regions, and the loweſt people aim at peculiar diſtinctions.

"From frozen poles, to parch'd and burning plains,
"Wide o'er the world, the thirſt of glory reigns;
"Inſpires alike the ſavage and the ſage,
"Glows in each breaſt, and ſhines through ev'ry age;
"Mounts from the lowly cottage to the throne,
"Spreads far, and wide, and beams thro' ev'ry zone."

In fiſhing, either with net or angle, the Hottentots by far exceed the Europeans in ſkill; and they are deemed ſome of the moſt expert ſwimmers in the univerſe.

Hottentot marriages are made by the parents, or neareſt relations; if the female does not approve of the match, ſhe is obliged to remain with the bridegroom all night; if he forces her to conſummation, ſhe is compelled to be his wife; but on the contrary, if ſhe preſerves herſelf uncontaminated, ſhe is ever after free from him. The day after the nuptials an ox is killed to feaſt the company, who not only eat the fleſh, but ſmear themſelves with the fat, powder each other with bukhu, and paint themſelves with red chalk.

The marriage ceremony itſelf is thus performed: the men ſquat in a circle, as indeed they do upon moſt other occaſions, and the bridegroom is placed in the center; the women ſquat and form another circle, to ſurround the bride; the prieſt then goes from one circle to the other, and alternately urines on both bride and bridegroom, who make furrows with their nails in the greaſe with which they are plaiſtered, in order to rub in the precious libation. The prieſt then pronounces the benediction in theſe words, "May you live happily together, may you have a ſon before the year's end, may he be a good huntſman, and a great warrior."

They boil meat in the ſame manner as the Europeans, but in roaſting they make a ſtone red hot, then wiping the aſhes off, they lay the meat upon it and cover it with another hot ſtone; then making a fire round the whole, the meat is ſoon ready. In eating they are very naſty, inſtead of plates they uſe filthy earthen pots, their greaſy kroſſes ſerve them for table cloths, and their ſubſtitutes for knives, forks, and ſpoons, are ſhells of fiſhes.

When they have dined, a pipe is filled with tobacco, which they ſmoke all round, every one taking two or three whiffs, and then handing it to the next. It is ſingular, that though the Hottentots are immoderately fond of ſpirituous liquors, muſic and dancing, yet they do not drink the firſt, or practiſe the latter at weddings. Polygamy is permitted, yet the richeſt ſeldom take above three wives, and marriages are prohibited between firſt and ſecond couſins on pain of death. The portion of a ſon is uſually two cows, and two ſheep, and of a daughter one cow and two ſheep; but the latter are to be returned to the father, if the bride dies without having had any children; on the contrary, if ſhe ever bore any children to her huſband the portion becomes his, even though the children are defunct.

Divorces are admitted, if the party can ſhew ſufficient cauſe to the heads of the village, but adultery is puniſhed by death. A man who hath been divorced may remarry, but a woman may not while her huſband lives; and when a widow has a mind to marry again ſhe muſt give a ſevere proof of her inclination to enter a ſecond time into the nuptial ſtate, for ſhe is obliged to loſe a joint of her little finger. And this is repeated for every huſband ſhe happens to marry after the firſt.

A new born child, after having had its noſe cruſhed, is always rubbed over firſt with freſh cow dung, afterwards with the juice compreſſed from the ſtalks of the African fig, then with ſheep's fat or melted butter, and laſtly, he is well powdered with Bukhu. Male twins occaſion great joy to the parents; if the twins are female they deſtroy the weakeſt, and moſt ill favoured, and if male and female, the latter is ſure to be put to death. When a child is ſtill born they deem it a bad omen, and immediately remove their kraal to another place. After a child has been ſmeared, daubed, greaſed and powdered in the manner above mentioned, the mother gives it what name ſhe thinks proper, which is uſually the name of ſome wild beaſt, or domeſtic animal. When the woman is well again, and able to leave her hut, ſhe rubs herſelf all over with cow dung; and this filthy daubing is by theſe delicate people termed a purification. Being thus delightfully perfumed, and elegantly decorated with ſheep's guts, ſhe is permitted to go abroad or to ſee company at home.

The eldeſt ſon hath great privileges in the family, and is encouraged to be a kind of tyrant over his brothers and ſiſters. At about ten years of age, the males are always deprived of their left teſticle; the operation is performed with a dexterity that would ſurprize an European ſurgeon, and bad conſequences are ſeldom or never known to enſue. A ſheep is killed, and great rejoicings are made upon the occaſion, but it is to be obſerved, that the men devour all the meat, and allow the women nothing but the broth. The reaſon of this abſurd cuſtom of mutilating their male youth is unknown, ſome of the Hottentots ſay it is to make them run ſwift; but the greateſt part of theſe people give their general reaſon, which they uſe upon all occaſions, when they are unable to account for any of their abſurd practices, viz. *That it had been the cuſtom of their anceſtors time immemorial.*

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† This is a Dutch term, which they have adopted, ſignifying, *To change for the better.*

At the age of 18, the male Hottentots being deemed men, are thus admitted into male ſociety: The men of the village ſquat down and form a circle, as is uſual upon moſt other public occaſions; the youth ſquats down without the circle, at ſome diſtance. The oldeſt man of the kraal then riſes from the circle, and having obtained the general conſent for the admiſſion of a new member, he goes to the youth, acquaints him with the determination of the men of the kraal, and concludes his harangue with ſome verſes, which admoniſh him to behave like a man for the future; and which may be thus rendered into Engliſh:

Since this fair day, you man commence,
Learn manly actions, manly ſenſe;
No trifling thoughts ſhould now infeſt
Your mind, or diſcompoſe your breaſt:
Your mother's company refrain,
And, till you wed, the female train;
Their baubles poiſon will impart,
Unhinge your mind, unman your heart,
Draw you from actions that will raiſe
Your fame, and gain you greateſt praiſe;
Depart not from our noble plan,
But be in *thought*—*word*—*deed*—a man.

The youth being then daubed with ſoot and fat, and well ſprinkled with urine, is congratulated by the company in general in a kind of chorus, which implies the following wiſhes:

May good luck thy ſteps attend,
May'ſt thou live long, and daily mend;
Soon may a beard thy chin adorn,
To thee may many babes be born;
Till 'tis confeſs'd throughout the nation,
You're uſeful in your generation.

A feaſt concludes the ceremony, but the youth himſelf is not permitted to participate of any part thereof till all the reſt are ſerved. Being thus admitted into male-ſociety, it is expected that he ſhould behave ill to women in general, and to his mother in particular, in order to evince his contempt of every thing feminine. Indeed it is uſual for a youth as ſoon as admitted, to go to his mother's hut and cudgel her heartily, for which he is highly applauded by the whole kraal, and even the ſuffering parent herſelf admires him for his ſpirit, and proteſts that the blows do not give her ſo much pain, as the thoughts of having brought ſuch a mettleſome ſon into the world afford her pleaſure. The more ill-treatment he gives his mother, the more eſteem he obtains; and every time he ſtrikes her, ſhe is in the higheſt raptures, and thanks Providence for having bleſſed her with ſuch a ſpirited child. So egregiouſly will cuſtom impoſe upon the underſtanding and counteract the very dictates of nature.

A Hottentot never obtains an eſtabliſhment, or in other words, never is permitted to have a hut or cattle previous to his marriage, but lives immediately under the direction of his father after 18, as he did with his mother before that age. As ſoon as he is married, his wife becomes his ſlave, does all the drudgery, and has all the care of domeſtic affairs upon her hands. The huſband ſinks into ſupineneſs, and gives himſelf totally up to idleneſs; if he ever ſtirs, it is now and then to go a fiſhing or hunting for a little amuſement, or if he knows a mechanical buſineſs he may perhaps teach it to his eldeſt ſon. Upon no other occaſion will he quit his beloved indolence, or ſhew the leaſt alacrity, unleſs indeed he happens to receive an invitation to get drunk. Then joy ſparkles in his eyes, and elates his heart, and he thinks he never can make too much haſte to render himſelf a greater brute than nature hath thought proper to make him.

The Hottentots, who continue to live up to their ancient ſimplicity, are ſeldom afflicted with diſeaſes; but thoſe who are ſervants to, or reſide among the Cape-Europeans, and eat and drink as they do, contract many diſorders, unknown to their anceſtors. Phyſic and ſurgery is but one profeſſion among them. Their phyſicians are excellent botaniſts, and often perform cures that aſtoniſh the Europeans, by their ſkill in the knowledge of herbs, plants, &c. In bleeding they are only provided with a common claſp knife and a ſtrap; when they have taken away as much blood as is thought neceſſary, the orifice is cloſed and rubbed with mutton fat, and then the leaf of ſome herb is bound over it. In pains of the ſtomach and cholicky complaints they uſe cupping, the cup being made of the horns of an ox. They underſtand how to expel poiſons by poiſons, or to prevent their effects by antidotes; and with reſpect to diſlocations they are exceeding ſkilful, compreſſing the joints, and rubbing it with warm fat till they reduce it to its proper ſituation. Fractures they are unacquainted with, for, by Kolben's account, the oldeſt Hottentots he had ever converſed with could not recollect an accident that had ever occaſioned one. The head-ach is cured by ſhaving the head in furrows, which operation, like bleeding, is performed with a common knife only; as is likewiſe the amputation of the widow's fingers when they would marry again. And for a foul ſtomach or ſtomachic pains, the juice of aloes taken in warm broth is uſed.

The Hottentots are exceeding ſuperſtitious, and fond of divination. In order to know the fate of a ſick perſon they flay a ſheep alive; after having its ſkin entirely taken off, if the poor animal is able to get up and run away, it is deemed a propitious omen; but on the contrary, if the excruciating pain kills it, they imagine that the patient will certainly die, and accordingly give him up entirely to nature, without taking any farther care of him.

The Hottentot phyſicians are much more diſintereſted than thoſe of politer countries, as they preſcribe gratis, and think the honour of having done good a ſufficient recompence for their pains. Each village hath uſually two, who are choſen from the wiſeſt and moſt experienced of the people, to be the guardians of the public health. The Europeans, who reſide at the Cape, are in general healthy; the ſmall-pox and meaſles are not ſo malignant as in moſt other countries. The bloody flux uſually attacks new comers, and the principal diſorders among the Cape-Europeans, are ſore eyes and ſore throats in both ſexes, and ſore breaſts in the women; but the country produces many efficacious remedies, which are uſually applied with ſucceſs when wanted. When a Hottentot falls ſick, his friends make a doleful noiſe around him; but when he expires, their howlings become truly hideous. A corpſe is always bent double, and being tied neck and heels, it is wrapped up in the kros, or mantle of the defunct: they uſually bury the body in a cleft of the rock, or the den of ſome wild beaſt, as they are too lazy to dig a grave, if they can find one ready made. They inter their dead ſix hours after they expire, or at leaſt ſix hours after they fancy they expire; for it is imagined that many are buried alive by this precipitation. Previous to the funeral, the men and women ſquat down in ſeparate circles before the hut of the deceaſed. The body is then brought out, not through the door, but through the ſide of the hut, the mats being looſened for that purpoſe; during the whole ceremony, the company clap their hands, and cry *bo, bo, bo*. The corpſe is then followed without order, only each ſex keeps ſeparate from the other, when the howlings and grimaces are truly ridiculous. The grave is filled up with the mould of ant-hills, and well ſecured from the depredations of wild beaſts, by being heavily covered, and defended with wood and ſtones. The company then return to the hut, ſquat down as before, each ſex in a circle, and renew their yellings; a ſignal is then given for them to ceaſe the hideous noiſe, when the two oldeſt men in the village ſtep into each circle, and urine upon the company, who rub in the precious liquor with ſingular ſatisfaction. Afterwards entering the hut of the deceaſed, theſe elders take up a handful of aſhes each, with which they powder the mourners: This ceremonial, at the deceaſe of rich perſons, is repeated ſeveral times, but the poor have it only once performed; the latter likewiſe only mourn by ſhaving their heads, but the former give an anderſmaken, or feaſt; when the lamentations are concluded, at which time a ſheep is killed, and the cawl, well powdered with bakhu, is put about the neck of the heir to the defunct, who is obliged to wear it till it rots off, as a memorial of his reſpect for the dead.

SECT. VI.

Political, Civil, Eccleſiaſtical, and Military Hiſtory of the Hottentots.

EVERY Hottentot nation, or tribe, is governed by a chief, who is the general in war, the preſident of the public aſſembly in peace, and the ambaſſador to negotiate with other tribes or nations upon all occaſions. This officer, who is called Konquer, is highly eſteemed in his public capacity, and his office is hereditary, but not regal; for as ſoon as the public buſineſs is diſpatched, he ſinks into a private character, and has no other reſpect ſhewn him, but as being an elder of his own particular village. The konquers of the nations in alliance with the Dutch, are upon public occaſions diſtinguiſhed by wearing coronets made of braſs, which the Dutch governors preſent them with in token of friendſhip.

When a konquer is inſtalled, he is obliged to engage to do all in his power for the ſervice of the community, and to guard the privileges of the people from infringement; an ox and two ſheep are then killed, and an entertainment given, in which the men have the fleſh, and the women the broth; but the next day the caſe is reverſed, for the konquer's wife gives another treat, when the men have the broth, and the women the meat.

The next ſubordinate officer is the kraal-captain; every village hath one, who is the magiſtrate of his own diſtrict, and his office is hereditary. In time of war he leads the men of his own kraal, and acts as their captain, receiving his orders from the konquer or general; his badges of diſtinction are the ſkin of a tyger thrown over his ſhoulders, and a walking cane with a braſs head in his hand. In his civil capacity he tries the people of his village for all crimes, except treaſon; charges of that nature being heard before the konquer, and all the kraal-captains in a general aſſembly, when a majority of voices decides the matter. After the konquer and kraal-captain, the phyſician of the village is the moſt diſtinguiſhed perſon, and the two former as well as the latter are perfectly diſintereſted in what they do, not receiving the leaſt pay or reward for their trouble; but conſidering their offices as wholly honorary, and conſequently deeming it their duty to ſerve the community without any recompence. Hence in legal matters, neither corruption or delay are known; juſtice is ſummary, plaintiffs and defendants plead their reſpective cauſes, and judgement is uſually given according to equity. In caſes of murder, adultery, theft, &c. if the delinquent's conſcience tells him that the evidence is ſo plain that conviction muſt follow of courſe, he avoids a trial (if poſſible) by making his eſcape, and flying for protection to the buſhis, or banditti, as any of the other villages would deliver him up again. When a criminal is ſeized upon the firſt accuſation, or in attempting to eſcape, the elders of the village proceed directly to trial, and if the culprit is convicted, a public execution upon the ſpot is the immediate conſequence; the kraal-captain is the principal executioner, and ſtrikes the delinquent on the head with the kirri ſtick, when the reſt ruſh upon the captive, and complete the execution, by beating the body almoſt to a mummy, and breaking many of the limbs. After this public example, and retribution to the laws, the memory of the deceaſed ſuffers no ſtigma, his corpſe is as honourably interred, as if he had rendered ſome ſignal ſervice to the ſtate, and the ſurviving relations never receive any reproach on account of the delinquency of the dead.

A celebrated writer tells us, "When a difference happens between two villages of the ſame nation, it is referred to the judgement of a national court, who, when it forms its reſolutions, executes them with as much ſteadineſs and rigour as a Roman ſenate. The Europeans may boaſt of their learning, arts, and politeneſs; but where among them can they ſhew ſo wiſe, ſo happy a government as that of the Hottentots; owing entirely to this, that it has for its baſis the moſt perfect liberty of the people."

The father's inheritance generally deſcends to the eldeſt ſon only; and legacies bequeathed to any other perſon are void without the will of the heir. If a parent means to provide for his younger children, he muſt do it by giving them cattle in his life time; ſometimes indeed the elder ſon is not ſo well provided for as another child who may happen to be a greater favourite; for the father will by various artifices perſuade the former to reſign his birthright to the latter; after which reſignation the elder born can never recover his patrimony. The heir has an abſolute power over his ſiſters, who dare not marry without his conſent, and is under no obligation, but to maintain his father's wives till they die or marry again.

In war the Hottentots have very little conception of diſcipline, nor indeed is it poſſible they ſhould; for the only method of raiſing an army is for the kraal-captains to order the people to follow them; the only method of maintaining one is by hunting as they march; and the only way of deciding a diſpute between two nations, is by fighting one battle; the ſucceſs of which determines the whole affair. In an engagement they attack with an hideous yell, fight in great confuſion, and put more confidence in their war-oxen than their own ſkill; for theſe animals when trained to the buſineſs are better diſciplined, and much more formidable than the Hottentots themſelves. The motives of war with theſe people are uſually three, viz. 1. Treſpaſſing on each others diſtricts. 2. Stealing the cattle, or 3. Running away with the wives of their neighbours. The firſt is the moſt general cauſe of quarrel; but it is to be obſerved, that by treſpaſſing upon each others grounds, the trampling over fields, or feeding cattle in meadows belonging to others, is not the only thing meant; the principal offence being ſetting fire to the graſs in one diſtrict, and ſuffering it to extend to another. In theſe wars it is common for the weakeſt or vanquiſhed party to apply to the Dutch, and the appearance of an European detachment ſoon reconciles them; when the Dutch are rewarded for their interference with a quantity of cattle. In the wars of the Hottentots, the different nations ſhew great generoſity of ſentiments; they never plunder the dead, but ſuffer their friends to bury them, and diſpoſe of their arms as they think fit. They give no encouragement to deſerters, but put them and ſpies indiſcriminately to death.

Beſides kirri and rakkum ſticks, they are armed with bows, arrows, and aſſagayes: the bow is uſually made of olive wood, ſtrung with the ſinews or guts of ſome beaſt, and faſtened by iron hooks at each end; the arrow is about 18 or 20 inches long, made of cane, bearded, and pointed with iron; the quiver is made of the hide of an elephant, ox or elk, and faſtened to the ſhoulder by a ſtrap; the aſſagaye is a kind of half pike, about five feet in length, with a plate of iron tapering to a point fixed at the end. Theſe weapons they make with tolerable neatneſs, uſe them with amazing dexterity, and generally poiſon them previous to the attack of an enemy, or a wild beaſt.

An Hottentot's idea of riches is the poſſeſſion of cattle, and according to the number poſſeſſed, the wealth of the poſſeſſor is eſtimated. Theſe people when poor let themſelves out to hire for a certain ſtipulated time, their wages to be wholly paid in cattle, and a daily allowance of tobacco, or dakha at leaſt. Having thus procured cattle, at the expiration of their time of ſervitude they ſet up for themſelves, and ſink into the embraces of their beloved indolence.

The cattle of every village feed in common in two herds, the great in one, and the ſmall in the other; the men of the kraal watch them alternately, and the women milk them morning and evening. Cows milk is indifferently drank by both ſexes, but the milk of ewes only by the women, as the other ſex deem it a mean beverage. They make butter in the following ſingular manner: The churn is the ſkin of a wild beaſt, with the hair turned inwards, which being made into a kind of ſack, is filled with milk, cloſe faſtened, and ſhook about by two perſons till the butter comes. This butter is exceeding filthy, yet the Cape-Europeans, who purchaſe great quantities of it, have a method of cleanſing it, ſo as to render it ſaleable to the crews of ſhips that touch there; the butter-milk is given the calves and lambs, and ſometimes, though abominably naſty, drank by the Hottentots themſelves. At night they ſecure their cattle, by placing the ſmaller within the area of the kraal, and the larger faſtened two by two to the outſide of the huts; upon the approach of any wild beaſt, the latter, by their exquiſite ſmell, are ſenſible of it, and begin a general lowing, which gives the alarm, and rouzes the Hottentots to prevent the miſchief that might enſue. Theſe people are ſingularly ſkilful in training their bakkeleyers, or war-oxen, who will fetch in ſtrayed cattle like a bull-dog, and, when ordered, attack men or wild beaſt with great fury; yet their maſters can whiſtle them off from an antagoniſt at their pleaſure: each village has about half a dozen of theſe, who well know and are obedient to every perſon belonging to that kraal, but will run with great fury at any ſtranger. The young ones are taught by having their horns faſtened to and being obliged to go about with an old one: upon the whole theſe animals are exceedingly ſerviceable to the Hottentots, both in war and peace. The carriage oxen are likewiſe very uſeful, and quite tractable, being managed by reins faſtened to a ſtick which runs through their noſtrils.

Every village hath a cattle doctor, but if any of the cattle die naturally, every individual of the kraal claims a ſhare, and let the diſorder be what it will they devour the carcaſe. When a Hottentot diſpoſes of his cattle he uſually chuſes to ſell the oxen and rams, not caring to part from cows or ewes. At certain times they thinly ſpread fire over a large piece of ground, ſome of the men make a lane on each ſide, and others drive the ſheep through it, as a kind of purification *; if the ſheep are frightened and break through the ranks it is judged an ill omen, if they go quietly through it is deemed a good.

Thus the riches of the Hottentots conſiſt wholly in cattle, their commerce is carried on entirely by barter; they therefore trade with the Europeans at the Cape with the produce of what they rear up, or what they hunt down; ſuch as cattle, great and ſmall, ſkins of wild beaſt, elephants teeth, oſtriches eggs, &c. in return for which they receive brandy, wine, tobacco, tobacco-pipes, dakha, coral, beads, ſmall looking-glaſſes, kaſma-root, bits of braſs and copper, iron, knives, &c. but a Hottentot will not ſell a ſet of his arms, or even a ſingle weapon, upon any conſideration.

Such is the general urbanity of theſe people, and their ſtrict integrity when any confidence is placed in them, that an European in company with a Hottentot may travel through the whole country in the moſt perfect ſecurity. The buſhis or banditti are indeed ſometimes dangerous, but the Hottentot nations in general hold them in abhorrence, and unanimouſly concur in ſeizing, and puniſhing them upon all occaſions.

From the dexterity the Hottentots ſhew in ſome few handicraft trades, it is evident that did not their prevailing indolence prevent it, they would be very expert at others.

The Hottentot ſmith and brazier not only works in iron and copper, but melts the ore himſelf. This he effects thus: after making two holes in the ground, the one to melt the ore, and the other to receive the metal, which is to paſs through a ſmall communicating channel, he kindles a fire round the former, and when it is thoroughly heated, puts in the ore, and heaps the fire upon the whole. The ore ſoon melts, and the metal runs into the ſmaller hole. When cool it is taken out, broken to pieces, heated again, and beat into the form wanted. But the moſt ſurpriſing circumſtance is, that the workman, in all theſe operations, has nothing but a little fuel, and a few ſtones to work with. His anvil is a ſtone, his hammer a ſtone, his file a ſtone, and his burniſher to poliſh his work a ſtone.

The butchers are ſkilful, but cruel in killing a beaſt, as they think the longer the creature is dying, the greater reliſh it gives to the fleſh. To kill a ſheep, they rip its belly open, take out the entrails, broil ſome of them, and ſtew the reſt in the warm blood of the animal. They ſkin very quick, diſſect with dexterity, and boil the bones of all the cattle they kill, in order to extract the marrow to anoint their bodies therewith. Hides and ſkins they rub well with fat as ſoon as taken from the beaſts, to render them tough, ſmooth, and ſecure the hair from falling off: this is the only operation if they are intended for ſale; but if they deſign the ſkin for their own wear, it is afterwards covered over with cow-dung, and dried in the ſun. When the filth is caked, and the ſkin ſtinks abominably, it is deemed fit for wear; for a Hottentot cannot endure a garment that does not ſend forth a moſt horrid ſtench. The tanner, indeed, rubs the hair with wood aſhes, ſprinkles it with water, rolls up the hide, and lets it dry in the ſun; which expedients effectually bring off the hair: the ſkin is then well greaſed, ſtretched out, and dried again, when it is deemed good leather.

A Hottentot taylor works with a needle made of the bone of a ſmall bird; his thread is the ſinews of beaſts ſplit, and dried in the ſun; while ſhears, ſciſſars, and knife are all compriſed in a ſharp ſhell. With theſe he is exceeding dextrous, and works with great expedition as well as exactneſs.

The ivory turner makes the ivory rings that are worn ornamentally about the arms; and conſidering that his only tool is a common claſp knife, which he procures from the Dutch, the workmanſhip has great merit.

The women are the mat-makers, and theſe they weave in ſo compact a manner, that rain cannot penetrate them, though they are only made of bulruſhes, flags, or reeds. Of the ſame materials their ropes are made, yet they are very ſtrong and durable.

All the Hottentots make their own arms, and their own earthen-ware; ſo that all the men at leaſt are armourers and potters. Their earthen ware is made entirely of ant-hills, in this manner: they cleanſe the earth from ſtones and gravel, and then knead together the mould and the ant-eggs which are found among it. This paſte is then made into veſſels with the hand, which, when dried, are very ſtrong, and of a ſhining jet-black colour. It is remarkable that all the Hottentot veſſels are of one form, which is exactly that of a Roman urn.

It is not an eaſy matter to come at a Hottentot's religious notions; he is ſparing of his words, and laconic in his anſwers upon all occaſions; but when religious topics are introduced, he generally conceals his ſentiments in ſilence. Some on this account have doubted whether the Hottentots have any religion at all; but the moſt intelligent among the Dutch at the Cape poſitively affirm, that they believe in a ſupreme being, whom they ſtile *Gounya Tequoa*, or *God of Gods*, and fancy that his place of reſidence is beyond the moon. They allow that Gounya Tequoa is a humane benevolent being, yet they have no mode of worſhipping him; for which they give this reaſon, "That he curſed their firſt parents for having greatly offended him, on which account their poſterity have never paid him adoration ſince."

They, however, adore the moon, and at the full and change ſacrifice cattle, and make offerings of milk to that luminary. Their mode of adoration is by ſtrange grimaces and diſtorted poſtures, ſinging, dancing, ſcreaming, and proſtration, which they continue the whole night.

The gold beetle is another of their deities, for whatever place this inſect lights upon is deemed ſacred. Whenever it happens to fly into a kraal, they pay it the greateſt reſpect, a ſheep is killed as a thanks offering, the people of the village are in the greateſt raptures, and the omen is ſuppoſed to inſure them ſome future happineſs. If it lights upon a Hottentot of either ſex, that perſon is ever after deemed a ſaint; a fat ox is killed on account of this ſtrange canonization, and the new-made ſaint is obliged to wear the caul twiſted round his or her neck till it rots from thence; ſo that the ſtench from this, added to the uſual fumes, renders the perſon ſo diſtinguiſhed a ſavoury ſaint indeed, as to oblige an European to keep a moſt reverential diſtance. Deceaſed perſons, if they have done any thing remarkable in their lives, are likewiſe venerated by the Hottentots, who conſecrate mountains, woods, groves, rivers, trees, &c. &c. to their memory, and ſhew particular reſpect whenever they paſs them.

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* Some affirm it is to make their fleeces ſmell of ſmoak, and that while that ſcent remains wild beaſts will not attack them; which is very probable, for as theſe animals are terrified at fire, they may be alarmed by the ſcent of the ſmoak.

They ſay the evil deity, or, in other words, the devil, whom they call Touquoa, is a crooked, crabbed, malicious, miſchievous being: that he is their peculiar enemy, and occaſions all the miſfortunes they ſuffer. They therefore worſhip him to put him in a good humour, and ſacrifice to him, that he may paſs by them without playing ſome unlucky trick. All miſfortunes that come unexpectedly, diſeaſes which they cannot cure, or accidents whoſe cauſe is beyond their comprehenſion, they aſcribe either to Touquoa, or witchcraft; for which reaſon they have many ridiculous charms, incantations, amulets, &c. to avert, mitigate, or drive away the evil. They have not any notion of future rewards and puniſhments, heaven or hell, but they entertain ſome faint glimmering ideas of the immortality of the ſoul.

The Dutch repreſent the Hottentots as exceeding obdurate of heart, and difficult to be convinced of the propriety of any opinion but their own; for, ſays an accurate writer, "If you attempt to reaſon with them, they hear you ſullenly, or quit you abruptly. They avoid, if poſſible, entering on any religious topic. Some of them have diſſembled a belief of Chriſtianity; but when the motive was removed, they always returned to their native idolatry. In ſpite of all the endeavours of the Dutch miſſionaries at the Cape, they have not been able to make a ſingle convert. M. Vanderſtel, governor of the Cape, took a Hottentot child, and had him educated in the Chriſtian religion, and in the manners and cuſtoms of the Europeans: he was cloathed richly in the Dutch faſhion, learned ſeveral languages, and diſcovered a very promiſing genius. The governor ſeeing him ſo qualified, ſent him to the Indies with a commiſſary-general, where he was employed in the company's affairs till the commiſſary died, when he returned to the Cape; a few days after, at a viſit among his Hottentot relations, he ſtripped off his European dreſs, and equipped himſelf in a ſheepſkin. In this wretched figure he bundled up his cloaths, and preſenting them to the governor, ſaid, 'Be pleaſed, Sir, to take notice, that I for ever renounce this apparel; I do likewiſe for ever renounce the Chriſtian religion. It is my deſign to live and die in the religion, manners, and cuſtoms of my anceſtors: I only beg you will grant me, as I am ſure you will, the hanger and collar I wear, which I will keep for your ſake.' Without waiting for a reply, he flew to the woods; here he mixed with his relations, ſtudied their cuſtoms, degenerated into their manners, and could never after be drawn from that mode of life by the moſt perſuaſive eloquence of the greateſt promiſes, though both were frequently uſed to recover him to civilized ſociety."

SECT. VII.

Of the Dutch *Poſſeſſions at the* Cape *of* Good Hope, *and the Mode by which they are governed.*

THE ſcheme of ſettling a colony at the Cape was not entered into by the Dutch till the year 1650, when M. Van Riebeeck, a ſurgeon, in his return from India, obſerved the conveniency of the place for a ſettlement, and laying before the Dutch Eaſt-India company a plan of its eligibility, the ſcheme was approved, and the propoſer appointed governor. This gentleman ſailing with four ſhips to the Cape, entered into a negotiation with the people, who, in conſideration of various commodities to the value of 50,000 guilders, or 4375l. ſterling, agreed to yield up a conſiderable tract of country about the Cape to the Dutch.

To ſecure his new purchaſe, Van Riebeeck immediately erected a ſtrong ſquare fort; and, to render the place as commodious and agreeable as poſſible, he laid out a large garden, and planted it with a great variety of the productions of Europe.

The ſettlement being thus ſucceſsfully begun, the Dutch company, in order effectually to eſtabliſh it, propoſed that every man who would ſettle three years at the Cape, ſhould have an inheritance of 60 acres of land, provided that during that ſpace he would ſo improve the eſtate, as to render it ſufficient to maintain himſelf, and contribute ſomething towards the maintenance of the garriſon; and at the expiration of the time, he might either keep poſſeſſion of it, or ſell it, and return home. Induced by theſe propoſals, many went to ſeek their fortunes at the Cape, and were furniſhed on credit with cattle, grain, plants, utenſils, &c. The planters at length grew weary of their habitations for want of conjugal ſociety, and the governors of the company, to prevent their leaving the place, provided them with wives from the orphan houſes, and other charitable foundations. In proceſs of time they greatly increaſed, and ſpread themſelves farther up the country, and along the coaſt, till they occupied all the lands from Saldanna Bay, round the ſouthern point of Africa, to Noſſel Bay on the eaſt; and afterwards purchaſed Tierra de Natal, in order to ſpread their limits ſtill farther. Hence the Dutch poſſeſſions may be conſidered under four different heads, viz.

1. Cape
2. Stellenboſh
3. Drakenſtein
4. Waveren

} Colony.

Of theſe we ſhall reſpectively treat, after having premiſed a few particulars concerning the Dutch government at the Cape.

The public adminiſtration of affairs in this celebrated African ſettlement conſiſts of eight eſtabliſhments, viz.

1. A grand council.
2. A court or college of juſtice for capital matters.
3. An inferior court for the diſcuſſion of petty affairs.
4. A matrimonial court.
5. An orphan court.
6. An eccleſiaſtical council.
7. A common council.
8. A board of militia.

The governor preſides over the great council, has a double vote, and is aſſiſted by eight of the company's principal officers reſident at the Cape.

The ſecond court, or college of juſtice, is compoſed of the members of the grand council, in conjunction with the three chief burgomaſters of the Cape town.

The inferior court conſiſts of a preſident, who muſt be a member of the great council; of three Cape burghers, one of whom acts as vice-preſident; of the company's clerk; and three other of their immediate ſervants.

The matrimonial court inſpects different matters, but conſiſts of the ſame members as the laſt-mentioned court.

The orphan court is compoſed of ſeven members, viz. the vice-preſident of the great council, three of the company's ſervants, and three Cape burghers.

The eccleſiaſtical council conſiſts of the three paſtors of the three reformed churches here, ſix elders, or churchwardens, and 12 overſeers of the poor.

A court of common-council is eſtabliſhed in every Cape colony; each of theſe is compoſed of burghers, choſen out of the liſts prepared by the burgeſſes of each colony.

The boards of militia are two in number, viz. the Cape-town board, which conſiſts of a member of the great council, and nine of the principal military officers of the Cape colony; and the board for Stellenboſh and Drakenſtein colonies, in which the land-droſt of Stellenboſh colony preſides, and is aſſiſted by nine military officers of both colonies.

With reſpect to the power of theſe ſeveral courts,

The firſt takes cognizance of every thing which concerns commerce; inſtitutes, and repeals laws, and likewiſe hath authority to declare war, or make peace with the nations in the vicinity of the ſettlement.

The ſecond tries all capital caſes in civil and criminal cauſes; but an appeal lies from this court to Batavia and Holland.

The third is inſtituted for the determination of actions for ſmall debts, and for treſpaſſes; ſo that no action can be entered here, which exceeds an 100 crowns.

The fourth inſpects the validity of the marriages of Europeans at the Cape, or grants permiſſion for their celebration.

The fifth takes care of orphans, and prevents thoſe who have fortunes from marrying before the age of 25.

The ſixth diſtributes money to, and takes care of the poor.

The ſeventh collects taxes, and puniſhes criminals, particularly ſlaves, within its own juriſdiction.

The eighth cloaths the militia once a year, and ſends out horſemen in purſuit of runaway ſlaves.

A tithe of the produce of all lands is paid towards ſuſtaining the government. The duties on brandy, wine, tobacco, and beer, are farmed at 5250 l. per annum; and the profits of other merchandizes amount to 75 per cent. The expences of the government are eſtimated at 30,000 l. annually, out of which 600 ſervants, and 600 ſlaves are maintained, and the governor's income is valued at 450 l. a year.

The Dutch are very indulgent to thoſe who ſettle here, and give great encouragement to the Cape Europeans upon all occaſions; nor are they leſs ſolicitous to cultivate the friendſhip, and conciliate the affections of the different Hottentot nations. They generally live in amity with them, and are ſo much reſpected as to be choſen arbiters in moſt of their quarrels. Deputies from the principal of theſe nations frequently wait on the Dutch governor with preſents of cattle, &c. when they are hoſpitably entertained, and ſent back again laden with what is equally agreeable to themſelves in return.

We however find, that on the firſt ſettlement of the Dutch at the Cape, all the Hottentot nations did not acquieſce in the ſale of the country to foreigners; for the Gunyemains diſſented from the agreement of the others, and in 1659 diſputed the poſſeſſion of the purchaſed territories with the Dutch. They always made their attack in ſtormy and boiſterous weather, as thinking the fire-arms then of leſs uſe and efficacy; and upon theſe occaſions they would murder indiſcriminately all the Europeans they could meet, burn down their houſes, and drive away their cattle. A Hottentot, named by the Dutch Doman, who had reſided for ſome time at Batavia, and afterwards lived at Cape Town, at length retired to his countrymen, perſuaded them that it was the intent of the Europeans to enſlave them, and ſtirred them up to this war. They accordingly took up arms, and being headed by this Doman, and another chief called Garabinga, committed great depredations. The Hottentots themſelves at laſt grew tired of the war, when 100 of them, belonging to one nation, came unarmed to the Dutch fort, with a preſent of 13 head of excellent fat cattle, in order to ſue for peace. This, it may be imagined, was readily granted them by the Dutch, who were heartily ſick of a conteſt, in which themſelves were the greateſt loſers.

Soon after a chief of another nation, with a conſiderable number of attendants, came in a friendly manner to the Cape, when, according to the Dutch writers, "the governor, for their entertainment, ordered a tub full of brandy, with a wooden diſh in it, to be ſet among them: when the men began to be intoxicated, about two or 300 little pieces of tobacco were thrown amongſt them, in ſcrambling for which they made a horrible noiſe. The noiſe and hurly-burly over, they began to leap and dance with ſeveral ſtrange geſtures; the women in the mean while clapping their hands, and continually ſinging, or rather roaring out, *Ho, ho, ho, ho.*" Having ſlept till they were ſober, they were diſmiſſed with preſents of coral, copper, braſs, tobacco, &c.

1. CAPE COLONY.

THIS colony extends from the Cape itſelf to Falſo Bay, and is ſeparated from Stellenboſh colony by a deſert of conſiderable extent, which reaches from the Cape to Saxenburgh, a plantation ſo called.

The hills of this diſtrict are, the Tyger-Hills, Cow-Hill, Lion-Hill, Table-Hill, Wind-Hill, Blue-Hill, or Blue-Mountain, the Norwegen-Hills, and Buſh-Hill.

The Tyger-Hills receive their denomination from their ſingular appearance, as they ſeem ſpotted and coloured exactly like the ſkin of the animal after whom they are named. Theſe hills have great fertility, are near 25 miles in circumference, and the fartheſt is about four miles diſtant from the Cape. Upon theſe eminences are 22 eſtates, the poſſeſſors of which have not only a good manſion-houſe to each, but great quantities of cattle; ſome having three or 400 hundred head of large cattle, and above 1000 ſheep.

Cow-Hill is near 20 miles from the Cape, but the land and water being but very indifferent, it is not ſo well ſettled as the former.

Lion-Hill extends northward from Table-Valley to the ocean. Its name is deduced by ſome from the reſemblance it bears to a lion, when viewed from the ſea; but others affirm it was ſo called from having formerly abounded with lions. In a declivity between this and Table-Hill are two centinels continually upon duty, a cottage being erected there for their reſidence. Their buſineſs is daily to aſcend to the ſummit of this hill, which they do alternately, by means of rope-ladders. The perſon at the top is able to deſcry a ſail at the diſtance of 13 or 14 leagues at ſea. As ſoon as he perceives a ſail, he gives a ſignal to his comrade below, who goes to the fortreſs to give notice to the governor, while the remaining centinel hoiſts the Dutch flag, and diſcharges a two pounder. At the foot of this hill a little fort, mounted with four guns, was erected by the governor Simon Vander Stel, at the head of a ſmall creek; it is, however, now gone to ruin.

The Table-Hill is the higheſt of any, being near 2000 feet in height. It is very fertile, being covered with vineyards, plantations, cattle, &c. The governor, among others, has a charming ſeat at this place, and two gardens, the one named Round-Buſh-Garden, and the other Newland, are delightfully pleaſant. The former receives its name from the fine lofty trees which agreeably ſhade it, and render it a cool retreat in the ſultry months.

"Here waving groves a chequer'd ſcene diſplay,
"And part admit, and part exclude the day;
"As ſome coy nymph her lover's warm addreſs
"Nor quite indulges, nor can quite repreſs."

The latter hath its appellation from having been more recently made than the other. The ſcene is romantically charming, from its woody appearance; ſo that a ſtranger might fancy that the genius of the woods reſided here, and imagine that he heard him thus exclaim in the words of Milton:

"Know that by lot from Jove, I have the power
"Of this fair wood, and live in oaken bower
"To nurſe the ſaplings tall, and curl the grove
"With ringlets quaint, and wanton winding wove;
"And all my plants I ſave from nightly ill
"Of noiſome winds, and blaſting vapours chill;
"And from the boughs bruſh off the evil dew,
"And heal the harms of thwarting thunder blue;
"Or what the croſs dire-looking planet ſmites,
"Or hurtful worm with canker'd venom bites:
"When evening grey doth riſe, I fetch my round
"Over the mount, and all this hallow'd ground;
"And early, ere the od'rous breath of morn
"Awakes the ſlumb'ring leaves, or taſſel'd horn
"Shakes the high thicket, haſte I all about,
"Number my flowers, and viſit ev'ry ſpout."

This hill is finely watered, and, upon the whole, is very profitable to the company. In the center there is a prodigious chaſm, where a number of trees grow in a very romantic manner; and, during the rainy ſeaſon, the torrents guſhing down here have a ſingular appearance.

Kolben informs us, that a ſhort time previous to his arrival at the Cape, the people had obſerved, for near a month together upon this hill, ſomething very ſhining and reſplendent, which they fancied reſembled a ſerpent with a crown upon his head, reſembling a carbuncle. It frightened many, and none it ſeems had courage ſufficient to attempt the diſcovery of what it was. But this abſurd whim of imagining that a luminous vapour on the ſummit of a mountain reſembles a ſerpent with a carbuncle on his head, is not peculiar to the conjurors at the Cape, for an ingenious writer informs us of a recent example of ſimilar folly *: "On the cape of Samos, ſays he, a very bright light is ſeen, which much reſembles a ſtar. The captain's mate ſaid he had ſeen this light ſeveral times in his voyages by this iſland, and that it was ſaid to be a large ſerpent, with a diamond on its head. Some of the Turk paſſengers ſaid it was univerſally believed to be ſo, and that the Grand Signior had cauſed ſeveral attempts to be made in order to diſcover what it was; but that every one of them proved ineffectual, on account of the ſteepneſs of the cape; till in the year 1763, ſome men contrived ſomething like rope-ladders, fixed iron hooks at the ends, and, by means of very long poles, hung them as high as they deſired, then climbed up them, and diſcovered a monſtrous ſerpent with young ones about it; but did not perceive any diamond on its head."

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* Hayne's Travels in ſeveral parts of Turkey, Egypt, and the Holy Land.

A ſilver mine was once diſcovered upon the top of this hill between two groves, known by the reſpective names of Hell and Paradiſe; but the Dutch have left off working it, as the profit was not found adequate to the expences.

The Wind-Hill, or Devil's-Hill, as it is termed by ſailors, ſtands near the Lion-Hill, from which it is ſeparated by a chaſm or valley. It receives theſe appellations from the boiſterous winds which break from the white cloud that often hovers over it; for when theſe hurricanes ſweep down its ſides, and iſſue through the cleft or chaſm, they do great miſchief to corn, fruit, houſes, ſhipping, &c.

"The waving harveſt bends beneath the blaſt;
"The foreſts ſhake, the groves their horrors caſt;
"He flies aloft, and, with impetuous roar,
"Purſues the foaming ſurges to the ſhore."

This hill extends to the ſea-ſide, and, together with Table-Hill and Lion-Hill, encompaſſes a plain called Table-Valley, which, as well as the eminences, is tolerably fertile.

Blue-Hill, which is ſo called from the colour of its ſoil when ſeen at a diſtance, ſtands at about the diſtance of 25 miles from the Cape, and, by not being well provided with water, has only a few plantations about it, but it abounds in wild beaſts.

The Norwegen-Hills are very craggy, and many in number; but as they are at a conſiderable diſtance from the Cape, four only are ſettled, and on theſe great quantities of cattle are reared: but on a fertile ſpot here the governor Vander Stel built a handſome country-houſe, a fiſh-houſe, a capacious ſtable, &c. &c.

Buſh-Hill is ſo called from the trees and ſhrubs with which it abounds, and runs down to the coaſt to a place called Wood's Bay.

Of the rivers which water this colony, the Salt River is the principal: this is ſo called, becauſe the waters towards its mouth, at Table-Bay, are brackiſh, but at its ſource in Table-Hill it is ſweet, ſalubrious, and clear. Simon Vander Stel attempted to cut a canal of communication between this river and Talzo Bao, but ſoon deſiſted, on being convinced that it would neither anſwer the deſign, or reimburſe the expence.

The Muſhel, or Muſſel River is only a temporary one, which is formed in the rainy ſeaſon, and falls from the mountains into the Salt River. Another ſtream, called Keyſer's River, (from a German of that name drowned therein), is always ſtopped up in the dry ſeaſon by the ſand-banks which are raiſed by the violent ſouth-eaſt wind, and this, by throwing the water out of its channel, forms a conſiderable lake, till the wet ſeaſon demoliſhes the ſand-banks, and occaſions it to flow again in a regular manner.

Beſides theſe, many parts of the country abound with ſmaller ſtreams, ſprings, fountains, caſcades, natural and artificial canals, ponds, &c.

2. Stellenbosh Colony.

THIS colony was originally a wild country, overrun with ſhrubs, brambles, and bruſh-wood, and called at firſt by the Dutch Wild-Foreſt. At length the governor, Simon Vander Stel, cleared and ſettled it, when it received from him the name of Stel's-Buſh Colony, which was afterwards corrupted to its preſent name of Stellenboſh. This colony, which is ſeparated from Cape Colony by a large ſandy deſert, is divided into four diſtricts, viz.

1. Stellenboſh,
2. Hottentot Holland,
3. Mottergate,
4. Bottelary.

Of theſe we ſhall reſpectively treat in their proper order.

1. Stellenboſh diſtrict is ſurrounded by hills, has a wholeſome air, fertile ſoil, and abounds with wood, paſturage, herbs, flowers, &c. The plantations are ſubdivided into vineyards, corn-fields, orchards, and gardens. The banks of Stellenboſh river, which falls from the mountains, are adorned with many commodious houſes, and pleaſant eſtates; the ſtream itſelf yields various kinds of ſmall fiſh, and near Falzo Bay, into which it diſcharges itſelf, many of a larger ſort are taken. A fine bridge paſſes over this river, which was erected by a public ſpirited gentleman at his own expence, in the room of one of a very narrow and inconvenient conſtruction. Adrian Vander Stel erected another over a different part of this river, which has ſince been ſuffered to run to decay.

Stellenboſh village was accidently burnt to the ground in 1710, but has ſince been rebuilt with redoubled luſtre, and is now in a flouriſhing ſituation.

2. Hottentot-Holland is the moſt fertile part of Stellenboſh Colony, on which account great quantities of cattle are bred here for the company's uſe; beſides the paſtures there are many vineyards, gardens, and houſes belonging to the ſeveral plantations.

This diſtrict, though formerly inhabited by ſcarce any thing but wild beaſts, is now in general cultivated, and thoſe voracious animals have been either deſtroyed, or driven to more remote and ſequeſtered places.

Three rivers which riſe in the hilly country and diſembogue themſelves into Falzo Bay, water this diſtrict; the one called Lawrence river, frequently overflowed, till a reſervoir was made to receive its rapid waters, by which the miſchief was prevented, and plenty of water retained againſt the dry ſeaſon; a ſtream from this baſon turns a corn mill, and a fort was formerly built upon the banks of the river, but the latter hath been ſuffered to run to decay. The other two rivers are leſs conſiderable, and have not as yet obtained any name; but it is ſingular, that freſh water fiſh will not live in either of the three, though the waters themſelves are ſweet.

From the Cape two roads lead to Hottentot-Holland, the one over the Sandy Downs in Tyger Valley, and the other over a mountain which has not yet been diſtinguiſhed by any peculiar appellation; the former is the moſt commodious, and the latter the moſt pleaſant, on account of the fine proſpect it affords.

Falzo Bay is formed by the circumjacent mountains, viz. The Hottentot-Holland Mountains, the Norwegen Mountains, the Stone Hills, &c. It is about 30 miles in circumference, and has in the center a large rock riſing conſiderably above the water, upon which a great number of ſea birds breed, and have their habitations. The bay abounds with fiſh, and had once an eſtabliſhed fiſhery here, which the company, for cogent reaſons, thought proper afterwards to drop. Stellenboſh and Hottentot-Holland rivers empty themſelves into this bay; and the rock which terminates it to the eaſt, is called Hang-Lip Rock, from the affinity it bears to a lip hanging over a chin.

About the month of November, 1710, a moſt dreadful hurricane, which blew from the ſouth-eaſt, put the waters of this bay into a terrible commotion, and occaſioned a flood which ſpread far into the country, where having done conſiderable damage, on its return to the bay incredible numbers of fiſh were left on dry land.

Sea-Cow-Valley, which is ſituated on one ſide of the bay, received its denomination from the number of ſea-cows that formerly frequented it; ſo many however were continually killed here, that the reſt grew ſhy of the place, and have found out much more ſecure retreats. In one part of this valley is a lake of about three miles in circuit, the waters of which in their natural ſtate are ſweet; but at certain times the waves of the bay overflow the valley, and mixing with the waters of the lake, impregnate them with ſalt, beſides leaving a quantity of fiſh behind; theſe on the return of the ſea water live while the ſaltneſs continues, but as ſoon as the lake water recovers its natural ſweetneſs, they die for want of ſaline nouriſhment. This lake is prodigious reedy, and a great number of wild ducks, with various birds, breed among the flags.

3. Mottergate diſtrict lies to the north of Hottentot-Holland, and was ſo called on account of the mellowneſs of the ſoil, occaſioned by the frequent floods which entirely overflow it, and render it muddy; for the word motter implies muddy. The waters, however, at the ſame time that they make the roads bad, give an uncom-

mon degree of fertility to the ſoil; ſo that this diſtrict is not inferior to any of the others with reſpect to houſes, inhabitants, produce, &c. The advantages of theſe inundations are many, and the few inconveniences might be eaſily remedied, or at leaſt palliated by the erecting of bridges, and cutting dykes; which improvements, as neceſſity muſt point out their utility, and the inhabitants have both timber and induſtry, we have reaſon to belive will take place.

4. Bottelary diſtrict, which is the moſt northern part of the colony, receives its name from the quantity of hay made in it, which exceeds all that is made at the Cape beſides. On an elevated ground, called Joſſen Hill, are ſeveral plantations, conſiſting of vineyards, orchards, paſtures, farms, cattle, nurſeries, &c. Fuel and water are very ſcarce here; of the latter they have little but what the rains afford them, and this in the hot weather turns brackiſh in the dykes where it is preſerved. To remedy the inconveniences ariſing from the want of wood, the company hath planted ſeveral acres of this diſtrict with trees, and enacted a law, that if any perſon preſumes to cut a ſingle twig, he ſhall be publicly and ſeverely whipped by the common hangman.

3. DRAKENSTEIN-COLONY.

THIS colony was ſettled in 1675, principally with French refugees, and under the direction of the governor, Simon Vander Stel, who gave it its preſent name, in compliment to his great friend and patron the baron Van Rheeden, lord of Drakenſtein, in Guelderland.

This is a very large colony, extending northward to Saldanna bay, ſouthward to the Turn-again mountains, eaſtward to the Drakenſtein-mountains, and weſtward to Horſe-mountain. The Drakenſtein-mountains are high, ſteep, and rugged; hence travelling over them is tedious, fatiguing, and dangerous; on which account ſome term them the Vexatious-mountains.

A church and a water-mill are the only public buildings in this very extenſive country, which though it contains many ſcattered farms in the ſeveral ſettlements, has not a ſingle village.

The principal river is one which has its ſource in the mountains, whence it is named the Mountain-river. On both its ſides are many good plantations, but it has no bridge over to facilitate communication. The waters of this river, after meandring through ſeveral diſtricts, empty themſelves into the bay of St. Helena.

The ſoil here is fertile though mountainous, the air ſerene conſidering the ſituation, and the water remarkably ſalubrious.

The road from Turnagain-mountain to the church is deep, narrow, and dangerous, being full of precipices, and infeſted by wild beaſts; ſo that many have leaped down the former to avoid the latter, and periſhed by one danger in ſhunning another. Near this road a ſilver mine hath been diſcovered, but no permiſſion hath been yet given to work it; and a noble manſion hath been erected, which is ſuppoſed to be one of the fineſt ſeats in Africa.

Simon's Valley is a noble eſtate, containing a ſtately dwelling-houſe, commodious wine-houſe, mill, gardens, orchards, vineyards, corn-fields, &c. And near here is a mountain called, from its height, the Babylonian Tower, on which are many good plantations.

Drakenſtein church is one of the meaneſt buildings imaginable; the walls are exceeding low, and the roof is only made of reeds; nor are the decorations within ſuperior to the appearance without. Near this plain fabrick is a market for the ſale of groceries, ſmall wares, &c. In the vicinity is the Pearl-mountain, ſo called from the vulgar notion of its ſummit reſembling a pearl; it produces excellent mill-ſtones. The mountain named Riebeeck's Caſtle is high, ſteep, and deficient in water; once barracks were built, and troops poſted here, as an advanced check upon the Hottentots; but recent treaties, and the amiable behaviour of thoſe people having rendered ſuch precautions unneceſſary, the latter have been withdrawn, and the former ſuffered to run to decay.

At about a day's journey north of Riebeeck's caſtle is a diſtrict, called *Twenty-four Rivers*, from the variety of ſtreams which water it, and render the paſturage excellent. The land is not entailed, but granted by licenſe, yet it is well inhabited, fertile, and abounds in cattle; the people here not being accommodated with either wind or water mills, grind their corn in little hand mills.

At the diſtance of a day's journey from Twenty-four-rivers, are the Honey mountains, ſo called from the great quantities of wax and honey found in the clefts, which the Hottentots obtain with imminent danger of their lives, and ſell to the Europeans. The white people here are greatly infected with the Hottentots frailty, idleneſs; they ſeldom cultivate any land, depending chiefly on their cattle; and what is ſingular, inſtead of eating bread with meat, they eat meat with meat, that is, a piece of dried veniſon with a piece of freſh mutton or beef. Their drink is water, milk, or honey-beer, which are ſo ſalubrious that they are ſeldom viſited by diſeaſes. About a day's journey from hence a few cattle feeders inhabit ſome high hills, called the Piquet-mountains, from the firſt ſettlers having been immoderately given to gaming, and in particular to playing at Piquet. The Hottentots intermix with the inhabitants of theſe two laſt places, and the greateſt harmony ſubſiſts among them.

4. WAVEREN-COLONY.

THIS colony, which was ſettled in 1701, by the governor, William Vander Stel, is named after the illuſtrious Waveren family, to which he claimed relationſhip, and is the moſt eaſtward colony from the Cape; being the youngeſt ſettlement, the boundaries are uncertain; the mountains, which ſurround the greateſt part, are not named; the lands are only licenſed, the habitations are but huts, and the people in general but ſervants, as they have no cattle of their own, but take care of the cattle of perſons belonging to the other colonies.

Between this colony and the Cape is a high, ſteep mountain, called the Red Sand Mountain from the colour of the ſoil; there is ſuch difficulty in travelling over it, that the waggons are taken to pieces on one ſide, packed up and carried on the backs of the teams, and put together on the other ſide: near this mountain is a fertile place, called Blackland.

Having neither church, or council houſe, the inhabitants of this colony go for worſhip to Drakenſtein church; for marriages or chriſtenings to the Cape; and on account of legiſlative matters to Stellenboſh.

The waters of this colony in general are good; and here are two hot baths, but it is dangerous to go to either, on account of the wild beaſts which ſwarm in theſe parts.

SECT. VIII.

TIERRA DE NATAL.

THIS country, which was likewiſe purchaſed by the Dutch, is inhabited principally by the Caffres, who are very different in many reſpects from the Hottentots, not greaſing their bodies, or ſtammering in utterance. They, unlike the Hottentots, ſow corn, brew a kind of beer, and build ſquare houſes with a ſort of plaiſter. Theſe people trade with the Arabians and rovers of the Red Sea, for ſilk, elephants teeth, coffee, &c. which they barter with the Europeans for cordage, anchors, tar, and other maritime ſtores; and again exchange with the former for various articles. As this diſtrict hath been but little penetrated by intelligent travellers, and is not yet properly ſettled by the Dutch, only a very ſlender account of it can be given, yet the moſt copious and ample that we have been able to trace we ſhall here preſent to the reader:

“ That part of the country which lies towards the ſea is plain, champain and woody; but within land it appears more uneven, by reaſon of many hills which riſe in unequal heights above each other. Yet it is intermixed with pleaſant valleys and large plains, and is chequered with natural groves and ſavannahs or meadows. Neither is there any want of water; for every hill affords little brooks, that glide down ſeveral ways; ſome of which, after ſeveral turnings and windings, meet by degrees, and make up the river of Natal, which diſcharges itſelf into the eaſtern ocean, in the latitude of about 30 deg. ſouth. There it opens pretty wide, and is deep enough for ſmall veſſels. But at the mouth of the river is a bar, which has not above ten or eleven feet water on it in a ſpring-tide; though within there is water enough. This river is the principal of the country of Natal, and has been frequented by ſome of our Engliſh ſhips. There are alſo other ſtreams and rivers, which bend their courſes northerly; eſpecially one of a conſiderable bigneſs about 100 miles within land, and which runs due north.

"The woods are compoſed of divers ſorts of trees, many of which are of very good timber, and fit for any uſe, they being tall and large. The ſavannahs are cloathed with kindly thick graſs. The land animals of this country are lions, tygers, elephants, buffaloes, bullocks, deer, hogs, conies, &c. Here are alſo abundance of ſea-horſes; buffaloes and bullocks only are kept tame, but the reſt are all wild. Elephants are ſo plenty here, that they feed together in prodigious herds. Mornings and evenings they are ſeen grazing in the ſavannahs; but in the heat of the day they retire into the woods; and they are very peaceable if not moleſted; deer are very numerous here alſo, they feed quietly in the ſavannahs among the tame cattle; for they are ſeldom diſturbed by the natives.

"Here are fowls of divers ſorts, ſome ſuch as we have in England, viz. duck and teal, both tame and wild, and plenty of cocks and hens, beſides abundance of wild birds, wholly unknown to us. Here are a ſort of large wild fowl as big as a peacock, with many fine-coloured feathers; they are very rare and ſhy. There are others like curlews, but bigger; the fleſh of theſe is black, yet ſweet and wholeſome meat.

"The ſea and rivers abound in fiſh of divers ſorts, yet the natives do but ſeldom endeavour to take any, except tortoiſes or turtles, and that is chiefly when they come aſhore in the night to lay their eggs; though they have alſo another very odd way to catch turtle: they take a living ſucking-fiſh, or remora, and faſtening a couple of ſtrings to it (one at the head, and the other at the tail) they let the ſucking-fiſh down into the water, on the turtle ground, among the half-grown, or young turtle; and when they find that the fiſh has faſtened itſelf to the back of a turtle, as he will ſoon do, they then draw him and the turtle up together. This way of fiſhing, they ſay, is alſo uſed at Madagaſcar.

"The natives of this country are but of a middle ſtature, yet have very good limbs; the colour of their ſkins is black, and their hair criſped; they are oval-viſaged; their noſes neither flat nor high, but very well proportioned; their teeth are white, and their aſpect altogether graceful; they are nimble people, but very lazy, which probably is for want of commerce; their chief employment is huſbandry. They have a great many bulls and cows, which they carefully look after; for every man knows his own, though they run all promiſcuouſly in the ſavannahs; yet they have pens near their own houſes, where they make them gentle, and bring them to the pail. They alſo plant corn, and fence in the fields, to keep out all cattle, as well tame as wild. They have Guinea corn, which is their bread; and a ſmall ſort of grain, no bigger than muſtard-ſeed, of which they make their drink. Here are no arts or trades profeſſed among them, but every one makes for himſelf ſuch neceſſaries as need or ornament requires; the men keeping to their employment, and the women to theirs; the men build houſes and huts; plant, and do what is to be done abroad; and the women milk the cows, dreſs the victuals, &c. and manage all matters within doors. Their houſes are not great, nor richly furniſhed; but they are made cloſe, and well thatched, ſo that neither wind nor weather can hurt them.

"They wear but few clothes, and thoſe extraordinary mean; the men go in a manner naked, their common garb being only a ſquare piece of cloth made with ſilk-graſs, or moho-rind, and wrought in form of a ſhort apron; at the upper corners it has two ſtraps to tie round their waiſts; and the lower end being finely fringed with the ſame, hangs down to the knees. They have caps made with buff greaſed, of about nine or ten inches high: they are a great while in making theſe caps; for the greaſe muſt be made very pure before it is fit for this uſe; beſides, they lay on but a little at a time, and mix it finely among the hair, and ſo it never afterwards comes off their heads. When they go a hunting, which is but ſeldom, they pare off three or four inches from the top of their caps, ſo that it may ſit the ſnugger; but the next day they begin to build it up again, and ſo they do every day till it is of a greater and faſhionable height. It would be a moſt ridiculous thing for a man here to be ſeen without a greaſy cap: but boys are not ſuffered to wear any till they come to maturity; and then they begin to build up their heads. The women have only ſhort petticoats, which reach from the waiſt to the knee; when it rains they cover their bodies with a ſimple cow-hide, thrown over their ſhoulders like a blanket.

"The common ſubſiſtance of theſe people is made of Guinea corn, beef, fiſh, milk, ducks, hens-eggs, &c. They alſo drink milk often to quench their thirſt, and this ſometimes when it is ſweet, but commonly they let it be ſour firſt. Beſides milk, which is their common drink, they make a better, but of the ſame grain beforementioned, purpoſely to be merry with; and when they meet on ſuch occaſions, the men make themſelves extraordinary fine with feathers ſtuck in their caps very thick: they make uſe of the long feathers of cocks-tails, and none elſe. Beſides theſe head-ornaments, they wear a piece of cow-hide made like a tail, and it is faſtened behind them like a tail, reaching from their waiſt to the ground. This piece of hide is about ſix inches broad, and each ſide of it is adorned with little iron rings of their own making; when they are thus attired, their heads a little intoxicated, and the muſic playing, they all ſkip about merrily, and ſhake their tail briſkly; but they are very innocent in their mirth.

"Every man may have as many wives as he can purchaſe and maintain; and, without buying, here are none to be had; neither is there any other commodity to be bought or ſold but women. Young virgins are diſpoſed of by their fathers, brothers, or neareſt male relations; the price is according to the beauty of the damſel. They have no money in this country, but give cows in exchange for wives; and therefore he is the richeſt man who has moſt daughters or ſiſters: for to be ſure he will get cattle enough. They make merry when they take their wives; but the bride cries all her wedding day.

"They live together in ſmall villages, and the oldeſt man governs the reſt: for all that live together in one village are a-kin, and therefore willingly ſubmit to his government. They are very juſt, and extraordinary civil to ſtrangers."

SECT. IX.

Terra dos Fumos.

THIS is but a ſmall trifling country, bounded on the ſouth by the river Dellagoa, which ſeparates it from Terra de Natal; on the north by Zanguana; on the weſt by the country of the Naonetas; and the eaſtern ocean on the eaſt. It extends from the mouth of the river Dellagoa, to the mouth of the river De Ladroon, or Teude; the firſt appellation ſignifying the river of robbers, which is in 26 deg. 40 min. ſouth lat. The only places worthy of notice here are, Cape Pedras, which is in about the 29th deg. of ſouth lat. Potto de Pe Peſqueria, or the Fiſhing-place, which is a little beyond the former; and the bay of St. Lucia, which is between the latter and the Ladroon river. The Portugueſe, who either named places from the ſaints days on which they diſcovered them, or from ſome trivial circumſtance which they obſerved when they firſt ſaw them; gave this country the name of Terra dos Fumos, or the Land of Smoke, from perceiving ſome ſmoke on their firſt approaching this ſhore. The Europeans as yet have not made any ſettlement here, and the Caffres who inhabit the place live in a ſimple ſtate of nature, without towns, villages, or ſettled habitations, and frequently indeed without even moveable huts; ſo many are the artificial wants of men and ſo few the real neceſſities. In conſidering the lives of theſe people we may perceive the propriety of the words which Shakeſpeare puts into the mouth of Lord Timon.

"Why ſhould you want? Behold the earth hath roots;
"Within this mile break forth an hundred ſprings;
"The oaks bear maſt, the briars ſcarlet hips;
"The bounteous houſewife Nature, on each buſh
"Lays her full meſs before you—Want? Why want?"

SECT. X.

A Deſcription of the CAPE TOWN.

WE ſhall now proceed to a deſcription of Cape Town, which is ſituated in Cape-Colony, in 34 deg. 15 min. ſouth lat. and 16 deg. 5 min. eaſt long. This place is large, commodious, pleaſant, and populous; the ſtreets are ſpacious, and regularly laid out; the houſes are built of ſtone, and tolerably handſome, but they are very low, and only thatched; both which circumſtances are owing to the ſtormy weather, for were they built high they would be blown down, and if tiles were uſed inſtead of thatch, the people would be knocked on the head with them as they walked the ſtreets. The houſes in general have pleaſant gardens behind, and neat court-yards before them. Building, as well as tillage, is greatly encouraged at the Cape, and land given for either purpoſe to thoſe who chuſe to accept of it; but then the government claims an annual tenth of the value of the former and produce of the latter, and a tithe of all purchaſe-money when eſtates are ſold. The town extends from the ſea ſhore to the company's garden, ſpreading along the Table Bay. The fort is in a valley at a little diſtance, its form is pentagonal, it commands the landing-place, and is garriſoned by 200 ſoldiers; the government ſtore-houſes are within it; the governor and other officers have apartments here, as well as 600 ſervants; the ſame number of ſlaves are lodged in a commodious building in the town, which is divided into two wards, the one for the men, and the other for the women; and the diſſolute of either ſex are ſent to a houſe of correction.

The hoſpital for ſick ſeamen is of eſſential uſe to the Dutch fleets in going to or returning from India. The church is a large commodious edifice, elegantly plain, but the roof and ſteeple are thatched, for the reaſon already mentioned. Thatching indeed, from the nature of the hurricanes, ſeems abſolutely neceſſary, but from the method in which it was formerly done it appears that it was frequently attended with danger, as we are informed that there were formerly ſhelving pent-houſes erected on both ſides the ſtreets, to ſhelter paſſengers in rainy weather; but theſe brought the inhabitants under ſuch dangers and inconveniencies, that they were quickly all pulled down by order of the government. Sailors and Hottentots were continually crowding and ſmoaking their pipes under them, and ſometimes through careleſſneſs ſet them on fire. The government very dextrouſly laid hold of that occaſion to rid the ſtreets of thoſe fellows that were continually peſtering them, by publiſhing an order, which is ſtill kept up, and from time to time republiſhed, that no Hottentot or common ſailor ſhall ſmoak in the ſtreets: with a declaration, that the ſailor or Hottentot who ſhould preſume to do ſo, ſhould be tied to the whipping-poſt, and ſeverely laſhed. This cleared the ſtreets at once, and keeps them clear to this day of all ſailors and Hottentots who have no buſineſs there: for it is with great difficulty that either a Hottentot or a Dutch ſailor, if they have tobacco, and they are ſeldom without it, can forbear ſmoaking while they are awake.

"But (ſays an intelligent author) what is the moſt admired of any thing at the Cape is the company's garden, where they have introduced almoſt all the fruits and flowers that are to be found in Europe, Aſia, or America; and moſt of them are improved, and flouriſh more than they did in their reſpective climates and countries from whence they were brought; and the garden is watered by ſprings that fall down from the Table-Mountain juſt above them. The apples and pears of Europe are planted here, with the grapes of Aſia as well as thoſe of Europe; all of a delicious flavour. Here are alſo lemons, oranges, citrons, figs, Japan apples, and an infinite variety of other fruits, all excellent in their kind."

It has been ſurpriſing to many that a ſituation ſo ſingularly advantageous as the Cape, was not planted by the Engliſh, ſince they well knew the importance of the place before the Dutch began their ſettlement. Indeed ſeveral Engliſh navigators touched here; but St. Helena, though inferior in many reſpects, was deemed the moſt eligible, and is now the place where the Engliſh Eaſt India ſhips take in refreſhments in going to, and returning from India.

CHAP. VII.

MONOMOTAPA.

THE Empire of Monomotapa is one of the largeſt in all Africa. It is bounded on the eaſt by the kingdom of Sofala; on the weſt, by the mountains of Caffreria; on the north, by the river Cuama, which ſeparates it from Monoemugi; and on the ſouth, by the river del Spiritu Sancto. It is ſituated between the 14th and 25th deg. of ſouth lat. and between the 41ſt and 56th of eaſt long. being 670 miles in length from eaſt to weſt, and 615 in breadth from north to ſouth.

This country is divided into ſix provinces, or petty kingdoms, the governors of which are vaſſals to the king or emperor of Monomotapa. The names of theſe provinces are, Monomotapa Proper, Quiteve, Manica, Inhambana, Inhamior, and Sabia.

Monomotapa Proper is the moſt conſiderable of the whole, and particularly diſtinguiſhed for containing the capital city of the empire. It is ſituated in 18 deg. 27 min. ſouth lat. and 31 deg. 10 min. eaſt long. from London. It is a large and populous city, and the ſtreets very long and ſpacious. The houſes are built with timber and earth, and are of different ſizes, ſome being much more lofty than others, according to the quality of thoſe that occupy them: the roofs are large, and formed in the ſhape of a bell; and all of them are neatly white-waſhed both within and without. But the greateſt ornament of the city is the imperial palace, which is a large ſpacious fabric, well flanked with towers, and has four avenues, or ſtately gates, conſtantly kept by a numerous guard. The inſide conſiſts of a great variety of ſumptuous apartments, ſpacious and lofty halls, all adorned with a magnificent kind of cotton tapeſtry, the manufacture of the country. The floors, ceilings, beams and rafters are all either gilt or plated with gold curiouſly wrought, as are alſo the chain of ſtate, tables, benches, &c. The candleſticks and branches are made of ivory inlaid with gold, and hang from the ceiling by chains of the ſame metal, or of ſilver gilt. The plates, diſhes and bowls belonging to the emperor's table are made of a ſort of porcelaine, curiouſly wrought on the edges with ſprigs of gold reſembling thoſe of coral. In ſhort, ſo rich and magnificent is the whole furniture of this palace, that it may be ſaid to vie with that which diſtinguiſhes the grandeur of an eaſtern monarch.

There are ſeveral other towns in this province, but they are all very inſignificant, except one called Tete, which is large and populous, and remarkable for being the reſidence of the Portugueſe jeſuits.

Quiteve lies to the ſouth of Monomotapa Proper, and is bounded on the eaſt by Sabia, on the weſt by Caffreria, and on the ſouth by Manica. The capital city is called Lambave, and is ſituated about 120 miles from Monomotapa Proper. It is a large and populous city, and the place where the king or governor of the province uſually reſides.

The province of Manica is bounded on the eaſt by

Sabia, on the weſt by Caffreria, on the north by Quinteve, and on the ſouth, by the river de Spiritu Sancto, or the Holy Ghoſt. The capital town is called after the name of the province, but it is a ſmall place, and very poorly inhabited. The river of the Holy Ghoſt, by ſome called Manica, ſprings from the mountains of Lupata ſituated in 19 deg. ſouth lat. and 26 deg. eaſt long. It runs firſt from north to ſouth, after which it bends its courſe to the ſouth-eaſt, then paſſes along the kingdom of Manica, and empties itſelf into a ſmall gulph, which immediately communicates with the ſea.

Inhambana lies ſouthward from the above province under the tropic of Capricorn, ſo that the air here is exceeding ſultry. The capital town is called Tongue, which, though ſmall, is very populous, owing to the number of Portugueſe that reſide there.

The province of Inhamior is very extenſive, but it doth not contain any thing that merits particular notice. Its chief town is of the ſame name, and is the conſtant reſidence of the king, or governor of the province.

Sabia is alſo very large, and is well watered by ſeveral excellent rivers, one of which is called Sabia, and the other Aroe. On the coaſt of this kingdom is the iſland of Bocica, and the capes of St. Sebaſtian and St. Catharine.

With reſpect to the climate of Monomotapa, it is much more wholeſome than many other parts of Africa, and the ſoil is ſo fertile that it produces a great plenty of the principal neceſſaries of life. It abounds with paſture grounds, on which are bred prodigious quantities of cattle, eſpecially oxen and cows. The chief grains are rice and millet, and they have plenty of various kinds of tropical fruits. In the woods and foreſts are great numbers of wild beaſts, particularly elephants, the latter of which the natives kill not only for their fleſh, but alſo for their teeth: the former furniſhes them with food, and the latter they make conſiderable advantage of by ſelling them to the Portugueſe.

The rivers of this country are very numerous, and on the banks of moſt of them grow many fine trees and ſugar-canes without any culture. They abound with a variety of excellent fiſh, and in ſome of them is found gold that is ſwept away from the mines through which they run in the more inland parts of the country.

The natives here are in general tall, well-ſhaped, ſtrong, and healthy: they are quite black, and have wooly hair, which they ornament with a variety of trinkets. They are of a very ſprightly and docile diſpoſition, notwithſtanding which they are fond of being engaged in war, and prefer that employment to any other. The poorer ſort are brought up to diving, and their chief buſineſs is to get the ſand or mud from the bottom of the rivers, ponds and lakes, from which they ſeparate the gold that is intermixed with it, and ſell it to the Portugueſe in exchange for cotton and various other articles of merchandize.

The dreſs of the common people conſiſts of a piece of cotton cloth of various colours, which is faſtened round the waiſt, from whence it reaches to the knees, but the upper part of the body is entirely naked. The garments of the better ſort are of the ſame form, but much richer, being made of Indian ſilks, or of cotton embroidered with gold, over which they generally wear the ſkin of ſome wild beaſt.

Their common food is the fleſh of oxen and elephants, with bread made of rice or millet, which is baked into thin cakes; and their drink is either ſour milk or water. The better ſort uſe ſtrong liquors made from honey, millet, rice, and ſeveral ſorts of fruits; but they moſtly eſteem palm-wine, which is reckoned a royal liquor, and greatly uſed at court.

Polygamy is allowed here, as in moſt other parts of Africa, every man being permitted to take as many wives as he can maintain; but the firſt wife is the principal, and the children borne by her inherit the father's eſtate.

They pay a religious worſhip to the dead, every one preſerving the bones of the moſt diſtinguiſhed of his family. Theſe they hang up in a court, and know to whom they belonged by fixing certain marks on them. Every ſeventh day the relations go and viſit them, being all dreſſed in white, which is the mourning of the country. They ſpread a table before them with proviſions, then pray to the deceaſed for the king's proſperity, and afterwards ſit down and regale themſelves, which they look upon as the greateſt honour that can be paid to the defunct.

Some of the inhabitants here profeſs the Roman Catholic religion, to which they have been converted by the Portugueſe; but the principal part of them are idolaters, and practice the moſt ſuperſtitious maxims. They hold a feſtival on the firſt day of every new moon, as alſo on the anniverſary of the emperor's birth. They ſhew a ſingular veneration for a certain virgin, whom they call Al Firoo, and have temples erected in honour of her: they have alſo many nunneries, in which ſome of them confine their daughters to perpetual celibacy.

The king, or emperor of Monomotapa, has a prodigious number of wives, the principal of whom are the daughters of ſome of his vaſſal princes; but the firſt only is called empreſs, or queen. He always wears the ſame kind of dreſs, which conſiſts of a robe made of a ſilk ſtuff manufactured in the kingdom; it reaches from the waiſt to the knees, and is faſtened with a girdle richly bedecked with diamonds and other precious ſtones. He has alſo a brocaded mantle over his ſhoulders, and on his legs he wears buſkins, richly wrought and embroidered with gold, pearls, &c. His neck is decorated with a magnificent karkanet, or collar, enriched with diamonds, rubies, emeralds, and other precious ſtones; and on his head is a turban, the band of which is ornamented with the ſame valuable materials.

He is exceeding fond of palm-wine, great quantities of which he always keeps by him in veſſels made of horn, curiouſly wrought; but he generally mixes with it manna, muſk, or ſome other high-ſcented perfumes, of which alſo the courtiers and better ſort of people are great admirers, and uſe them not only in their victuals and drink, but alſo in their apartments, walks, &c.

The princeſſes and ladies of the higheſt rank always dreſs the emperor's victuals, and bring and ſerve it at his table: they diſcharge this buſineſs in their turns, and think it the higheſt honour to be ſo employed. During his meal, he is accompanied by a band of muſicians; but theſe, before they come into his preſence, muſt be hoodwinked, or have a veil before their faces, to prevent their ſeeing him either eat or drink. He is commonly attended alſo by a great number of officers, who keep a moſt profound ſilence, except when he drinks, or happens to ſneeze or cough, at which times one of them cries aloud, "Pray for the health and proſperity of the emperor:" as ſoon as the words are repeated they all kneel, then riſe, and teſtify their joy by the loudeſt acclamations.

When he goes abroad he is generally carried in a ſtately ſedan or chair, over which is a magnificent canopy richly embroidered, and beſpangled with pearl and precious ſtones; and if the weather happens to be cloudy or miſty, four lighted torches are carried before him to clear and perfume the air. He is always attended by a prodigious retinue, beſides his own guards, and a numerous band of muſicians. On theſe occaſions his ſubjects pay him the moſt profound homage and reſpect, wiſhing him all imaginable ſucceſs and proſperity, and ſhewing their attachment to him by ſacrificing, at proper diſtances on the road through which he paſſes, a deer, or ſome other victim.

As the emperor has many powerful vaſſals, far remote from his capital, he takes care to bring up their ſucceſſors at his court as hoſtages of their fidelity. They have colleges and academies appropriated for their education at his expence, and he endeavours to win their affection by the greateſt acts of munificence.

He alſo takes great pains to preſerve the reſpect of his ſubjects: he exacts no taxes or tribute from them, inſtead of which he is ſatisfied with a trifling preſent when they apply to him for any particular favour. This is an univerſal cuſtom from an inferior to a ſuperior of every rank or denomination, and is eſteemed the higheſt mark of reſpect that can be ſhewn. If at any time he orders his ſubjects to labour either at the gold mines, or any other ſervice, as is ſometimes the caſe, he always ſends them cows and other proviſions, ſo that inſtead of attending with reluctance, they obey his commands with the greateſt chearfulneſs.

His miniſters and officers, both civil and military, as well as his ſoldiery, who ſubſiſt by his pay, are indeed obliged, inſtead of taxes, to pay him a kind of ſervice of ſeven days in every month, either in cultivating his grounds, or any other work he thinks proper to employ them in; and the lords and nobles are alſo bound to the ſame ſervice when required, unleſs exempted from it by ſome particular privilege granted to their family or office.

The emperor maintains a numerous army of foot, for he has no cavalry, there being but few horſes, and thoſe not fit for the purpoſe, throughout his dominions. The weapons uſed by the ſoldiery are, bows and arrows, the javelin, ſcymetar, cutlaſs and dagger, and ſome of them carry a hatchet, all which they handle with great alertneſs, being trained up to it from their youth. Wherever the emperor encamps, they always erect a large wooden houſe, in which a fire muſt be kept conſtantly burning during his ſtay. Neither he nor any of his ſoldiers are permitted to waſh their hands or face while the war continues; and when it is over, and they have gained a complete victory, the ſpoil is divided, the emperor reſerving one part to himſelf and diſtributing the reſt in proportionable ſhares to his officers and men. This equitable diſtribution has an excellent effect, as it animates the men, and makes them fight with diſtinguiſhed intrepidity.

The laws of this country are very few, and ſo little occaſion is there for the confinement of criminals, that there is not a ſingle priſon throughout the whole empire. Juſtice is adminiſtered in every part of it with the greateſt expedition: the judges hear the reaſons and depoſitions on both ſides, and then pronounce ſentence, which the emperor either confirms or annuls; and every criminal is executed in the open fields immediately after conviction. If the complaint or crime be of ſuch a nature that it cannot be ſo quickly adjudged, and there be any danger of the perſon accuſed making his eſcape, he is ordered to be tied to a tree, and a guard is ſet over him till he is either acquitted or condemned. Thoſe found guilty of murder are puniſhed with death; but in trifling matters they only inflict corporal puniſhment, which is done by giving the party a certain number of ſtrokes with a knotted cord, according to the nature of the crime.

Before we quit this empire it may not be improper to give ſome account of the gold mines in the inland parts, which have produced ſuch conſiderable advantages to the Portugueſe. The chief of theſe are in the province of Manica, near the capital of the ſame name. They extend themſelves through a large ſpacious champaign, wild, ſand and barren, about nine miles in circumference, and ſurrounded with high mountains. They are ſituated about 150 miles weſt of the mart, or place where the commerce for it is carried on. The natives that work at them find great difficulty in gathering the metal, which is here in duſt for want of water to ſeparate it from the earth, ſo that they are obliged to take the whole as they dig it out to other diſtant places, where they keep large ciſterns and reſervoirs for that purpoſe. They have one convenience, however, which is, that they need not dig deeper for the ore than ſix or ſeven feet, all the reſt beneath being a hard ſolid rock.

Beſides the above, there are other mines in different parts of the empire that produce excellent metal, particularly thoſe near Batua, a ſmall place bordering on the province of Manica, and extending itſelf from the Mountains of the Moon to the river Magnico, whoſe governor is a vaſſal to the emperor. Theſe mines are reckoned the moſt antient in the whole empire, on account of ſome caſtles in their neighbourhood, which carry the greateſt marks of antiquity, and are ſuppoſed to have been originally built as a ſafeguard to them. The moſt diſtinguiſhed of theſe buildings is ſituated in the middle of a large ſpacious plain, and ſurrounded by the mines abovementioned. Its walls are not high, but of the thickneſs of twenty-five feet; the ſtones are laid regularly one upon another, but without either cement, or any other materials to faſten them together. On the front, juſt over the great gate, is a larger ſtone than the reſt, and upon it an inſcription in characters, or rather hyeroglyphics, which are ſo unintelligible that no perſon hath been yet able to decypher them.

At ſome diſtance from this building are ſeveral others, all ſituated on ſome eminence or riſing ground, and amongſt them is a tower about 70 feet high. The natives, being unable to conceive how ſuch ſtructures could be raiſed, imagine them to be the works of demons.

Between the mines and the ſea-coaſt are ſeveral conſiderable places, where fairs and markets are held for the ſale of gold, particularly at thoſe towns which lie on the river Zezebe and Cuama, and where the Portugueſe have built fortreſſes to keep the natives in awe, who come to thoſe markets to exchange their gold for European and other commodities. In each of theſe markets they have an officer of their own, who decides all conteſts and differences that ariſe about their traffic; they have likewiſe, in moſt of theſe towns, churches and monaſteries of the Dominican order.

The emperor of Monomotapa firſt permitted the Portugueſe to build their forts here, in gratitude for the ſervice they had done in contributing to reduce ſome revolted vaſſals to return to their obedience, as well as to enable them, on all ſuch exigencies, to be near at hand to aſſiſt him. This was about the year 1640, ſince which time they have been on ſuch good terms with the ſovereigns of the empire, that they have made themſelves maſters of a track of land on both ſides the river Cuama for above 160 miles; beſides which they have obtained ſome of the moſt conſiderable mines in the empire, and engroſſed the whole commerce to themſelves, not only of the coaſts, but alſo the inland parts.

The commodities which they bring the natives are chiefly cloths of various ſorts, glaſs beads of different ſizes and colours, and other trifling trinkets; in exchange for which, beſides gold, they receive great quantities of ivory, furs of ſundry wild and tame beaſts, and other valuable articles, which makes their commerce here very advantageous.

CHAP VIII.

SOFALA.

THE kingdom of Sofala is very extenſive, and, like the empire of Monomotapa, is remarkable for containing many excellent mines of gold. It is bounded on the eaſt by the Indian ſea, on the weſt by the province of Manica, on the north by the empire of Monomotapa, and on the ſouth by the kingdom of Sabia. It is, properly ſpeaking, a continued coaſt, extending itſelf from the river Cuama on the north, to that of Magnico, or Del Spiritu Sancto, on the ſouth. The inland parts are very trifling in extent, being confined on the weſt by the empire of Monomotapa, notwithſtanding which the whole kingdom is computed to be at leaſt 2250 miles in compaſs.

This country is well watered by rivers, the moſt conſiderable of which are the Cuama and the Del Spiritu Sancto, both of which are ſuppoſed to take their riſe from the lake Goyama. The former received its name from the Portugueſe, but it is generally called by the natives Zambere. It receives in its courſe, among others of leſs note, the Mangania, Mazeno, and Suabo; and after being divided into two branches, diſcharges itſelf into the Indian ſea at four channels, from north to ſouth, diſtinguiſhed by the names of Kilimano, Linda, Cuama, and Luava. It is navigable upwards of 150 leagues, and hath many large iſlands beſides thoſe formed by its ſeveral channels. This river waſhes down great quantities of gold, which the negroes gather when the waters are low, by diving to the bottom of ſuch parts of it as, from practice, they know contain the greateſt abundance. They bring up the mud in buckets, which, being properly levigated, eaſily diſcovers the metal.

On the coaſt are ſeveral capes, the principal of which are called Corientes, St. Catharine and Sebaſtian. The former is ſituated under the 23d degree of ſouth latitude: it is noted for the many rocks, ſands and ſhelves that lie between it and the iſland of St. Laurence, or Madagaſcar, and which cauſe frequent ſhipwrecks along that channel.

The climate of this kingdom is exceeding unwholeſome, occaſioned by the vaſt number of marſhes, which being in ſummer dried up by the ſcorching heat of the ſun, infect the air with peſtilential ſteams. The ſoil, from the mouth of the river Del Spiritu Sancto to Cape Corientes, is very uneven, barren, and deſert; but from thence to the mouth of the river Cuama, it is very fertile, and produces great plenty of ſeveral ſorts of grain, particularly rice and millet; in ſome parts of it there is alſo excellent paſturage, and the cattle bred here are larger than in any other part of Africa. The inland parts abound with various ſorts of wild beaſts, but particularly elephants, great numbers of which are annually killed by the natives, not only for the ſake of their fleſh, which is the chief part of their food, but alſo for their teeth, which they ſell to great advantage to the Europeans. The number of thoſe animals deſtroyed here by the natives is ſaid, one year with another, to amount at leaſt to 4000.

The inhabitants of this kingdom are in general well-ſhaped, and have ſhort curled hair: they cover themſelves only from the waiſt to the knees, with a garment made of ſilk or cotton; but they adorn their arms, wriſts, legs and ankles, with rings of gold, amber, or coloured beads; and the better ſort wear a turban on their heads, and have ſwords by their ſides, the handles of which are made of ivory curiouſly inlaid with precious ſtones.

Their food conſiſts of the fleſh of elephants, large and ſmall cattle, and fiſh, with which the rivers abound; and inſtead of bread, they uſe rice and millet. The drink of the common people is water, but the better ſort have a kind of beer, which is made of rice and millet; they have alſo ſome ſtrong liquors made from honey, palm and other fruits.

They moſtly ſpeak the language of the country, but they alſo underſtand the Portugueſe and Arabic. The coaſters in general ſpeak the latter tongue, which is indeed their natural language, for they are not the original natives, but the deſcendants of the Arabs, who left their native country, and ſettled themſelves more or leſs upon this whole weſtern coaſt.

The king and his court, with a great number of the principal people, are alſo the deſcendants of the Arabs, and not only ſpeak that language, but alſo ſtrictly profeſs the Mahometan religion; but the original natives are permitted to retain their antient cuſtoms, as alſo their religious maxims, the latter of which are much the ſame as thoſe practiſed in the principal parts of Africa.

The metropolis of this kingdom, and the only place of any note in it, is called Sofala, pleaſantly ſituated on a ſmall iſland at the mouth of the river Cuama. Before the Portugueſe viſited this part of the coaſt, it was a very inconſiderable town, neither large nor walled, but fenced only with a thorny hedge; ſince their arrival, however, it has been greatly improved, and is now a very large and populous place. The Portugueſe have alſo built a ſtrong fortreſs here, which is of infinite ſervice to them, as it ſecures their ſhips in the harbour when they ſtop here in their paſſage to and from India. The articles they purchaſe of the natives are, gold, ambergris, ſlaves, and elephants teeth; in exchange for which they ſupply the natives with ſilks, ſtuffs, cotton, glaſs beads, and other ſuch trinkets. Both the fortreſs and iſland are tributary to the king of Portugal.

Near the town of Sofala are two others on the coaſt, one of which is called Harlema, and the other Dardema; there are alſo ſeveral villages, but they are all inſignificant places, and do not contain any thing that merits particular notice.

The king keeps a great number of ſoldiers, who are all paid in gold duſt, each according to his rank. Their original weapons were bows and arrows, the ſcymetar, javelin, dagger, and hatchet; but ſince the arrival of the Portugueſe they have been taught the uſe of fire-arms, of which they are very fond, and exerciſe them with great dexterity.

The inhabitants of Quiloa, Mombaza, and Melinda, come to this country in ſmall boats called tambues, with ſtuffs of blue and white cottons, ſilk ſtuffs, yellow and red ambergris; which they exchange with the people here for gold and ivory; and theſe again ſell them to the inhabitants of Monomotapa, who give them gold in return, without weighing it, ſo that the profit of the exchange is very conſiderable. This is the reaſon that when the Monomotapans come to purchaſe theſe articles, as ſoon as the Sofalans perceive their veſſels at ſea, they ſignify their joy, and bid them welcome, by lighting fires on the ſhore.

It is ſaid that the gold mines of this kingdom yield above two millions of metigals per annum, each metigal amounting to fourteen livres; that the ſhips from Zidem and Mecca carry off above two millions a year in time of peace; and that the governor of Moſambique, whoſe office laſts but three years, has above 300,000 crowns revenue, without including the ſoldiers pay, and the tribute annually paid to the king of Portugal. From hence many learned men are of opinion that this is the Ophir, whither Solomon ſent ſhips every three years from Eſiongeler to fetch gold; Eſiongeler being thought to be Suez, a ſea-port on the Red Sea. This conjecture is ſupported by the remains of ſeveral ſtately edifices, which are found in the different parts where the gold mines are ſituated, and from their appearance are ſuppoſed to have been originally palaces or caſtles built by that opulent prince the king of Iſrael. It may alſo be confirmed by the authority of the Septuagint, who tranſlate the word Ophir (1 Kings ix. 28.) into Sophira, which has ſome reſemblance to its preſent name of Sofala. As a farther confirmation of theſe conjectures, Lopez, in his voyage to India, ſays, the inhabitants of this country boaſt that they have books which prove that in the time of Solomon the Iſraelites ſailed every third year towards theſe parts to fetch gold.

CHAP. IX.

MONOEMUGI.

THIS is alſo a conſiderable empire, but being an inland country, is very little frequented by the Europeans. It is bounded on the eaſt by part of Zangubar, on the weſt by Matamba and Makoko, on the north by Abyſſinia, and on the ſouth by the empire of Monomotapa.

What particulars we have relative to this empire are chiefly founded on the authority of the Negroes, who carry on a commerce with it, European travellers not daring to venture themſelves in it, not only by reaſon of the unwholeſomeneſs of the climate, but alſo for fear of the inhuman Jaggas, who infeſt the more interior parts of it, and maſſacre all that happen to fall in their way.

The extent of this empire cannot be aſcertained, but that it is very great appears from the diſtance of its confines. The emperor is a powerful and rich prince, and hath ſubdued moſt of the petty kingdoms about him to obedience; but ſome of them, eſpecially on the north ſide, frequently revolt, and put themſelves under the protection of the Abyſſinian or Monomotapan emperors. He is ſaid to have many rich gold, ſilver, and copper mines in his dominions, by means of which he carries on a kind of commerce with thoſe two empires, as alſo with ſome of the eaſtern coaſters, with whom he is forced to exchange gold for Indian and European commodities, for want of having ſome ſort of his own on either the eaſtern or weſtern ſea. This obliges him to preſerve a conſtant friendſhip with the maritime kingdoms of Quiloa, Mombaſo, and Melinda, whoſe merchants furniſh him with a variety of ſilks, cotton cloth, and other ſuch merchandiſes. He alſo lives in friendſhip with the grand makoko, another prince on the north of him, on account of the Negro merchants who trade with the Portugueſe, and by paſſing through his dominions carry on a conſiderable traffic with him and his ſubjects.

The empire of Monoemugi is divided into five kingdoms or provinces, all of which are governed by petty princes ſubject to the emperor. The names of theſe are as follow, viz. Mujaco, Gingiro, Cambate, Alaba, and Monoemugi Proper.

Mujaco is bounded on the eaſt by Abyſſinia, on the weſt by Congo, on the north by Nubia, and on the ſouth by Makoko. It is a large kingdom, but very poorly inhabited, neither does it contain any thing that deſerves particular notice.

Gingiro, which is alſo a very large kingdom, lies between Narea, the moſt ſouthern kingdom of Abyſſinia, and Makoko and Cambate. Father Anthony Fernandez, who travelled through this kingdom, ſays, the king preſerves an extraordinary dignity, and that he contends with the ſun; for which reaſon he never goes abroad, or gives audience, but before the ſun riſes, alledging that two ſuns cannot appear at once. His palace, ſays he, is no better than a cottage, which, when he dies, is always burnt, and the ſucceſſor has a new one built for him, which is dedicated with the blood of two or three men of a certain family killed at the door, and on that account the ſaid family is free from all other duties, which are ſo heavy, that they render this cruel compoſition acceptable; for when the king buys any thing of foreign merchants, he pays them in ſlaves, and theſe are the ſons and daughters of any family, which he takes at pleaſure without any contradiction.

Cambate, the third diviſion of this empire, joins to the above kingdom on the weſt, and is bounded on the eaſt by Alaba, on the north by Abyſſinia, and on the ſouth by Makoko. This country pays a voluntary acknowledgment to the emperor of Abyſſinia. The principal town in the kingdom is called Sangara, but it is a very poor place, and wretchedly inhabited.

Alaba is a very large kingdom, and ſituated to the eaſt of Cambate: it reaches to the coaſt of Zanguebar, and is inhabited by a cruel people called Gallas. The prince is a Mahometan, but many of his ſubjects are idolaters, and of the worſt ſort, for they offer human ſacrifices.

Monoemugi Proper, the laſt province of the empire, is bounded on the eaſt by Congo, on the weſt by Tranquebar, on the north by Monomotapa, and on the ſouth by Makoko. This is the largeſt diviſion of the whole, but is not otherwiſe remarkable, except from its being the reſidence of the emperor.

The chief production of this country, excluſive of the reſpective mines of gold, ſilver, and copper, are, palm-wine and oil; and honey is here ſo plentiful, that the Negroes cannot conſume one third of it, ſo that they ſuffer the reſt to be loſt. The great misfortune is, that the air and climate is ſo unwholeſome, that no miſſionaries, or other Europeans, dare venture ſo far into the inland parts, more eſpecially, as we before obſerved, on account of thoſe deſperate canibals the Jaggas, who infeſt them.

The natives here dreſs themſelves in ſilks and cottons, which they buy of ſtrangers, and wear collars of tranſparent beads brought them from Camboya: theſe beads ſerve alſo inſtead of money, gold and ſilver being ſo common that it is conſidered by them as of no value.

With reſpect to the laws, cuſtoms, ceremonies, and other particulars relative to the people, we have not any account; all we farther know is, that they are moſt of them idolaters, and in their diſpoſitions are refractory and cruel.

The Portugueſe inform us, that on the eaſt ſide of this empire there is a great lake full of ſmall iſlands, from whence iſſue ſeveral rivers. They ſay that theſe iſlands are inhabited by Negroes, and that they abound in all ſorts of fowl and cattle.

The authors of the Univerſal Hiſtory, in their obſervations on the little knowledge attained of this empire, and thoſe parts that border on it to the ſouthward, ſay thus: "The farther we move ſouthwards towards the Cape of Good Hope, the farther we may be ſaid to travel in the dark; though all our maps unite to embelliſh both coaſt and inland with ſuch proſpects, and pompous names of empires, kingdoms, and countries, crowded cloſe to each other, as might induce an unwary reader to imagine thoſe countries to be as fully known as thoſe of Europe; and were he to compare the vaſt ſhew in thoſe maps with the little he finds in the relations and accounts of the African writers, he might be apt to conclude from the former, that the far greater and moſt conſiderable part of the latter, like thoſe of the antients, have been unhappily loſt or deſtroyed. And this we think ourſelves bound to appriſe our readers of, leſt they ſhould be induced to aſcribe our leaping over ſuch a vaſt track of land, overlooking ſo many ſeeming-conſiderable kingdoms and ſtates, to our neglect, rather than to what it is really owing, the want of proper intelligence, and to loſe their time in a fruitleſs ſearch after them, amongſt that variety of authors that have written on this part of the world. The truth is, the Arabs, as well as the natives who inhabit this whole eaſtern coaſt, are too jealous of, not to ſay incenſed againſt, all Europeans, to give them any intelligence of the inland parts; much leſs to let any of their miſſionaries penetrate into them, as they have more luckily done in the weſtern. So that all the knowledge we have been able to get of them is chiefly founded on the precarious report of thoſe trading coaſters, and extends little farther than the names and ſituations of thoſe kingdoms, which make ſo fine an appearance in our maps; and might probably be repreſented by them in ſuch a light as rather to deter than encourage ſtrangers to attempt any farther diſcoveries about them."

CHAP. X.

ZANGUEBAR.

THIS country is called by ſome Zangibar, but by the Arabs Zanguebar, from the word Zangue, which, in their language ſignifies black, all the inhabitants being of that colour. It is bounded on the eaſt by the Indian Ocean, on the weſt by Monoemugi, on the north by Anian, and on the ſouth by the river Cuama, which ſeparates it from Monomotapa. It is very diſproportionate in its extent, being 1400 miles in length, and not more than 350 in the broadeſt part.

The coaſt of Zanguebar is very extenſive, and in the courſe of it has many rivers and iſlands. This part of the country is beſt known to the Europeans, owing to the conqueſts made here by the Portugueſe. The inland parts conſiſt of a large, barren, and unhealthy track, the lands lying low, and interſected by rivers, lakes, thick woods, foreſts and marſhy grounds. Moſt of the inhabitants are Arabs, they being the deſcendants of thoſe who were baniſhed here from their own country, on account of their adherence to the ſect of Ali, of which they are ſtill zealous profeſſors.

Among the rivers that water this country is that called Kilmanci, or Quilmanca, the latter of which name was given to it by the Portugueſe, from a fort and town ſo called, built by them at the mouth of it. This river hath its ſource near the mountain of Gravo, in the kingdom of Narea, ſubject to the Abyſſinian empire, and near a village called Bochia, or Boxia; it is one of the moſt conſiderable in all this part of Africa, eſpecially on account of the length and vaſt winding of its courſe, making a kind of circle toward the north and eaſt, as it were to incloſe into a kind of peninſula the kingdom of Gingiro, and divides the ſettlement of the wild Jaggas from Abyſſinia; and thus far it is called by the name of Zebea. After this it winds its courſe through the country of the Makorites, which it leaves on the eaſt ſide, then croſſes the equinoxial line, continues its courſe along the coaſt of Zanguebar, and diſcharges itſelf into the ocean in the kingdom of Melinda. This river is by moſt authors ſuppoſed to be the Rapte, mentioned by Ptolomy in his deſcription of the coaſt of Africa.

The continental part of Zanguebar is divided into two kingdoms, namely, Moſambique and Melinda.

The former of theſe kingdoms is divided into ſeveral provinces and lordſhips, each of which has a peculiar dialect to itſelf. The climate here is exceeding ſultry and unwholeſome, but the ſoil is very fertile, producing plenty of millet, rice, and ſeveral ſorts of pulſe; as alſo abundance of orange and lemon trees. It abounds likewiſe with wild beaſts, particularly boars and elephants, the latter of which are ſo numerous that the inhabitants are obliged to kindle fires round the fields to prevent them from devouring the corn; nor dare they go abroad at night without carrying lighted torches in their hands to frighten them away. They have likewiſe here great plenty of black cattle, and in ſome parts of the country are gold and ſilver mines.

The inhabitants of Moſambique are of a low ſtature, very black, and have ſhort curled hair; they are naturally cruel, deceitful, and great enemies to ſtrangers; but as they are very fearful, the Portugueſe keep them under tolerable ſubjection. The men go quite naked, except only a ſmall piece of cloth faſtened round the waiſt; but the women have a kind of petticoat of coarſe cotton cloth, which reaches from the waiſt to the knees. Their ornaments conſiſt in three or four necklaces of coral beads of ſeveral colours, with braſs rings in their ears, and bracelets of the ſame metal on their arms. They ornament their bodies by making inciſions in different parts, in which are repreſented the figures of birds and animals.

Their towns are very ſmall, and the buildings low and deſpicable. Their common food is the fleſh of elephants, with bread made of millet and rice; from the latter of which they alſo make a kind of beer.

The chief wealth of theſe people conſiſts in gold, ebony, ivory, and ſlaves, all which they ſell to the Portugueſe only, for they will not ſuffer any other foreigners to enter their country.

With reſpect to the religion of theſe people, ſome of them are Chriſtians, and others Mahometans; but the principal part of them are idolaters, and uſe all thoſe ſuperſtitious and ridiculous maxims practiſed in other idolatrous countries.

Adjoining to the kingdom of Moſambique are two ſmall diſtricts, called Mongalo and Angos: the former is ſituated near the mouth of the river Cuama, and is chiefly inhabited by Arabs; the other is alſo ſituated on a bank of the ſame river, about 160 miles from the former. Both theſe places are fruitful, producing abundance of rice and millet; as alſo great quantities of cattle. The inhabitants are chiefly Mahometans, but intermixed with Negroes, who are idolaters, and remarkable for the lowneſs of their ſtature. They have no covering to the upper part of their bodies, but round their waiſts they wrap pieces of cotton or ſilk; and ſome of the better ſort wear a turban on their heads.

The people of both theſe places carry on a commerce with the inhabitants of Monomotapa in gold, elephants teeth, gums, &c.

The kingdom of Melinda is ſituated partly under the equinoxial line, and partly on both ſides of it; for its ſouthern boundaries lie under the 2d deg. and 30 min. ſouth latitude, and its northern extremity extends to the river Quilmanci, the mouth of which lies ſome minutes to the north of the equator. Its extent weſtward is not certainly known, but it is ſuppoſed to be bounded on that ſide by the country of the Moſſegayes, a barbarous race of the Caffres, and on the eaſt by the weſtern ocean.

As this kingdom is well watered by rivers, the ſoil is in general very fertile, and produces great abundance of the principal neceſſaries of life. It abounds alſo with a variety of fruit trees, particularly orange, palm and citron trees, the latter of which conſtantly perfume the air with an odoriferous ſcent. They have likewiſe ſeveral ſorts of cattle, with plenty of game and poultry. Some of their ſheep are remarkable for having large tails, which, upon an average, weigh from 20 to 30 pounds. They have but little wheat or rice, ſo that inſtead of bread the poorer ſort uſe potatoes, which are here exceeding large, fine, and in great plenty.

The inhabitants of this kingdom greatly differ in their complexions, ſome of them being quite black, ſome of an olive-colour, and others almoſt white, particularly the women. The common people wear only a looſe piece of cloth about their waiſts, but the better ſort have a garment made of cotton or ſilk, which reaches from the waiſt to the knees, and on their heads they wear a turban. The ladies of quality always appear in ſilk, and ornament their necks and arms, the former with ſtrings of gold, and the latter with bracelets made of the ſame metal.

The city of Melinda, the capital of the kingdom, is ſituated in a very agreeable plain, and contains a great number of houſes, moſt of which are well built with freeſtone. It is the reſidence of the king, and in it are a great number of rich merchants, who trade with the Indians of Camboya in gold, ivory, copper, quickſilver, and all ſorts of ſtuffs. The Portugueſe are ſo numerous in this city, that they have built no leſs than ſeventeen churches and chapels in it; and before one of the churches they have alſo erected a ſtately croſs of gilt marble.

The king's palace is a very ſpacious edifice, built of ſtone, and neatly ornamented; the apartments within are large, and decorated with very rich furniture. The king is an arbitrary monarch, notwithſtanding which he is greatly revered by his ſubjects, whoſe affection he obtains by being always ready to liſten to, and redreſs their complaints.

Whenever he goes abroad he is carried in a ſedan, on the ſhoulders of four of the greateſt men in his kingdom, and incenſe and other perfumes are burned before him as he paſſes along the ſtreets. When he goes on any particular expedition, he rides on a horſe richly capariſoned, amidſt the univerſal acclamations of his people. On theſe occaſions the prieſts ſacrifice a hind before him, and whilſt the king's horſe is paſſing over it, they obſerve very narrowly the motions of the victim's entrails, and from theſe obſervations they pretend to foretel whether his expedition will be attended with ſucceſs. They alſo offer a ſacrifice of the ſame kind, and with the ſame views, whenever an ambaſſador arrives from a foreign prince, to treat with the king on any important buſineſs. At every town the king enters, he is always met by a number of beautiful women, ſome of whom preſent him with flowers, and others go before him ſcattering various kinds of perfumes; ſome of them make a kind of muſic by beating ſticks upon braſs baſons, while others join the melody of their voices with the ſound of other inſtruments, ſinging the praiſes of the king; in ſhort, they all endeavour, to the utmoſt of their abilities, to pleaſe and divert him as he paſſes.

The laws of this country are but few, and thoſe wholly veſted in the power of the king. If any one is found guilty of murder, he is immediately puniſhed with death; but thefts and trifling offences are puniſhed only by fine. If any of the king's grandees are detected in having impoſed falſities on him, they are either ſentenced to pay a fine, or to receive a number of blows from the king's own hand, more or leſs, according to the greatneſs of the offence; in the latter caſe, the method of inflicting the puniſhment is thus; they ſtrip the criminal naked, and lay him on the ground, in the apartment of the palace aſſigned for that purpoſe; the king then gives him a number of blows on his back and breech with a kind of whip made with two long pieces of leather faſtened to the end of a ſtick: as ſoon as the king thinks he has ſufficiently ſcourged him, he deſiſts, when the criminal riſes, puts on his cloaths, kiſſes the king's feet, and thanks him in the moſt reſpectful and ſubmiſſive manner. After this the king orders him into his preſence chamber, when he grants him a pardon in the preſence of his whole council, and forbids every one from reflecting on him for what has paſſed: the criminal is then conducted out of the palace with great pomp, perfumed torches being carried before him by the reſt of the nobles. Thoſe who calumniate their neighbours are alſo chaſtiſed in the ſame manner; but when this happens among the lower rank of people, the puniſhment is inflicted by the king's officers.

The weapons uſed by the people of this kingdom are bows and arrows, darts and ſhields. They are ſaid to be the beſt ſoldiers on the whole coaſt of Zanguebar; notwithſtanding which they would certainly have been overpowered by their neighbours, who have made ſeveral attempts on them, had it not been for the protection they have conſtantly received from the Portugueſe.

Some of theſe people are Mahometans, but the principal part are idolaters. The Portugueſe have made but few proſelites in this kingdom, the people being obſtinate in preſerving their own religious principles. The former have uſed many efforts to bring them to a ſenſe of Chriſtianity, but as theſe have proved ineffectual, they have long ſince deſiſted from any farther attempts, and now ſatisfy themſelves with the enjoyment of exerciſing their own religion without controul.

On the coaſt of Zanguebar are many iſlands, but as a deſcription of theſe would here be inconſiſtent with our plan, we ſhall poſtpone taking any farther notice of them till we have inſpected the remaining part of the African continent, when they will naturally follow in the courſe of the large catalogue of iſlands with which the greateſt part of this quarter of the Globe is ſurrounded.

CHAP. XI.

The Republic of BRAVA.

THIS is the only republican ſtate on the whole coaſt of Africa. It is pleaſantly ſituated on the coaſt of the ſame name, being bounded on each ſide by a river, ſuppoſed to be two branches of the great river Quilmanca. Its extent inland is very trifling, and the chief thing that renders it remarkable is, its capital, which is called Brava, and ſituated in the 1ſt degree of north lat. between the two rivers abovementioned, where it has a tolerable good harbour. It is a large city, and, with the whole republic, was founded by ſeven Arabian brethren, who fled hither to avoid the impending danger that threatened them from the tyranny of their king, one of the petty monarchs of Arabia Felix.

The city is ſurrounded by ſtrong walls, and is otherwiſe well fortified. The houſes are very ſpacious, and built after the moreſco ſtyle: they are chiefly inhabited by rich merchants, whoſe principal traffick conſiſts in gold, ſilver, cotton, and other cloths, elephants teeth, gums and other drugs, particularly ambergris, with which this coaſt abounds.

The government of this republic is ariſtocratical, the inhabitants having a right to chuſe twelve Chieks from among the moſt antient families, whom they truſt with the management of all affairs, and the adminiſtration of juſtice.

The inhabitants are chiefly Mahometans, but ſubject to the king of Portugal, to whom they pay an annual acknowledgment.

The manner in which this republic became tributary to the Portugueſe is thus related: Triſtran de Cugna admiral of the Portugueſe fleet, having ſet on ſhore at Melinda three embaſſadors, ſent by king Emanuel to the emperor of Abyſſinia, and recommended them to the care and protection of the king of it, continued his courſe northward along the coaſt, till he came to the city of Brava, where he caſt anchor at the port. Here he diſpatched, according to the Portugueſe cuſtom, one of his officers, named Lionel Codingo, to wait on the heads of the republic, and offer them peace, and the friendſhip and alliance of the king his maſter. To this the Chieks anſwered, that they had no objection to enter into ſuch a treaty; but this anſwer was only a piece of diſſimulation, and calculated to detain the fleet to its deſtruction, the ſeaſon being then near at hand when ſuch boiſterous winds uſually blew in theſe parts as would daſh in pieces all their ſhips, even in the very harbour.

Cugna, having diſcovered this artifice, reſolved immediately to aſſault the city. Accordingly, before daybreak, he drew up his men on the ſhore, and formed them into two lines, the firſt whereof conſiſted of 600 men, the command of which he gave to Alphonſo Albuquerque, whilſt he reſerved to himſelf the command of the others, which conſiſted of about 600 ſoldiers.

Brava was at this time garriſoned by 4000 men, half of whom immediately ſallied out againſt them. The conflict was ſevere on both ſides; but the Portugueſe charged them with ſuch fury, that they found themſelves obliged to give ground, and made a very regular retreat into the city; after which they ſhut all the gates to prevent the enemy from following them.

The Portugueſe immediately ſurrounded the place, examining, with the utmoſt diligence, where they could beſt force an entrance; but were all that time terribly annoyed from within by burning torches, and other miſſive weapons.

In the mean time Albuquerque having diſcovered a weak part in the wall, began his attack there, but was quickly oppoſed by the beſieged, who flocked thither with all ſpeed, and defended it with ſurprizing intrepidity. The conteſt was kept up with great fury on both ſides, when, luckily for Albuquerque, the admiral came up, at whoſe approach the Moors were ſtruck with ſuch a panic, that they fled with the greateſt precipitation; whilſt the Portugueſe ſoldiers, eager for their prey, would have purſued them into the city, but were reſtrained by their commmanders.

The city, however, was ſoon after entered, and plundered of a very large and valuable booty, which the Portugueſe immediately carried on board their ſhips. Great numbers of the beſieged were ſlain and wounded, and many of them taken priſoners; but moſt of theſe were ſoon after releaſed. The Portugueſe had about fifty of their men killed, and many dangerouſly wounded, beſides eighteen others who periſhed in the long boat, which, through their inſatiable avarice, they had loaded ſo immoderately as to occaſion it to overſet. Such, indeed, was the inhumanity of the Portugueſe ſoldiers and ſailors, and ſuch their thirſt after ſpoil, that they cut off the arms of ſeven women to come the more readily at their rings and bracelets: but Cugna, having ſeverely puniſhed the perpetrators of this cruelty, thereby deterred the reſt from the like barbarity.

After the city was plundered, Cugna ordered it to be ſet on fire; and it was ſoon reduced to aſhes in ſight of the inhabitants, who ſtood at a ſmall diſtance, beholding the diſmal ſpectacle. From this cataſtrophe they were forced to become tributary to their conquerors; for the Portugueſe would not permit them to rebuild their city, or enjoy their antient privileges, on any other condition than that of paying the king of Portugal an annual acknowledgment, which they have continued to do from that time to the preſent.

CHAP. XII.

The Kingdom of MAGADOXA, or MAGADOSKA.

THIS kingdom is ſituated on the coaſt of Ajan, and is of conſiderable extent; reaching from 5 deg. 40 min. of north latitude quite to the equinox, where the river or gulph of Jubo ſeparates the coaſt of Ajan from that of Zanguebar. It is bounded on the eaſt by the ocean; on the weſt, by the kingdom of Alaba; on the north by the kingdom of Adel; and on the ſouth, by the territories of Brava. It receives its name from its capital, ſituated at the mouth of a river of the ſame name, and which river is called by the Arabs, the Nile of Magadoxa, by reaſon of its annually overflowing like that of Egypt.

Beſides this river, the country is well watered by a number of canals that are cut from it; ſo that the ſoil is exceeding fertile, and produces great quantities of ſeveral kinds of grain, as alſo a variety of excellent fruits: it likewiſe affords good paſturage, for which reaſon the natives bread great quantities of cattle, particularly oxen and ſheep: they have alſo numbers of horſes, and in the inland parts are various kinds of wild animals, particularly monkies, baboons and apes. The rivers alſo produce ſeveral ſorts of fiſh, which the inhabitants catch without any fear, they not being, as in moſt other parts of Africa, infeſted with crocodiles, or any other dangerous animals.

The inhabitants greatly differ in their complexion, ſome of them being quite black, others of a tawny colour, and ſome almoſt white. They are very robuſt, and of a courageous and warlike diſpoſition. Their weapons are darts and lances, as alſo bows and arrows, the latter of which are infected with a poiſonous quality.

The city of Magadoxa is tolerably large and well inhabited. It is reſorted to by great numbers of merchants from the kingdoms of Adel, Camboya, and other parts, who bring hither ſtuffs of various ſorts, as alſo drugs and ſpices, in exchange for which they receive of the inhabitants gold, ivory, wax, and other commodities.

The king and his court are all Mahometans, as are alſo the chief of the inhabitants of the city; but thoſe in the interior parts of the country are all idolaters, and ſtrictly adhere to their heatheniſh ſuperſtitions.

Theſe are the principal particulars we have relative to the kingdom of Magadoxa. With reſpect to the hiſtorical part of it, we have only to obſerve, that an hoſtile attempt was made on its capital by the Portugueſe fleet, under the command of Admiral Triſtran de Cugna, who, as mentioned in the preceding chapter, reduced the city of Brava to aſhes; the circumſtances attending which were as follow:

After the reduction of that place, Cugna proceeded as far as the city of Magadoxa, which he cauſed to be ſummoned, as uſual, to accept of peace and friendſhip, or, in plainer terms, of ſubjection and tribute to Portugal. But here he found the inhabitants ready prepared to give him a ſuitable reception; great numbers of foot were patrolling along the ſhore, the walls were covered with armed men, and a conſiderable body of troops were drawn up before the town, which made Codingo, the officer ſent with the ſummons, afraid of going on ſhore; inſtead of which he diſpatched one of the Bravan captives to aſſure the Magadoxans that the Portugueſe came not to denounce war, but to offer peace to them. They, however, knowing what dreadful execution had been made at the city of Brava, fell furiouſly upon the meſſenger, and tore him in pieces: they alſo threatened to ſerve Codingo in the ſame manner, if he offered to land, which obliged him to return to his admiral, and acquaint him with the ill ſucceſs he had met with, and the inſolent menaces of the enemy.

Cugna, upon this information, was ſo enraged, that he determined to bombard and ſtorm the place, but was happily diverted from his deſign by the perſuaſion of his officers and pilots. The former repreſented to him the natural ſtrength of the place, the number of the garriſon, the great plenty of ammunition, and the valour and reſolution of the inhabitants: the latter pointed out the extreme danger that muſt unavoidably ariſe to the ſhips, both from the fire of the town, and the violence of the ſea, eſpecially as winter was then coming on, and the ſeaſon for ſailing nearly expired; ſo that if his troops ſhould miſcarry in their attempt againſt the place, their fleet and army muſt inevitably periſh. From theſe reaſonable obſervations Cugna immediately relinquiſhed all thoughts of attempting the deſign he had ſo precipitately formed, and immediately gave orders for ſailing to the iſland of Socotora, where he ſoon after arrived with all his ſhips, leaving the brave Magadoxans in the peaceable enjoyment of their own poſſeſſions.

CHAP. XIII.

The Kingdom of ADEL, otherwiſe called ZEILA.

THIS kingdom is bounded on the eaſt by part of the eaſtern ocean; on the weſt, by the kingdoms of Dancali and Balli; on the north, by the ſtreights of Babel-mandel; and on the ſouth, by the kingdom of Magadoxa. Its full extent on either ſide is not certainly known; but along the coaſt, from eaſt to weſt, it is ſuppoſed to reach about 160 leagues, and about 72 from north to ſouth.

It receives its ſecond name from its capital called Zeila, which is ſituated to the ſouth-eaſt of the mouth of the ſtreights of Babel-mandel, near a very ſpacious and convenient bay. The city is tolerably large, and the ſtreets regularly formed: the houſes are built of ſtone and mortar, and are in general very ſpacious, and divided into convenient apartments. The ſoil round the city is very barren, and ſo diſtreſſed are they for water, that they are obliged to go many miles to fetch that uſeful article. At ſome diſtance, however, from the city, the country is very fertile, and produces moſt of the neceſſaries of life, particularly corn and fruit, which are ſo plentiful, that the natives have not only a ſufficiency for their own conſumption, but alſo export great quantities to the neighbouring countries. They have likewiſe abundance of excellent cattle, eſpecially oxen, ſheep and hogs; and in the woods are plenty of various ſorts of game. Beſides theſe, the country alſo produces gold, ivory, frankincenſe, and pepper, which the natives ſell to the merchants of Arabia and Camboya, who come hither with cloths, amber, necklaces, glaſs beads, raiſins, dates, &c.

Along the northern coaſt of this kingdom the inhabitants are of a tawny complexion; but farther to the ſouth they are quite black. Both ſexes are ſtrong and well made, and have naturally good conſtitutions. They go almoſt naked, having only a looſe piece of cloth hanging from the waiſt to the knees; but they are very fond of ornaments, eſpecially the women, who decorate their arms, necks and anckles with bracelets made of glaſs and amber beads. The king and nobility are diſtinguiſhed in their dreſs from the commonalty by wearing caps on their heads, and having a kind of looſe garment, which covers the whole body from the ſhoulders to the anckles.

The inhabitants of this kingdom are naturally of a warlike diſpoſition, and are frequently at enmity with thoſe who inhabit the remote parts of Abyſſinia, as well out of zeal for religion, as in hopes of plunder; the former being all ſtaunch Mahometans, and the latter a puſillanimous ſort of Chriſtians, no ways equal to them either in valour, diſcipline, or warlike weapons. The arms of theſe people conſiſt chiefly of bows and arrows, lances and javelins, all wretchedly fabricated, and the ordinary ſort amongſt them have hardly any thing better than long ſtaves ſharp pointed at one end; whereas the Adelites are furniſhed, by the Turks and Arabs, with variety of fire-arms and other offenſive weapons, in exchange for which they give them ſlaves, gold duſt, and ſuch other articles as they obtain by plundering their neighbours.

Beſides Zeila, there are ſeveral other large towns in this kingdom; but the only one that merits any notice is called Barbora, ſituated at the bottom of a convenient bay, on an iſland of the ſame name. It hath been continually a kind of rival in commerce with Zeila, and is no leſs reſorted to by foreign merchants, who carry on the ſame kind of traffic. It is ſituate oppoſite the city of Aden, and was once much more conſiderable than it is at preſent, being plundered and a great part of it deſtroyed by the Portugueſe fleet under admiral Triſtran de Cugna, mentioned in the two former chapters, who expected to have found a conſiderable ſpoil in it, but were greatly diſappointed, the inhabitants having had time enough not only to make their eſcape, but alſo to carry with them their moſt valuable effects.

The iſland on which this town is ſituated is very fertile, and produces abundance of different kinds of grain, as alſo plenty of fruits and cattle, great quantities of which are exported by the merchants to foreign countries.

The more interior parts of the kingdom of Adel are chiefly flat, ſo that they have ſeldom any rains; but this defect is ſupplied by the number of rivers that water the whole country. Among theſe the moſt conſiderable is called Hawaſh, which is very broad and deep, and hardly inferior to the Nile, except in the length of its courſe; for it does not extend above ſix miles from its mouth, before it is divided into ſuch a number of canals as to be in ſome meaſure exhauſted before it reaches the ſea. This renders the ſoil ſo exceeding fertile, that it produces great plenty of wheat, barley, and millet, as alſo prodigious numbers of ſheep, cows, and other beaſts.

The principal traffic of the natives in theſe parts of the kingdom conſiſts in gold-duſt, elephants teeth, frankincenſe, and ſlaves, all which they get chiefly from the inhabitants on the borders of Abyſſinia, with whom they are continually at war, and miſs no opportunities of making inroads into ſome of their provinces, from whence they ſeldom return without great quantities of different kinds of plunder. Theſe they convey to the port of Zeila, where they ſeldom fail of meeting with merchants from Arabia, Camboya, and other parts, who readily take them off their hands, and in exchange furniſh them with cloths of cotton, ſilk, linen, bracelets, amber, chryſtal, fire-arms, and other commodities.

Before we conclude this chapter, it may not be improper to obſerve, that moſt geographers have, by miſtake, included the republic of Brava, with the kingdoms of Magadoxa and Adel, under the general name of Ajan, though that is but a term accidently given by the Portugueſe to the whole tract of coaſt called by that name, which extends itſelf from the ſtreights of Babel-mandel quite to the utmoſt verge of Africa on that ſide, or to the cape called Guardafui; and on the eaſtern ſide from the ſaid cape, in the 12th degree of north latitude, quite to the equinoxial line, which divides it from the coaſt of Zanguebar.

All the eaſtern part of this coaſt is a mere ſandy and barren tract, producing neither corn, grain, fruit, or any animals, except wild ones; for which reaſon it is generally called the Deſart Coaſt. The northern part of it, however, makes amends, the ſoil being very fertile, and producing moſt kinds of proviſions, in which the inhabitants carry on a great commerce. It is particularly remarkable for producing an excellent breed of horſes, which are chiefly purchaſed by foreign merchants, in exchange for which the natives take ſilks, cottons, and other commodities.

On the coaſt are great numbers of Negroes, who live and intermarry with the Bedowin Arabs (an idolatrous and ſuperſtitious ſect among thoſe people) and, like them, are inveterate enemies to the Abyſſinians, on whom they are continually making inroads. They are brutiſh, and errant thieves, but more particularly thoſe who live neareſt to the trading coaſts. They carry on a conſiderable traffic in gold, ſlaves, horſes, ivory, &c.

CHAP. XIV.

ABYSSINIA.

THIS extenſive empire is ſituated under the torrid zone, and lies between the 8th and 17th degrees of north latitude, and between the 31ſt and 40th of weſt longitude from London. It is bounded on the eaſt by the Red Sea and the coaſts of Abex, or Habeſh, which have been diſmembered from it, and now make a province of the Turkiſh empire; on the weſt by the river Maley, which divides it from Shankala, or the country of wandering Ethiopians, and falls into the Nile, after it hath run a conſiderable way into the Nubian dominions; on the north by the kingdom of Nubia, and on the ſouth by Alaba.

This country has been known by the different names of Abyſſinia, Abbeſſinia, Abaſſia, and Habeſſinia, the latter of which it obtained from the Arabic word Habeſh, ſignifying a mixture, or confuſion, it being inhabited by people of various nations. The inhabitants, however, reject theſe names, and call themſelves Itjopians, and their country Mangheſta Itjopia, or kingdom of Ethiopia. They are likewiſe fond of the name of Geer, or the land of Ag-Azi, that is, Freemen, either from the freedom they enjoy under their government, or that which they formerly took of tranſporting themſelves from place to place, for the word carries with it both meanings; and it is beyond a doubt that they originally came hither from Arabia Felix. Some of the antients called this country Æthiopia Africana, or Occidentalis, or Æthiopia ſub Ægypto, in oppoſition to the eaſtern or Aſiatic Æthiopia. The name of Æthiopia, however, is rather an epithet than a proper name, and was given by the Greeks to all countries inhabited by blacks. The diverſity of names hath heretofore made great confuſion, till at length that of Abyſſinia prevailed, and by which it hath been univerſally known for ages paſt.

Before we quit our obſervations on the etymology of the name of this country, it may not be improper to ſay ſomething concerning the title that hath been abſurdly given to its monarchs, namely, that of Preſtor John, and which ſeems to have thus originated. In the kingdom of Tenduc, in Tartaria Proper, was an antient race of Chriſtian princes, who bore the title of Preſtor, or Preſbyter John, as it was corruptly called by the Europeans, though chiefly owing to an epithet, which Ung-Chiang, one of the firſt of thoſe monarchs, either took of Preſtigian, or was complimented with by his ſubjects; that word ſignifying apoſtolical or orthodox; but which had, by the Europeans, been corrupted into Preſtor John, on a ſuppoſition that he was a prieſt as well as king. The fame of this monarch was become ſo great, in the time of John II. king of Portugal, when the diſcovery of India was made, that he ſent Peter Covillan by land to make enquiry after him in India; but as he could hear nothing of ſuch a prince there, he (being informed that there was a potent Chriſtian emperor in Africa) took that country in his way home, and was ſo kindly treated by the reigning monarch, that he took it for granted this was the kingdom ſo much ſought after, though he could find nothing like the title of Preſtor John. This point, however, hath produced much controverſy among the learned abroad; ſome affirming the empire of Abyſſinia to be the real Preſtor John's country; while others, with much more reaſon, have treated that notion as abſurd and chimerical. As the diſpute is more a matter of curioſity than moment, and as it is impoſſible properly to adjuſt it, we ſhall here quit the ſubject, and proceed to

SECT. I.

Natural Hiſtory of Abyſſinia.

FROM the ſituation of this country, it may reaſonably be ſuppoſed that the climate, in general, is exceeding ſultry; but the extreme heat is only felt in the valleys or low lands, for the hills, or ridges of mountains, moſt of which are of a prodigious height, enjoy an agreeable coolneſs; inſomuch that there are ſome parts where the ſummers are leſs ſultry than in Portugal, and others, where the inhabitants are more afraid of cold than heat. This difference of climate, is, however, frequently productive of violent ſtorms of thunder and lightning, which are ſometimes ſo terrible as to be very deſtructive both to man and beaſt. Theſe ſtorms are alſo generally attended with exceſſive rains, which are frequently ſo violent, that their ſtreams carry away with them trees, houſes, and even hills, whilſt all the rivers overflow, and lay the country under water; and after the water retires, the lands and roads are ſo covered with a thick ſlimy mud, that they become for ſome time entirely impaſſable. But the greateſt inconvenience that attends theſe rains is, that they infect the air with a dangerous malignancy; for, falling on a ground that hath lain dry and almoſt parched up for a conſiderable time, they naturally raiſe ſuch vaſt quantities of unwholeſome vapours, as ſeldom fail producing ſome violent diſtempers, from which, even thoſe that keep themſelves altogether at home, are ſeldom exempted.

The ſeaſons here are, properly ſpeaking, three, viz. the ſpring, which begins at the latter end of September; the ſummer, which commences on the 25th of December; and the winter, which begins on the 25th of June. The ſummer they divide into two parts, of three months each; the firſt of which they call Tzadai, and is the moſt ſultry and diſagreeable; and the other they call Hagai, which is much more moderate and pleaſant.

As the climates and ſeaſons of this empire differ, ſo do the winds: ſome, eſpecially on the high lands and lofty mountains, are very refreſhing and pleaſant; while others on the low lands, where the air is leſs agitated, are hot and very unhealthy. They are ſubject to one in particular, which is rather a hurricane, and is called in their language Sengo, or Serpent. This is ſometimes ſo violent, that it overturns houſes, tears up trees by the roots, and is frequently very prejudicial to the ſhipping. Notwithſtanding theſe inconveniences, yet this wind has ſome good tendency, as it clears the air of the lower grounds, which would otherwiſe ſtagnate, and prove infectious both to man and beaſt.

The whole country is interſected with prodigious high mountains, between which are ſuch dreadful precipices as muſt naturally ſtrike terror in the beholder. Some of them have very large plains on the top covered with trees and other verdure, and afford ſprings of excellent water; and ſome of them are ſo well cultivated as to produce moſt of the principal neceſſaries of life. Theſe mountains are exceeding numerous, and in general ſo very lofty, that we may juſtly ſay with the poet,

“ Ridges of high contiguous hills ariſe,
“ Divide the clouds, and penetrate the ſkies.”

Or, as Pope has no leſs beautifully expreſſed it,

“ Behold the mountains, leſſ'ning as they riſe,
“ Loſe the low vale, and ſteal into the ſkies.”

What is very remarkable, theſe ſtupendous hills, which the natives call Dambas, appear at a diſtance with a delightful variety of ſhapes. Some of them reſemble pyramids, and others look like towers of various ſhapes: ſome are of an exact ſquare, others as perfectly round as if they had been turned or wrought with the chiſſel. Some again ſo deceive the eye, that when you arrive at what you ſuppoſed to be the top, you diſcover it to be only the foot of another, equally high, craggy, and difficult to aſcend.

In order to form a proper idea of one of theſe ſtrange natural productions, and the great danger and difficulty there is in aſcending them, we ſhall preſent the reader with an account of that called Guza, ſituated in the kingdom of Tigra, which travellers who come from the Red Sea are obliged to croſs in going to Dambea. This remarkable mountain is thus deſcribed by the authors of the Univerſal Hiſtory: “ When you have gained the top, ſay they, it preſents to you a handſome ſpacious plain, in the midſt of which ſtands another mountain of equal height, which you muſt alſo go over, after you have ſufficiently refreſhed yourſelf on the fertile and delightful top of the Guza. The aſcent takes up about half a day's journey, and goes winding all the way up; the paths are very narrow, and cut into the ſide of the ſolid rock; and all the way you go preſents you with a moſt deep and dreadful precipice, the bottom of which cannot be reached by the naked eye, but only offers a gulph, which at once makes the head quite giddy, and fills the heart with a continual dread. Should any of the caravans that keep going up and down theſe ſteep and narrow roads chance to meet another in its way, they are in the greateſt danger, both man and beaſt, of being thrown down the precipice, and broken into a thouſand pieces before they reach the bottom, unleſs they take the utmoſt care in paſſing by one another. The mules are by far the beſt for thoſe that ride, becauſe they are the ſureſt footed; but they have an ill faculty with them, that they will always go cloſe to the edge of the precipice, and cannot without great riſque be turned to the other ſide of the road, or be kept to it when they are. What adds ſtill more to the horror of the journey, whether it be up or down the ſteep declivity, is, that at the bottom of the valley below, there commonly runs a ſwift torrent of water, with a moſt hideous roar, which being echoed by the adjacent rocks, and often heightened by loud winds, as well as by the continual trampling of the men and beaſts upon the rock, increaſes the horrid din to ſuch a degree, that one cannot poſſibly hear one's ſelf, much leſs one another, ſpeak, though ever ſo loud, or ever ſo near.

"But the wiſhed-for ſummit once attained, (which is reckoned above 300 fathoms perpendicular above the plain top of Guza, and the moſt difficult part of all the way, being only provided by nature with a ſort of ſteps like winding ſtairs, two or three cubits high, and uncouth, on both ſides of the rock) one is made ample amends by the beautiful proſpect it at once preſents to the view, which is not that of rugged and interſected peaks above, and deep gaping valleys beneath, as might be expected, but of a ſmall, though delightful, plain, about two miles in compaſs, and a muſket-ſhot in breadth, and terminated at one end by a new, flat, and upright rock, like the back of a chair, of which this little plain is the ſeat; ſo that take the whole mountain together, that of Guza ſeems to be a kind of pedeſtal to this; and the latter, which the natives call Lamalmon, repreſents, in ſome meaſure, a chair without arms, the back of which is the upright rock at the end of the plain, which is as perpendicular as if it had been hewn out with a chiſſel. Along what we may call the ſeat of this wonderful and ſupereminent chair, is pleaſantly ſituated a town of the ſame name, whoſe inhabitants make a decent livelihood by helping the caravans to load and unload the beaſts of burthen a good part of the way of the craggy aſcent before-mentioned, in order to help them to leap from one ſtep to another; ſo that one would be ſurprized to ſee with what facility they make the beaſts climb and keep their feet, while they themſelves convey their burthens from one ſtair to another through every difficult part of this extenſive aſcent."

There are other mountains in this country of much the ſame nature with the above, particularly one ſituated between the kingdoms of Amhara and Oleca. But the moſt conſiderable amongſt them all is that called by the natives Thabat Mariam, or more properly Tadbaba Mar-jam, whoſe ſummit greatly exceeds all the reſt, and is at the ſame time very ſpacious. This remarkable mountain, whoſe bottom is watered by two large rivers deſcending from it, hath on its ſummit ſeven handſome churches, one of which, dedicated to St. John, is exceeding beautiful, having been formerly the burial place of the Abyſſinian emperors: withinſide are at this time five monuments erected to the memory of thoſe monarchs; they are covered with tapeſtry, on which are repreſented the arms of Portugal.

We cannot quit theſe ſingular productions of nature, without taking notice of a remarkable hollow and high rock ſituated in the kingdom of Gojam, directly oppoſite to which, at a ſmall diſtance, is another much of the ſame height and bulk, ſo exactly placed by nature, that it echoes back a word barely whiſpered in the former with amazing force; and the joint voices of three or four perſons ſpeaking together, produce a ſound not inferior to that ariſing from the ſhouts of a numerous army.

"Echo in others words her ſilence breaks,
"Speechleſs herſelf, but when another ſpeaks.
"She can't begin, but waits for the rebound,
"To catch his voice, and to return the ſound.
"Hence 'tis ſhe prattles in a fainter tone,
"With mimic ſounds, and ſpeeches not her own."

This country is well watered, having a great number of excellent rivers; the moſt conſiderable of theſe, excluſive of the Nile, which takes its riſe here, are as follow:

1. The Tacazee, ſuppoſed to be the Aſtabores of Ptolomy; it riſes in the kingdom of Angot, and after many conſiderable windings, firſt eaſt, then north, then weſt, and then north again, diſcharges itſelf at length into the Nile. This river, though not ſo large as that it runs into, is in many places very deep, and abounds with crocodiles and ſea-horſes, as alſo that remarkable fiſh called the torpedo, a deſcription of which has been given in our account of the Cape of Good Hope.

2. The Mareb, or Moraba, which comes down from the coaſts of Habaſh, or Abex, and runs moſtly north-weſt through the kingdom of Tigra, and other provinces, and at laſt falls into the Tacazee.

3. The Maley, which riſes in Damut, and after a courſe of ſome ſcore leagues to the weſtward, turns northward towards Narea, waters Biſamo and Faſcala, weſtward of the Nile, and then diſembogues itſelf into the White River.

4. The Howaſh, or Haowache, which runs through the kingdoms of Gan, Fatagar, Bally, &c. and loſes itſelf at laſt in the ſandy deſert in the kingdom of Adel. This river makes ample amends to the inhabitants for the want of rains, as they ſeldom fall in this part of the country; and being, like the Nile, drawn into numerous channels, enriches all that tract, by watering their fields, and fertilizing their vallies, ſo that they produce not only plenty of corn and cattle, but alſo moſt other articles neceſſary for the preſervation and enjoyment of the inhabitants.

5. The Zebee, which ariſes in the kingdom of Narea, and is little inferior to the Nile: it takes its courſe firſt weſtward, then eaſtward, and after that ſouthward; when it ſurrounds in ſome meaſure the kingdom of Gingiro into a peninſula, as the Nile doth that of Gojam; after which it continues its courſe ſouthward, and at laſt empties itſelf into the Indian Ocean.

6. The Bahr el Abiad, or White River, which ſprings in Biſamo, receives the Maley, and ſurrounds the kingdom of Changara on the weſt, dividing it from thoſe of Gorham and Gagoa, and falls into the Nile about 60 leagues below Nubia.

Beſides the above, there are great numbers of ſmaller rivers, the chief of which fall at length into the Nile, and the reſt into the Indian ſea. From theſe rivers the people cut canals to water their lands, which in ſome parts are made ſo rich and fertile, that they yield two or three crops in one year.

Here are alſo ſeveral large lakes, the moſt conſiderable of which is that called by the Europeans Dambea, and by the natives Bahr Tzana, or ſea of Tzana, from the chief iſland in it of that name. This lake is ſituated in the kingdom of Dambea, and is computed to be about 30 leagues in length, 12 in breadth, and 150 in compaſs, excluſive of its deep bar, creeks, and other windings. The country round about it is plain, fertile, and pleaſant; and the inſide of the lake abounds with a multitude of iſlands of different ſizes, the largeſt of which are inhabited by Abyſſinian monks. About ſeven or eight of theſe iſlands contain the remains of large monaſteries, which appear to have been formerly ſtately edifices; and among the natural productions of them are ſuch fine citron and orange trees, as are not to be equalled in any other part of the empire. One of thoſe iſlands, and the moſt barren of them all, is called by the natives Dek, and is the place adapted for the confinement of ſtate priſoners.

The natives ſail on this lake in flat-bottomed boats, which they call tancoas; they are not made of wood, but of a kind of ruſhes that grow on its banks, each of which is about the thickneſs of a man's arm, and about two yards in length. Theſe ruſhes they call tambua, the like of which grow alſo on the banks of the Nile, and are uſed for the ſame purpoſes. Theſe laſt are thoſe which the antients called papyrus, and were ſerviceable to them not only in making their paper, but alſo their boats, ſails, and other tackle.

The only inconvenience belonging to this lake is, that it breeds great numbers of ſea-horſes, which not only endanger the navigation, but deſtroy the fiſh, and ſometimes make conſiderable ravages on the land. However, the people that live on its banks, make it their buſineſs to deſtroy theſe animals, not only to ſecure their corn and other grain from being deſtroyed by them, but alſo for the ſake of their fleſh, of which they are very fond; they alſo cut their ſkins into long ſtraps, called allengas, which they uſe inſtead of whips to ſcourge their horſes.

The ſoil of this country is various, according as the ground is higher or lower, ſtoney, ſandy, or flat; in general, however, it is tolerably good, and thoſe parts in particular that are well watered, produce large crops of wheat, barley, millet, and other grain. But the moſt remarkable grain here, and what is in ſome meaſure natural to the country, is a ſmall one called teff, which in taſte and flour greatly reſembles rye. It is very thin and ſlender, and the grain much ſmaller than thoſe of the muſtard. The natives make it into bread, and prefer it to that made with any other grain, for which reaſon they are more careful in the cultivation of it.

They have a great variety of fruits, but thoſe moſt cultivated are, the black grape, peaches, pomegranates, almonds, citrons, and oranges. They have alſo a great plenty of roots and herbs, which, notwithſtanding the heat of the country, grow naturally. Sugar-canes are likewiſe very plentiful, and they have prodigious quantities of honey, which is here very excellent, and of many different ſorts.

Moſt of the medicinal plants found in Europe grow naturally here, beſides which they have ſeveral others peculiar only to this country. Among the latter the moſt diſtinguiſhed are thoſe called the amadmagda, and the aſſaſe. The former of theſe hath the ſpecific virtue of healing diſlocated or broken limbs, and of drawing out ſplinters of broken bones left in the fleſh. The latter is a moſt ſingular antidote not only againſt all poiſons, but likewiſe all venomous creatures, inſomuch that the very touching them with it ſtupifies and deprives them of all their powers; and what is ſtill more ſurprizing, it is ſaid the very ſhadow or ſcent of it ſo affects the moſt poiſonous ſerpents, that their limbs are immediately benumbed, their venom is no longer poiſonous, and they may be handled without the leaſt danger. This extraordinary plant is of infinite ſervice in thoſe parts, as there are prodigious numbers of ſerpents, one ſort of which is ſo ſingularly prejudicial, that even its breath only, at ſeveral yards diſtance, generally proves deſtructive: they are ſhort, but remarkable thick, eſpecially about the middle; their mouths are very wide, at which they ſuck in a great quantity of air at once, and then breathe it out with ſuch prodigious force againſt man or beaſt who fall in their way, that it generally proves fatal to them.

Excluſive of the plants already mentioned, this country produces great quantities of ſenna, as alſo abundance of cotton, which grows on ſhrubs the ſame as in India. Here are likewiſe various ſorts of flowers, that grow in ſuch abundance that the banks of the rivers are ornamented with them the principal part of the year. Many of theſe are peculiar to the country, but the generality are thoſe natural to Europe, particularly jeſſamines, lilies, jonquils, and roſes: among the latter is one ſort that grow on trees, and are much more odoriferous than thoſe produced from ſhrubs. Theſe flowers not only contribute to the beauties of the country, but alſo to the enjoyment of the inhabitants. Here

“ Within the chambers of the globe they ſpy
“ The beds where ſleeping vegetables lie;
“ Till the glad ſummons of a genial ray
“ Unbind the glebe, and call them out to day.
“ Hence pancies trick themſelves in various hue,
“ And hence jonquils derive their fragrant dew;
“ Hence the carnation and the baſhful roſe,
“ Their virgin bluſhes to the morn diſcloſe:
“ Hence the chaſte lily riſes to the light,
“ Unveils her ſnowy breaſt, and charms the ſight.”

The animals of this country are both various and numerous: thoſe of the tame kind are, horſes, mules, camels, dromedaries, oxen, cows, ſheep and goats. The oxen in particular are of ſuch a prodigious ſize, that at a diſtance they have been taken for elephants; and their horns are ſo large, that the inhabitants make them into pitchers, and other neceſſary utenſils.

The horſes here are of various colours, but the black ones are moſt eſteemed: they are in general exceeding fleet, and very docile, but are ſeldom uſed except in times of war. The beaſts of carriage are, the mules, camels, and dromedaries, all which they train up to an eaſy yet quick pace. They uſe the mules when they travel over the craggy mountains, thoſe beaſts being not only very gentle but alſo ſure-footed: and the camels and dromedaries they uſe when they travel through hot and ſandy deſarts.

The Abyſſinians prefer riding on mules to horſes, not only on account of that beaſt being more gentle and ſure-footed, but alſo out of reſpect to their own pedigree; for as they boaſt themſelves to be deſcended from the Jews, whoſe princes and great ones are recorded to have chiefly rode upon mules, ſo they eſteem it an honour to do the ſame here, and to have their horſes led by the bridle, till ſome martial engagement obliges them to mount.

The wild animals of this country are, lions, tygers, leopards, wolves, foxes, various kinds of apes, and other beaſts of prey; all which are very numerous, fierce, and miſchievous, but they have not any thing particular in them from thoſe of other hot countries.

The lions here are exceeding numerous, and of ſeveral ſorts and ſizes, but the moſt remarkable are thoſe ſtiled of the kingly or royal breed. As theſe do a conſiderable deal of miſchief among the larger cattle, the inhabitants are very aſſiduous in endeavouring to deſtroy them, and will even encounter them with no other weapons than their lances and daggers. They are in general ſo large, that ſome of them killed by the inhabitants have meaſured 14 feet in length from the neck to the tail. One of this prodigious ſize was ſome years ago deſtroyed by a ſhepherd in the open field with his dart, the circumſtances attending which are thus related: This fierce creature was coming down from the mountains, all covered with the blood of animals it had torn in pieces, when the ſhepherd ſeeing him at a great diſtance making towards him, retreated to a large hole that had been made in the ground, and upon his approaching within reach of his weapon, he threw it at him with ſuch force, that it pierced him through the ſhoulder: the monſter, after many dreadful roars and leaps, fell luckily into the pit, where he was diſpatched by the victorious countryman, though not without receiving many wounds, as well as being in the moſt imminent danger of his life.

Elephants are alſo very numerous, and may properly be ranked among the wild animals, as none of them were ever known to be brought to that docility common to thoſe in other countries. They generally go in large droves, and frequently make dreadful havock among the corn and other grain. They alſo make great deſtruction among the foreſts, by rooting up large trees, and breaking down ſmall ones to feed on their leaves.

Rhinoceroſſes are alſo very plentiful here, and are great enemies to the elephants; the zebra, or wild aſs, is likewiſe a native of this empire, but as both theſe have been already deſcribed in our account of the Cape of Good Hope, we have little to ſay about either, except that the latter is ſo much admired for its beautiful ſhape, colour, and ſtripes, that kings and emperors look upon them as very valuable preſents. It is ſaid that 2000 ſequins was given for one of theſe animals by an Indian Moor, in order to make a preſent of it to the Great Mogul.

We ſhall conclude our account of the wild animals of this country with the mention of a very ſingular one, which does not appear to have any name, but is thus deſcribed by Monſ. Poncet, in his voyage to Ethiopia: “ This extraordinary animal, ſays he, is no bigger than one of our cats, and hath the face of a man, with a white beard, and its voice mournful; it always keeps upon a tree, and, the people aſſured us, that it is there brought forth, and there it dies. It is ſo very wild, that there is no poſſibility of taming it. When they have caught one of them, with a deſign to bring it up, all the care they could take of it could not prevent its pining itſelf to death: they ſhot one of them in my preſence, which clung faſt to the branch of the tree, twining its legs about; and though it was taken alive, yet it died a few days after.”

They have great plenty of poultry, particularly geeſe, ducks, turkies and hens; they have alſo abundance of wild fowl and game, with a variety of uncommon birds peculiar only to this country. Among theſe we ſhall ſelect the following:

The pipi, ſo called from the ſound of its voice reſembling thoſe two ſyllables: this bird hath a remarkable inſtinct in directing huntſmen to their game, and will not leave them till they have arrived at the ſpot where it lies. It is a ſmall bird, but very beautiful, its feathers being variegated with ſeveral colours.

The abagun, or ſtately abbot, is remarkable for its beauty, as alſo for a kind of horn that grows on its head inſtead of a creſt; this horn is ſhort and round, and is divided at the upper end in the ſhape of a mitre.

The ſeitan, ſavez, or devil's horſe, reſembles a man armed with feathers, and commonly walks with a majeſtic gravity, or runs with ſurpriſing ſwiftneſs; but when too cloſely purſued, it expands its wings and flies away. It is about as high as a ſtork, but its ſhape is much more genteel and beautiful.

The cardinal is a very handſome bird, all its feathers being of a beautiful crimſon, except thoſe on its breaſt, which appear of the colour, and have the ſmooth gloſs of the fineſt black velvet.

The white nighingale is alſo a very curious bird; the tail, which is very long, is of the ſame colour with the body, and when the bird flies it appears like a large piece of paper faſtened to its rump.

The laſt diſtinguiſhed bird we have to mention of this country, is that called the maroc, or honey-bird; it receives it name from having a particular inſtinct in diſcovering the hidden treaſure of the induſtrious bees, of which they have prodigious numbers, and of various ſorts; ſome of them are domeſtic and kept in hives; others are wild, and lay up their honey in hollow trees; and a third ſort hide it in ſmall holes and caverns in the ground, which they take ſurprizing care to cleanſe for their uſe, and afterwards to ſtop them ſo cloſe and artfully, that it is almoſt impoſſible to find them out, though they chiefly lie along the moſt public highways. This laſt is the ſort that the maroc diſcovers to the inhabitants, by an unuſual noiſe and fluttering of its wings, which, when perceived by the paſſenger, he has nothing to do but to follow him to the place, where the feathered guide begins a more delicious note, which he continues till the man hath taken poſſeſſion of the hidden ſtore; in the plundering of which he takes care to leave a ſmall quantity behind for his ſongſter, it being the chief food on which he exiſts.

The ſort of bees that depoſit their honey in this manner are the moſt numerous; and it is ſaid that the reaſon of their thus laying it under-ground ariſes from their not having any ſting: the wax is whiter than that produced from the other bees, and is more fit for chirurgical applications; the honey is alſo far ſuperior, and much more uſeful for phyſical compoſitions.

Beſides the ſort of ſerpents before mentioned, they have many others, ſome of which are exceeding large; as alſo prodigious numbers of inſects and other vermin. But the moſt deſtructive creatures here are the locuſts, which ſometimes fly in ſuch ſwarms that they deſtroy all before them, and leave whole kingdoms and provinces deſolate. They are bred in the rocky and mountainous parts of the country, and go in ſuch multitudes, that they appear like thick clouds, and cover ſo large a ſpace of the earth, as even to eclipſe the light of the ſun at noon-day. They commonly range the whole ſummer, ſhifting from place to place, till about their Michaelmas, which is in the month of November, when a ſtrong weſterly wind begins to blow, which drives them into the Red Sea.

Before we conclude our account of the natural productions of this country, it is neceſſary to obſerve, that in the mountainous parts there are ſeveral mines of ſalt; as alſo others that produce gold, ſilver, lead and iron. The natives, however, do not work either the gold or ſilver mines, on account of the fear they are in of tempting their neighbours to ſeize on them, ſhould they be once apprized of their having ſuch valuable poſſeſſions: ſo that though this country might produce plenty of theſe metals, yet they prudently chuſe to have ſo tempting a treaſure concealed from ſtrangers, and content themſelves chiefly with what is brought to them from Caffreria, Nigritia, and other parts, rather than to hazard the enſlaving of their country, by acknowledging they have any of their own. What little they otherwiſe get is brought by the torrents from the mountains, which is often found in grains as large as peaſe, and of a very fine and pure nature.

The ſalt mines are very numerous in many parts of the country, but eſpecially on the confines of the kingdoms of Tigra and Angot. This ſalt is not made either from ſea-water or ſalt ſprings, but is ready prepared to their hands, and in ſuch prodigious quantities, that the mines, which are no other than huge rocks or mountains of ſolid ſalt, are in ſome meaſure inexhauſtible. Theſe rocks are hewn in pieces ſomewhat in the ſhape of our bricks, but of different ſizes and weights: the ſalt, though very ſolid and hard on the ſurface of the rock, is much ſofter within the mine, till conſolidated by the ſun, and is no way inferior in taſte and quality to the beſt in Europe. Theſe pieces are diſperſed through the whole empire, and are bought, eſpecially at their fairs, not only as a neceſſary commodity, but as the moſt current money, by which they can furniſh themſelves with all other goods they want, and where they bear a greater or leſs value according to the diſtance of the place from whence they are brought.

In ſome parts of this empire are alſo large ſpacious plains, whoſe ſurfaces are incruſted with another kind of ſalt, in the fetching of which many hundreds of camels, mules, and aſſes are conſtantly employed. This ſalt is made in the ſame ſhape as the former, and is very white and hard.

There is alſo a third ſort of ſalt, which is of a reddiſh colour, and hewn from an entire rock: this is generally uſed in phyſic; and the mountain muſt be worked by night, the heat being ſo violent in the day that it is impoſſible for either man or beaſt to bear it.

SECT. II.

Of the Inhabtiants of Abyſſinia; *their Manners, Dreſs, Cuſtoms, Religion, &c.*

THE empire of Abyſſinia is inhabited by various people, whom, for the ſake of diſtinction, we ſhall in general divide into Chriſtians, Jews, Mahometans, and Gentiles. By the firſt are meant not only thoſe of the Abyſſinian church, who are the principal natives of the country, but thoſe whom the Roman miſſionaries brought over to their own communion, and ſtill continue in their adherence to it.

The Jews have been ſettled in this empire from time immemorial, though various revolutions have happened amongſt them, from the natural diſguſt taken to them by the reſpective emperors. Many of the antient Jews embraced Chriſtianity from the earlieſt period of its being propagated in this empire, which conſiderably leſſened their number; and many others were ſlain in the reſpective wars that have at different times happened for a ſeries of years between the emperors of Abyſſinia and a neighbouring, but barbarous nation, called the Gallas. From theſe and other cauſes, they have gradually decreaſed in number, being much leſs conſiderable now than they were even in the laſt century; and the few that remain are looked upon with ſuch contempt, that they are obliged to detach themſelves from the reſt, living chiefly in ſome of the moſt mountainous and craggy parts of the country.

The Mahometans are diſperſed all over the empire, and are ſo numerous as to form at leaſt one third part of the whole inhabitants; they live in great friendſhip with the Chriſtians, and the chief employment of moſt of them is agriculture and farming.

The Gentiles, who inhabit ſeveral conſiderable parts of this empire, are chiefly the deſcendants of the Gallas, ſome tribes of whom the emperors have ſuffered to ſettle in their dominions, on condition of their aſſiſting him to oppoſe that nation at ſuch times as they offered to make incurſions, as they frequently have done in different parts of this empire.

The Abyſſinians in general are a well made people, and of a lively and tractable diſpoſition: ſome of them are black, but the principal part are of a brown, or olive complexion: they are very tall, and their features well proportioned; their eyes are large and of a ſparkling black, their noſes rather high than flat, and their teeth white and uniform.

In their diſpoſitions they are a ſober temperate people, and leſs addicted to vices than the inhabitants of Europe. They ſeldom quarrel with each other; but when ſuch circumſtances do happen, they firſt proceed to blows, and as ſoon as their heat is allayed, either by thoſe means or the intervention of cooler reaſon, to which they are very ready to liſten, they immediately ſubmit to an arbitration, or lay the whole cauſe of their quarrel before the ruler of the place, and he who is declared to have been in the wrong faithfully ſtands by the judgment of the ruler, without grudge, murmuring, or appeal.

The dreſs of the common people conſiſts of a kind of ſcarf, which hangs looſe from the ſhoulder to the waiſt, from whence they have a pair of cotton drawers that reach to the anckles. The better ſort wear a long veſt made either of ſilk or cotton, and tied about the waiſt with a rich girdle. The ladies dreſs in the beſt ſilks and brocades, and ornament their heads various ways; their necks are decorated with chains, jewels, and other embelliſhments, and in their ears they wear the richeſt pendants. Both ſexes take particular pains with their hair, which is the only ornament they have to their heads, none but the emperors being permitted to wear either cap or any other covering.

The women in general are very ſubſervient to their huſbands, eſpecially thoſe of the meaner ſort, who execute the moſt laborious offices of the family; particularly that of grinding all the corn uſed in it, which even the male ſlaves will refuſe to do. This work is exceeding hard, for as they have no mills they are forced to grind all by the hand, whether it be for bread or drink; and this muſt be repeated every day, for what is made one day will not ſerve the next.

They moſtly live in tents or camps, and remove from one place to another as beſt ſuits their convenience; ſo that, excluſive of a few royal palaces and ancient churches, there are few public ſtructures or private buildings to be met with. The houſes, or rather huts, that form their camps are wretched mean buildings, being made only of lath and clay, and covered with ſtraw. Their furniture is equally mean with their houſes, conſiſting only of a large table to ſit round at their meals, and a few trifling utenſils. The more wealthy lie upon couches, and cover themſelves with their upper garments, but the poorer ſort lie on mats on the ground, and wrap themſelves up in the ſkins of ſome beaſt.

They are all very temperate in their eating, but are far from being nice in the choice of their food, for none can be well coarſer, or more diſguſtful than theirs, even among the better ſort; it generally conſiſts of a piece of fleſh, which is ſometimes parboiled, but for the moſt part quite raw: this is ſerved up on an apas, or cake of bread, ground and made by the women, of wheat, peaſe, millet, teff, and other ſorts of grain, according to their circumſtances, ſo that this apas ſerves them not only inſtead of a diſh or plate, but likewiſe inſtead of a napkin or table-cloth, neither of which they ever uſe at their tables. When they boil mutton or chickens to make broth, they ſerve it up in black earthen porringers, covered with what they call eſcambias, which are like caps made of fine ſtraw. Thoſe of the greateſt quality have no better than theſe at their tables, and the older they are the more they value them. The ſauces they uſe to their meat are no leſs diſagreeable than the fleſh itſelf, being chiefly butter turned into oil, with which are mixed ſome ingredients, whoſe taſte and ſmell are ſo diſguſtful, that no ſtranger can eat with them, not even a Spaniard or a Portugueſe.

Their greateſt regale is a piece of raw beef brought in reeking warm from the beaſt; and if they invite company to eat with them, the whole quarter is ſerved up at once, with plenty of ſalt and pepper. The gall ſerves inſtead of oil and vinegar. Some add an ingredient called malta, which is made of what they draw out of the paunch of the ox or cow. This they ſtew ſome time on the fire, with pepper, ſalt, and ſliced onion, before they bring it to table, which, when covered with ſuch a large piece of warm raw beef, is eſteemed by them a moſt delicious repaſt. This diſh, however, can only be purchaſed by the rich, on account of the pepper, which in this country is very ſcarce and dear.

They are exceeding filthy in their manner of eating their victuals; it is eſteemed amongſt them a piece of high breeding to gobble large pieces, and to make as much noiſe as they can in chewing their meat; it being a common ſaying amongſt them, "That none but beggarly wretches chew their meat only on one ſide; and none but thieves and robbers eat without making a noiſe." However, it muſt be obſerved that they have one cleanly cuſtom at their meals, which is always to waſh their hands before they ſit down, becauſe they take up their victuals with their fingers; and thoſe of high rank are ſtill more nice in this particular, having their meat cut into pieces, and conveyed to their mouths by their moſt favourite attendants.

They never drink till they have finiſhed their meals, holding it as a proverbial maxim, that it is moſt proper "firſt to plant, and then to water;" but after their meals they give a looſe to diſſipation, and ſometimes, eſpecially at feaſts, drink to the greateſt exceſs. Their general liquor is mead, the manner of making which is thus: they take five or ſix quarts of water, and one of honey; theſe they mix together in a jar, and throw into it a handful of parched barley meal, to make it ferment: after this they put into it ſome chips of a wood called ſardo, which in two or three days takes off the cloying taſte of the honey, and makes it very wholeſome and palatable. They have alſo a kind of beer made of barley meal, with which, inſtead of hops, they mix ſome intoxicating drugs.

The laws of this country allow of polygamy, but the canons of the church forbid it; ſo that thoſe who indulge themſelves in it, are only puniſhed by being excluded from the holy communion. All their marriages muſt be celebrated before a prieſt, his benediction being eſteemed eſſentially neceſſary. The previous ceremonies are very trifling, the parties only engaging to cohabit and join their ſtocks together, as long as they like each other; but, if any differences afterwards ariſe, they ſhall be at liberty to part. This, added to the conſent of the parents, and the interchange of a few preſents, concludes the contract, and the parties proceed to the door of the church, where they are met by the prieſt, who performs the ceremony, and beſtows on them his bleſſing.—This cuſtom of the prieſt meeting and marrying the candidates at the church doors, is certainly of great antiquity, and has been uſed in various nations and by perſons of very oppoſite religious perſuaſions. In particular, ſomething of this kind was formerly practiſed in England, as appears by the following diſtich, written by old Chaucer, in his "Wife of Bath:"

> She was a worthy woman all her life,
> Huſbands at the church door had ſhe had five.

From the conditional engagements made by the parties before marriage, it is little to be wondered at that either one or the other ſhould be frequently deſirous of obtaining a divorce, which, though reckoned unlawful, except in caſe of breach of conjugal fidelity, is yet very readily granted, even where no ſuch plea is ſo much as pretended. The reaſons they chiefly urge for ſoliciting a divorce, are the want of children, a mutual diſlike, or bodily infirmities; in all which caſes each hath the privilege of abrogating the marriage contract. When either party has obtained permiſſion from the prieſt to be divorced (which is ſeldom denied) they next petition for a licence to contract a new marriage, and this is as readily obtained as the divorce; but in ſuch caſe the party is liable to be excluded for ſome time from the communion, according to the diſcretion of the prieſt.

When either party has been guilty of infidelity, they generally adjuſt the matter by making ſuch preſents to the perſon injured as the latter thinks a ſufficient compenſation for the offence committed: but where ſuch a compoſition cannot be agreed on between the injurer and injured, if the man be the offender he is puniſhed by paying a fine, which is appropriated to the uſe of the wife: if the woman offends ſhe is condemned to loſe all her goods, and to go out of her huſbands houſe in a ragged dreſs, with an expreſs prohibition never to come into it again; and all that ſhe is permitted to take with her is a ſowing-needle, by which ſhe may be enabled to get her livelihood.

The paramour of an adultreſs, if convicted, is only puniſhed by a fine; and if he is unable to pay it, he becomes a ſlave to the huſband till he can either obtain the money, or has compenſated for it by ſervitude.

They have but few ceremonies in the interment of their dead: as ſoon as the perſon has expired he is immediately waſhed, ſprinkled with holy water, then wrapped up in a ſheet, and laid on a bier. When this is done, the relations order a grave to be made, into which, as ſoon as finiſhed, the body is haſtily carried and thrown, when the prieſt reads the ſervice, and the grave is immediately filled up. The relations bewail their loſs by the moſt hideous lamentations, and by laying themſelves flat on the ground, and beating themſelves with great violence againſt it. The funerals of the emperors and grandees are performed

formed with great pomp and magnificence*, and are accompanied with all the inſignia of their dignity, and with the moſt ſolemn and doleful muſic, which is in a manner drowned by the loud cries and lamentations of the retinue. But they uſe neither torches nor any other lights, either in the proceſſion, or in the church.

The common people chiefly employ themſelves in tilling the ground, keeping of oxen, cows, goats, horſes, mules and camels; and the better ſort in merchandize and the uſe of arms. They have few manufactures amongſt them, the principal being only weavers and ſmiths; and though their country is well calculated for the produce of ſeveral advantageous articles, particularly linen and cotton, yet ſuch is their natural indolence, that they manufacture no more of it than will juſt ſerve their preſent wants. Their ſilks, brocades, velvets, carpets and other coſtly ſtuffs, are brought to them by the Turks, in exchange for which they give them gold duſt, emeralds, and fine horſes.

The ſovereigns of this empire have ever been ſenſible of the great advantages a variety of trades would be of to their dominions; but it ſeems they dare not force their ſubjects to what they would deem an inſupportable ſlavery. This appears evident from the letter which David, one of their monarchs, ſent to John III. of Portugal, wherein he deſired him to ſend over to him ſome armourers, cutlers, architects, carpenters, maſons, goldſmiths, miners, bricklayers, and jewellers. By the churches and other ruinated buildings, they ſeem, indeed, as if they had heretofore encouraged architecture; but the workmen that did them were ſent for from other countries, and were forced to do all themſelves; ſo that when thoſe fabrics were reared, the people flocked from all parts of the empire to view them, and admired them as new wonders of the world.—We have only to obſerve, on this ſubject, that the few trades they have amongſt them are always conveyed from the father to the ſons.

The Turks, beſides ſilks, brocades, &c. mentioned above, bring the Abyſſinians ſeveral ſorts of ſpices, and amongſt them pepper. The laſt article is the moſt coveted by them, for which reaſon the Turks take the advantage by fixing ſo high a price on it, that it can be only purchaſed by them that are very rich. In exchange for theſe articles, the Turks receive ſkins, furrs, leather, honey, wax and ivory.

As this empire contains a number of kingdoms and provinces, ſo a proportionate variety of languages may reaſonably he expected, moſt of which are only known to themſelves. The Jews that ſtill remain here ſpeak a kind of Hebrew, but exceeding corrupt; and the Moors uſe their own Arabic, but no leſs ſhort of the purity of their antient tongue. Every province, and almoſt diſtrict, hath its own dialect: that which is uſed at court, and amongſt the moſt polite, is the ſame as ſpoken in the kingdom of Amhara, and more or leſs corruptly in other provinces. That, however, ſpoken in the kingdom of Tigra, comes neareſt to the old Ethiopic. This laſt almoſt retains its priſtine dignity; and is ſtill in uſe not only in all their religious and learned books, in the emperor's letters patent, and all their records, but in their liturgies and religious worſhip.

The religion of the Abyſſinians is a mixture of Chriſtianiſm, Judaiſm, Mahometaniſm and Paganiſm; but the former is by far the moſt prevalent, and, as it were, the eſtabliſhed one of the country. They pretend that it was introduced by the famous eunuch of Candace, who, as they affirm, was queen of this vaſt empire; as Judaiſm had formerly been by another queen called Makeda, who, they ſaid, received it from king Solomon. This, however, they have only by tradition; and though indeed we read, in Acts viii. 27, &c. of ſuch an eunuch being baptized by Philip, yet whether he converted only ſome part of the nation, or whether it afterwards apoſtatized in part from it, certain it is, that in the 4th century the great St. Athanaſius, then patriarch of Alexandria, was obliged to ſend thither Frumentius, whom he conſecrated biſhop of it, and who ſoon after, converted the greateſt part of the nation: from which time there hath always been, and ſtill is, a great number of monks and religious men all over the empire.

About a century ago the Romiſh miſſionaries got ſuch footing in this country, that they were very near eſtabliſhing their religion in it, having ſo far ingratiated themſelves with the emperor and his court, as to obtain a proclamation from that monarch in their favour, allowing, if not enjoining, the Abyſſinians to embrace the doctrine of the Roman church. The people, however, proved ſo tenacious of their old religion, that a dreadful inſurrection enſued, which was not quelled without much bloodſhed. Finding, therefore, their firſt atttempt ſo ſtrenuouſly oppoſed, and the ſhocking conſequences that had attended it, they forbore making a ſecond; and the people were more than ever confirmed in their antient rites. Even the emperor, who had ſhewed himſelf ſo zealous a proſelyte of the church of Rome, found himſelf obliged to return to his former belief, and to give free liberty to all his ſubjects to do the ſame, and to regain the almoſt loſt affection of the people, ordered all the Roman miſſionaries to depart out of his dominions; ſince which no farther attempt has been made to convert them to the Roman Catholic perſuaſion.

The Abyſſinians now own themſelves ſubject to the Metropolitan of Alexandria, though they do not admit of any order amongſt them ſuperior to that of a preſbyter, excepting their Abuna, or ſuffragan to the Alexandrian patriarch. They retain many of the Jewiſh ceremonies, as well as ſome other very abſurd and ſuperſtitious maxims. They circumciſe their male children, and have ſeveral ways of baptizing them. They keep the Saturday, or ſeventh, as well as the Sunday, or firſt, and abſtain from ſwine's fleſh, blood, and things ſtrangled: they alſo obſerve other ceremonies, which though they pretend to be only antient cuſtoms, and to be performed on no religious account, yet greatly ſavour of the old Jewiſh leaven. In other things they hold the ſcripture to be the only rule of faith, and the canon of it to conſiſt of 85 books, whereof 46 belong to the old, and the reſt to the New Teſtament. They are but imperfectly verſed in the apoſtles creed, and in lieu of it uſe the Nicene, or rather Conſtantinopolitan. They acknowledge the emperor to be ſupreme in all matters as well eccleſiaſtical as civil. They reject the doctrine of tranſubſtantiation, purgatory, divine ſervice in an unknown tongue, auricular confeſſion, the uſe of images in the church, celibacy of prieſts, extreme unction, &c.

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* To give the reader a proper idea of the ſolemn magnificence uſed at the funerals of the Abyſſinian monarchs, we ſhall preſerve the following deſcription of the interment of the emperor Segued, as given by Father Emanuel de Almida, who was a principal aſſiſtant at the ceremony: “The body, ſays he, was placed on a ſquare bier, or bed, with ſteps to aſcend to it, which had been made by an Egyptian. He was cloathed in his royal robes, and covered with a pall of rich taffaty of ſeveral colours, and conveyed from Dacanz, where the imperial camp then was, to the great church called Caneta Jeſu, in a town in the kingdom of Gojam. The corpſe was preceded by all the imperial ſtandards, not inverted as with us in Europe, but upright, and diſplaying their various colours in the air, but without any arms or devices. On each ſide of them marched ſeveral people with kettle-drums, beating in a ſolemn manner. Theſe were followed by ſome few of the fineſt horſes which he uſed to ride upon, with their richeſt furniture, and attended by the imperial grooms. Next to theſe came the pages and other ſervants, carrying the imperial robes, and other ornaments: one carried his veſt, another his ſword, and a third his crown; others his ſaſh-beads, javelin, target, &c. Theſe were frequently taken from them by turns by proper officers, who ſhewed them to the people, in order to excite their tears; among whom even the empreſs herſelf marched a conſiderable ſpace, wearing his crown upon her head. Both ſhe and her daughters, and other princeſſes of the blood, with their attendant ladies, rode on mules, with their heads ſhaved, and a ribband, or ſlip of white cloth, about two inches broad, tied about them, the ends hanging behind. The remainder of the retinue affected to appear in the moſt ragged and dirty tatters, as the moſt expreſſive marks of real grief and mourning, eſpecially black, and followed in the rear, with their hair likewiſe cut cloſe.

“There were no candles carried in the proceſſion, nor lighted in the church, as is done in that of the Romiſh, but much weeping and howling heard in both: at the church door the corpſe was met by ſix or ſeven monks, who ſung their pſalms and hallelujahs till the body was interred. On the next morning the whole cavalcade returned to Dancanz; and, as ſoon as they came within ſight of the imperial camp, began to marſhal themſelves in the ſame order they had gone in the day before, bringing the empty bier with them; by the ſide of which rode an officer on a mule, clad in the imperial robes, and wearing the imperial crown, an umbrella held over his head, and in all other reſpects repreſenting the deceaſed emperor. Before him marched another, with that monarch's helmet and javelin, mounted on his beſt horſe and his richeſt accoutrements. On their approaching near Dancanz, they were met by four or five bodies of armed troops, and other perſons of rank belonging to the court, who received them with the moſt diſtinguiſhed tokens of grief, and proceeded with them to the new emperor's pavilion. Here again they renewed their lamentations for the deceaſed all the time they were alighting, when ſome of the firſt miniſters of ſtate, and other noblemen, attended by Diege de Mattos and myſelf, entered the large tent where Faciludus the new emperor was, and continued the ſame mournful lamentations near the ſpace of two hours; which being ended, the whole ceremony was turned into loud acclamations and congratulatory prayers for the new monarch, who was crowned ſoon after with the accuſtomed ceremonies.”

Their religious worſhip conſiſts chiefly in reading the holy ſcriptures, with ſome ſorts of homilies, and ſinging of pſalms; all which they perform with great decency and devotion, and without any thing of that pomp and ceremony which is uſed in the church of Rome. The veſtments they uſe in divine ſervice are ſuited to the dignity of the perſon that officiates, but are greatly inferior to thoſe worn by the Romiſh prieſts. Inſtead of the alba, or white linen garment, uſed by the latter, they have a tunic, which they purchaſe of the Turks, and is generally old and threadbare. They uſe neither girdle, ſtole, maniple, &c. as thoſe of the Romiſh church do; and as to their chaſubile, or upper garment, it is much narrower than theirs, and trails about half a yard on the ground.

They go to their churches betimes, and never enter them without taking off their ſhoes, neither do they ſit down, except on the bare ground. They carefully obſerve the hour of prayer, and even the very peaſants will leave their work and attend that duty before they have broke their faſts. In a word, the generality of them expreſs, in many reſpects, a deep ſenſe of religion, and are much inclined to the giving of alms, viſiting the ſick, and other religious duties.

Before we quit this ſubject, it may not be improper to take notice of the different orders of the Abyſſinian clergy. The moſt dignified of theſe is the abuna, or patriarch, who is wholly ſubject to that of Alexandria, as all the reſt of the clergy are to him. His office is very lucrative, for having no biſhops under him, nor any other perſon to controul him, he diſpoſes of all diſpenſations, which bring him very pecuniary emoluments. He has likewiſe the ſole privilege of ordaining, which alſo produces a conſiderable income, few being received into holy orders without a previous offering to obtain them admittance. Beſides theſe advantages he has alſo certain lands aſſigned him in the kingdoms of Tigra, Gojam, and Dambea. The firſt of theſe is computed to bring him in 40 or 50 ounces of gold per annum: thoſe of Gojam and Dambea afford him a more than ſufficient quantity of proviſions for his table, the remainder of which he diſpoſes of to his own profit. To theſe may be alſo added, a kind of public gathering of ſalt and cloth, which is annually made for him throughout the empire, and amounts to a conſiderable value; all which put together make up a very large revenue, and the more ſo as the lands are free from all taxes to the emperor.

The next order of eccleſiaſtics, and who are held in great eſteem, are thoſe called Debtaras. Theſe are neither prieſts nor deacons, but a kind of Jewiſh levites, or chaunters. who aſſiſt at all public offices of the church, and whoſe head, or ſuperior, called Barca Guyta, hath the care and direction of the ſacred pavilions in the imperial camp. As theſe boaſt themſelves of Jewiſh extraction, they pretend, by the ſongs, dances, and beating of their drums, to imitate the ſervice of the Jewiſh tabernacle, and temple of Jeruſalem, and the dancing of king David before the ark. Theſe debataras always attend on grand feſtivals, when they begin their muſic and dancing long before day, and continue it till noon, without appearing to be in the leaſt fatigued.

The komos are the next in order, and in point of dignity follow the abſura. Every parochial church hath one of theſe, who is a kind of hagumanus, or archipreſbyter, and hath all the inferior prieſts and deacons, as well as the ſecular affairs of the pariſh, under his care and government: and as they have no biſhops over them, they preſide in chief at divine ſervice, diſtribute the ſeveral offices of the inferior clergy, and reconcile their diſputes. The office of the inferior prieſts is to ſupply the place of the komos when abſent, and if preſent, to aſſiſt him in the divine ſervice, to baptize, marry, viſit the ſick, inter the dead, and perform other religious duties.

The deacons are the laſt order of the prieſthood, and likewiſe aſſiſt at divine ſervice, though in a lower ſphere than the prieſts; and both have their proper offices and veſtments when they officiate. This order is conferred by the abuna on the emperor, princes, grandees, and even on their children; not that they may have the privilege of officiating as ſuch, but only to aſſiſt at the divine ſervice, and receive the communion in the chancel with the clergy, and be ſeparate from the laity, who always ſtand in the body of church.

All theſe orders are allowed to marry, and may even ſo after they have been ordained prieſts. Their ſons alſo are allowed to ſucceed them in their church benefices. In general, however, they are all, except the abuna, exceeding poor, inſomuch that they are obliged to apply themſelves to labour and induſtry, but chiefly to farming and paſturage; all which renders them leſs reſpected than the clergy in other countries, eſpecially as they wear no particular dreſs, or other mark of the prieſtly office, except a ſmall croſs, which they carry in their hand and bleſs the people with, and a ſmall round cap of any colour, which they wear on their heads. Neither have they the privileges enjoyed by prieſts of many other countries, being ſubject to be puniſhed by the lay magiſtracy in the ſame manner as ſecular perſons, ſhould they commit any thing derogatory to the laws of their country.

Moſt of their churches appear to have been formerly large and elegant ſtructures, but they are now ſo decayed that it is impoſſible to form a proper idea of their original magnificence. The moſt diſtinguiſhed, and which claim the attention of all the curious, are the following ones, viz. St Emanuel, St Saviour, St. Mary, the Holy Croſs, St. George, Golgotha, Bethlehem, the Martyrs, Marcoreos, and Lalibela. However incredible it may appear, yet certain it is, that theſe ten churches were all cut out of a ſolid rock, by dint of the hammer and chiſſel. The laſt of them bears the name of their founder, who being deſirous of having them executed, ſent for a number of workmen from Egypt, and ſo expeditiouſly was the undertaking carried on, that it is ſaid the whole were compleated in 24 years.—A ſhort time, conſidering the number of them, and the ſtately manner in which they are conſtructed, being proportionable in all their parts, as gates, windows, pillars, arches, channels, &c.

Beſides the churches, there are many monaſteries in Abyſſinia, moſt of which contain two chapels, one for the men and the other for the women; but how they came to be introduced, and of what order the firſt founders of them were, is not known. At preſent there are only two different orders, who are called by the names of their founders, viz. thoſe of Tekla Haymanout, and of Abba Euſtatius; the former a native of Ethiopia, and the other of Egypt. All the monks belonging to theſe monaſteries live in a very recluſe and abſtemious manner: their cells are very mean, being built only of clay and covered with ſtraw, and their furniture within is equally deſpicable: they lie only upon mats on the floor, and follow every thing that is anſwerable to a monaſtic life. In their work of mortification they are peculiar to themſelves, for inſtead of thoſe practiſed by the monks of other countries, which perhaps rather ſtimulate than damp the fleſhly appetites, they plunge themſelves into the coldeſt rivers, and continue in them, with the water up to their chin, for ſeveral hours together; and this kind of mortification they practiſe even in the coldeſt weather. They have all of them the privilege of carrying a croſs in their hands, and bleſſing the people; thoſe of the abbots or ſuperior orders of convents are diſtinguiſhed from the reſt by being much larger and better ſhaped; and when they go abroad are uſually carried before them by ſome inferior monk, as a token of their dignity. Such as preſerve a life of celibacy are much more eſteemed than thoſe who marry; and are often, eſpecially their abbots, conſulted by the emperor in matters relating to the welfare of the ſtate.

SECT. III

Of the Government of Abyſſinia, *with the power and grandeur of the Emperor; their laws, puniſhments, &c.*

THE government of Abyſſinia hath ever been monarchical and deſpotic, under an emperor, who hath always claimed an abſolute right over the lives and properties of his ſubjects, and hath preſerved an uncontroulable authority in all matters as well eccleſiaſtical as civil. There never were any written laws formed for the government of this empire, much leſs any to reſtrain the abſolute power of the monarchs; ſo that their will hath ever been the univerſal law.

The emperor of Abyſſinia prides himſelf, on a like ſuppoſition preſerved by his anceſtors, of being deſcended by lineal ſucceſſion from Merrilebeck, or David, the ſon of the great Solomon king of Iſrael, by the queen of Sheba. In conſequence of this he aſſumes ſeveral vain and pompous titles, ſuch as, the Beloved of God; the Offspring of Judah; the Son of David; of Solomon; of the Pillar of Sion; the Seed of Jacob; of the line of Mary; of Nahu after the fleſh; of St. Peter and Paul after the ſpirit, &c. &c. He likewiſe bears in his arms the lion of the tribe of Judah holding a croſs, with this inſcription in Ethiopic: *The lion of the tribe of Judah is conqueror.*

The reſpect paid to him by his ſubjects is anſwerable to the titles and dignity he preſerves, none of them daring to approach him without the deepeſt marks of ſubmiſſion, and ſuch as are little inferior to thoſe ſhewn to Indian monarchs. He does not, indeed, affect, like them, that majeſtic piece of grandeur of being ſeldom ſeen by his ſubjects, for he will often ſhew himſelf to them in public, and even admit them into his preſence; but this is always done with the greateſt ſolemnity, and thoſe who are thus far honoured are obliged to fall proſtrate on the ground before him, and kiſs it as they approach his perſon. They alſo pay adoration to him even in his abſence, for they never hear his name mentioned without bowing their bodies very low, and touching the ground with their hands.

The emperor, like his ſubjects, lives altogether in tents, and removes from place to place. He is always followed with a numerous retinue, and his camp takes up a great track of ground, as his court is very numerous, and attended by a conſiderable guard, beſides common ſoldiers and the vaſt numbers of ſuttlers who ſupply them with all neceſſaries. This ſpacious camp is ſo well laid out that it looks like a large city compoſed of many handſome ſtreets. In the center of it, or on ſome convenient eminence, is the imperial pavilion, and about it thoſe of the empreſs, the royal family, lords and ladies of the court, &c. In ſome parts of the camp are ſtately tents adapted, inſtead of churches, for the performance of divine ſervice: theſe are very large, and elegantly adorned both within and without. In other parts of the camp are market-places for the ſale of proviſions, as alſo courts of judicature, and other tribunals of juſtice.

When the emperor removes his camp from one place to another, whether in time of peace or war, he is always attended by his azaques and chief miniſters. He wears a kind of cap or hat, made after the Indian manner, on the top of which is a crown formed of gold and ſilver, and embelliſhed with pearls. In times of war great order is obſerved in marching: the army is ordered to keep cloſe, the van-guard and rear drawing up cloſe to the main body; the wings ſpread themſelves out, and the emperor keeps in the center with his guards, great officers, ladies, &c. At other times little order is obſerved, excepting that there is always a number of warlike inſtruments, and a proper guard marching before and after the emperor.

The ſucceſſion to the crown of Abyſſinia is hereditary, but it is not abſolutely tied to the primogeniture, for the emperor, if he pleaſes, may ſet aſide his eldeſt ſon, or any other, and leave it to ſuch one as he thinks moſt deſerving of it.

This privilege has heretofore proved the cauſe of much jealouſy and miſunderſtanding among the young princes, and ſometimes produced long and cruel wars between them. And it is ſuppoſed that this gave riſe to a cuſtom that was long preſerved in this empire, of confining all the princes of the blood to the fortreſs or rock called Amba Guexen, where they were kept under ſuch a very ſtrict guard, that no creature belonging to the court was permitted to come near them; nor could any meſſage or letter be conveyed to them till it had undergone the examination of their jailors, whoſe buſineſs it was to keep them under the ſtricteſt and ſevereſt diſcipline; neither were they permitted to have any other clothes than thoſe worn by the common people, leſt a more diſtinguiſhed dreſs ſhould inſpire them with ambitious thoughts.

Father Tellez has furniſhed us with the following anecdote relative to the behaviour of one of theſe jailors in the above particular, and the conduct of the prince to him after his advancement to the throne: "One of theſe guards, or jailors, ſays he, who was naturally very rigid, obſerving that one of thoſe young princes was better cloathed than the reſt, and was more nice and careful in his dreſs, not only ſeverely repremanded him for it, but tore it off his back; and threatened him, that if ever he caught him again in ſuch finery, he would provide him a dreſs that would not pleaſe him. Some years after, this prince was raiſed to the imperial throne, and ordered that guard to be brought before him; who, coming with a heart full of the deepeſt apprehenſion, caſt himſelf at his feet, and begged pardon for what he had formerly done to him. His fears, however, were ſoon turned into joy and gratitude, for the prince, bidding him riſe, preſented him with a rich ſuit, and a gold bracelet of great value, and diſmiſſed him with words to this effect: "You did your duty as became you, and I am highly pleaſed with it; and as you have ſerved my father ſo faithfully, ſo I doubt not you will do the ſame by me: return to your former charge." This behaviour, which afterwards made thoſe guards more rigid and ſevere, plainly evinces, that though the prince might think his condition hard whilſt under that cruel reſtraint, yet he did not deem it politic or ſafe, now he was on the throne, to mitigate any part of that ſeverity and harſh confinement to which theſe princes had been ſo long ſubject.

As the circumſtances that gave riſe to this unnatural cuſtom are no leſs ſingular than thoſe which occaſioned it to be abrogated, we ſhall, as matter of curioſity, lay them before the reader.

This rigorous cuſtom was introduced about the year 1260, and took its riſe as follows: the emperor dying a ſhort time before, bequeathed his dominions among his ſons, of whom he had nine in number, with a reſtriction that they ſhould reign alternately, every one his year, according to ſeniority. The youngeſt of them, being of an ambitious diſpoſition, could not have patience to wait till it came to his turn to govern; he could not brook the diſtinction made between thoſe of his brothers who had governed, and thoſe who were to govern, the former being always ſeated at an upper table, whilſt he and the others were obliged to take up with a lower one, and to waſh their hands in another room, becauſe it was thought unſeemly ſo to do before their betters; all theſe circumſtances joined together inſpired the agitated prince with a deſign to aboliſh the ſhifting annual government, and to graſp it all into his own hands. He found, however, that it was difficult to carry on ſuch a project without imparting it to ſome friend; and that friend found it no leſs dangerous to keep his ſecret; ſo that, inſtead of ſucceeding, he found himſelf at laſt entrapped in his own ſnare. When it came near his turn to mount the throne, as he was ſtudying proper meaſures to ſecure all his brothers in ſome ſuch ſtrong place as that of Amba-Guexen, his confident revealed the whole ſecret to the then reigning brother, who liked the project ſo well, that he ſent both the projector, and all his other brethren, under a ſtrong guard, to that place, as the fitteſt for his purpoſe: ſoon after which, growing jealous of his own ſons, he ſent them alſo to the ſame diſmal confinement. Theſe were the circumſtances that gave riſe to this unnatural cuſtom, which continued to be practiſed for more than two centuries.

The occaſion of this cuſtom being afterwards abrogated was as follows: Nahod, the prince then on the throne, and the father of Onak Segued, the laſt prince of this country who came out of that dreadful confinement, had a ſon about eight or nine years old, of whom he was exceedingly fond. A counſellor, who came to court one day, ſeeing him ſtand by his father's ſide, could not forbear taking notice to the emperor, *how big his ſon was grown*; whereupon the young prince, who had a ready apprehenſion above his years, was ſtruck with terror at the expreſſion, and fixing his weeping eyes upon his father, ſaid, in a moving tone, "What am I then grown up for Amba-Guexen?" Theſe words, and the manner in which they were ſpoke, made ſo deep an impreſſion on the father, that he immediately reſolved to aboliſh that inhuman cuſtom; and not only ſwore himſelf, but obliged his counſellors, and officers of the court to do the ſame, viz. that no ſon of his, nor of any other emperor, ſhould thenceforth be ever confined to that place; which oath was afterwards ſo faithfully obſerved, that no prince of the blood hath ever been ſent thither from that time to the preſent. It is much to be doubted whether any thing leſs than the extreme grief and tears of ſo tender and young a prince could have prevailed upon the emperor Nahod his father to have aboliſhed a cuſtom of ſuch long ſtanding, and which had been, till then, conſidered as one of the greateſt ſecurities to the reigning monarch. Thus we ſee the happy conſequences that ſometimes ariſe from the moſt unexpected cauſes. Had it not been for the tender (or more properly ſpeaking, the ſympathetic) feelings that were diſplayed by this mere infant, the princes of this vaſt empire had ſtill lived in a ſtate of bondage; but certainly Providence here interfered, and by the lips of the child, converted the ſlave into the prince.

Quickneſs of thought hath made and unmade kings,
And great effects ariſe from trivial things;
A ſudden turn may revolution cauſe,
And ſmall events reform a nation's laws:
Truth from the mouth of innocence prevail,
And babes ſucceed where mighty warriors fail:
It does to Providence alone belong
To make the weakeſt overcome the ſtrong;
Againſt the pride of man to aim the blow,
And in the race give conqueſt to the ſlow.

The Abyſſinian monarchs indulge themſelves in having a plurality of wives, the generality of whom are the daughters of the moſt diſtinguiſhed families in the empire. The ceremonies previous to the nuptials, as alſo the celebration of them, are as follow: As ſoon as the emperor has intimated his deſire of having the daughter of ſuch a one in marriage, ſhe is immediately removed from her parents to an apartment in the houſe of one of his moſt diſtinguiſhed courtiers, where ſhe continues ſome time, the emperor viſiting her occaſionally to form a judgment of her mental as well as perſonal accompliſhments. If he is ſatisfied in theſe particulars, a day is appointed for the celebration of the marriage, when he takes her with him to church, from whence, after aſſiſting in the divine ſervice, he leads her to the imperial pavilion, where the marriage ceremony is performed by the abuna, or chief prieſt, in the preſence of the whole court. The emperor, as at other times, dines by himſelf in his own apartment, and ſhe in hers; but the gueſts are ſumptuouſly entertained at tables provided for them in tents, and the remainder of the day is ſpent in feſtivity and mirth.

The bride does not receive the title of empreſs till ſome time after marriage, according to the pleaſure of the emperor; neither is ſhe permitted to dwell with him in the royal pavilion, but has one aſſigned her near at hand, from whence ſhe comes to the emperor at ſuch times as he thinks proper to enjoy her company. On the day ſhe is to be inſtalled Itique, or empreſs, ſhe appears in his tent ſeated on a couch near the imperial throne, on which the emperor ſits likewiſe, but higher by one ſtep: they are both dreſſed in the richeſt apparel, as are alſo the nobles and officers of his court, who aſſiſt at the ceremony. On a ſignal made, one of his dignified chaplains goes out of the tent, and ſtanding on a chair, proclaims her empreſs in theſe words, *Anagaſma danguecera ſhem*, that is, *We have ordained our ſlave* * *to reign*; or *The king hath created his ſervant queen*. This is immediately anſwered by the loudeſt acclamations of the people; after which ſhe receives her dignified title of Itique, or empreſs, and this ſhe retains during the remainder of her life. The empreſſes never receive the ceremony of coronation, unleſs it happens that the emperor dies without iſſue, and in that caſe it falls to them, when they receive not only that honour, but are ſolely inveſted with the imperial dignity.

No perſon whatſoever is permitted to ſee the emperor eat, except the pages that attend him, who cut his victuals into bits, and convey them to his mouth, for he conſiders himſelf of too much importance to be at the trouble of feeding himſelf: even the empreſs is denied that privilege; and when he gives audience to foreign ambaſſadors, he is concealed behind a curtain, ſo that they may hear, but cannot ſee him.

The chief officer belonging to the emperor is called Raſh, who is generaliſſimo of all his forces: he hath under him two officers, one of whom is ſtiled Bellatinoche Goyta, that is, lord of the ſervants, and is a kind of high ſteward: his power extends not only over all the viceroys, governors, and generals of the army, but alſo over the azagues and umbares, who are the civil judges of the empire. The other officer is ſtiled Tahah, that is, lord of the leſſer ſervants; he is only a kind of under-ſteward to the king's houſhold, which is commonly compoſed of men of leſſer rank.

The viceroys and governors of the kingdoms and provinces are, as before obſerved, under the bellatinoche, as are alſo the military commanders and civil magiſtrates, or judges. All theſe hold their ſeveral courts of judicature, in which cauſes, whether of a civil or criminal nature, are brought and decided. Thoſe of a martial kind have martial officers to preſide over them; but the others are tried before the civil judges, who are called umbares, or chairs, becauſe they alone are allowed to ſit, the plaintiff, defendant, &c. being obliged to ſtand. Both plaintiff and defendant plead their own cauſe; the former firſt ſtates his complaint to the court, and when the latter has anſwered to the allegations laid againſt him, the judge, after commanding ſilence, addreſſes himſelf to the court, and aſks their opinion, when the majority of voices determines the cauſe, and ſentence is immediately pronounced. In ſome caſes the ſentence is without appeal, but in others it may be removed to a ſuperior court; as firſt, to the viceroy or governor; thence to the bellatinoche, or lord high ſteward; and laſtly, from him to the emperor.

In capital offences they have three ſorts of puniſhments; the firſt of which is burying the criminal alive, which they do by digging a large hole, putting him into it upright, and then filling it with earth up to his mouth; after which they cover the head with thorns and briars, and over the whole lay a heavy ſtone. The ſecond is, by beating the criminal to death with thick clubs: and the laſt and moſt common is, by piercing them through the bodies with their aſſagayes or lances.

When a man is accuſed of murder, and it cannot be ſufficiently proved againſt him, all the inhabitants of the place are ſeverely fined, or put to ſome corporal puniſhment; ſo that a murderer here ſeldom eſcapes.

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* Father Tellez ſays, "As harſh as the word *ſlave* may ſound in our ears, it is in ſuch common uſe amongſt them, that even the emperor's own kindred and brethren have it given to them; ſo that when he raiſes any of them to any dignity, ſuch as that of viceroy, which is the higheſt under him, their commiſſion always runs, We have conſtituted——our ſlave, viceroy, or governor, &c. without giving them the title of brother or kinſman: and well may he ſtyle them ſlaves, ſeeing they are all ſuch to him, from the higheſt to the loweſt; and their lands, lives, &c. are wholly at his diſpoſal."

The ſame writer ſays, "But as little undervaluing as they think the title of ſlave is among them, it was not ſo accounted by the Portugueſe when they were here; one of whom having obtained ſome great poſt from the emperor, and, as a ſubject of the king of Portugal, who calls them all his children, diſdaining to be ſtiled a ſlave to that of Ethiopia, offered a large ſum of money to the herald, or crier, who was to proclaim his promotion, to leave out that odious title, and call him only by his name; but that was more than the officer dared to do."

The common ſtanding army kept by the emperor of Abyſſinia to guard the remainder of the empire (for a great part of it hath been diſmembered, eſpecially towards the ſouth, where the Gallas, which lie between it and the line, have laid waſte a number of kingdoms and provinces) is computed to amount to no more than 35000 foot and 5000 horſe, which is but a ſmall number conſidering the ſtill vaſt extent of his empire. But it is ſaid that he can raiſe upon occaſion a million of men, in as little time as his orders can reach the provinces under his obedience; for, upon the receipt of them, they are obliged to appear in arms under their reſpective generals or governors, and be ready to march to whatever part they are allotted, none being exempted from bearing arms at ſuch times but religious perſons, mechanics, and huſbandmen.

Some of the horſe wear coats of mail and head-pieces, but the reſt are very indifferently accoutered, having no other arms, offenſive or defenſive, than a ſpear and buckler. They are very little acquainted with fire arms, and as indifferently furniſhed with powder and ball. Their ſpears are of two ſorts, the one like our half, or ſhort pikes, the other like a halbert or partiſan. The ſtaves of the former are very thin and the iron narrow, like our pike; the iron of the other is broad and thin: the firſt is to be thrown by dint of ſtrength, and the laſt to be uſed in cloſe fight with one hand whilſt the other holds the buckler, which is uſually made of the hide of ſome beaſt.

The foot ſoldiers have likewiſe two of thoſe ſpears, one of which they dart with ſuch ſtrength and fury that they will even pierce a coat of mail or buckler; and the other they keep to continue the fight, as ſome do the ſword and buckler.

Thoſe of higher rank wear ſwords, but they ſeldom make uſe of them in battle, having them chiefly as a mark of diſtinction. They likewiſe wear a kind of dagger under their girdle, with the hilt towards the right and the point towards the left hand. Some alſo carry a large club of hard wood with a dagger in it: this weapon they call balota, and commonly uſe it when they come to cloſe engagement with the enemy, and ſometimes throw it at them with all their ſtrength.

Thoſe of the horſe that wear the coat of mail lay aſide the buckler as an incumbrance. They are ſaid to be all very good horſemen, and mount and ſit their horſes to admiration; but in other reſpects they are very indifferently diſciplined.

The martial muſic here conſiſts of kettle drums, which are exceeding large, trumpets, hautboys, flutes, and other inſtruments. In times of war the emperor, as before obſerved, is always in the center of the camp, ſurrounded by his nobles and chief officers. He is likewiſe attended by a vaſt number of troops, who not only perform the divine ſervice in pavilions aſſigned for that purpoſe, but alſo eſcort and attend the ſacred utenſils that are uſed in it with great pomp and ceremony, and with vocal and inſtrumental muſic: among which thoſe belonging to the imperial court are carried about with the greateſt ſolemnity.

The emperor of Abyſſinia's revenues chiefly ariſe from four branches; the firſt of which is the tribute paid him by the governors of ſuch provinces and kingdoms as contain gold mines, particularly thoſe of Narea and Gojam, from which he receives a certain weight yearly of that metal.

The ſecond branch of the revenue ariſes from the ſale of all the great places in the empire; ſuch as the viceroyſhips, governments of kingdoms and provinces, and other offices and poſts of truſt; the yearly tribute they pay to him for being continued in them, as likewiſe for the product of thoſe lands which are in their reſpective governments; for as all the lands in general appertain to him in chief, theſe governors do, in ſome ſenſe, farm them from him, and pay him a yearly proportion of their product.

The third branch conſiſts in a tenth levied every third year upon all the cattle in the empire. By this laſt, which it appears was unknown till about the middle of the laſt century, every man that hath cows is obliged to pay him one out of ten every third year; and the country breeding vaſt quantities of them, makes it perhaps by far the moſt conſiderable branch of the three. It is called the burning or branding tax, becauſe the emperor's officers brand thoſe with a particular mark which they ſet aſide for his uſe.

The fourth and laſt branch of the emperor's revenues ariſes from a duty laid on every loom of cotton cloth. If it belongs to a Chriſtian, he pays one piece of cloth; and if to a Mahometan, a piece of eight per annum. By this duty are gathered, in the kingdom of Dambea, and parts adjacent, about 1000 of theſe pieces, and in that of Gojam 3000; beſides about 200 biſſetes, which are a thicker and ſtronger cloth, and all ſhagged on one ſide. The like tax is gathered in all the other kingdoms and provinces throughout the empire; and though it does not produce ſo much as either of the other branches, yet the annual amount of it is very conſiderable, and would be more ſo, were it not for the depredations made by thoſe appointed to collect it.

SECT. IV.

Of the different Kingdoms and Provinces that now form the Abyſſinian *Empire.*

THE empire of Abyſſinia was formerly much more extenſive than at preſent, ſeveral of its kingdoms and provinces having been diſmembered from it by the incurſions of the Gallas, a barbarous people, of whom we ſhall take proper notice hereafter. Theſe kingdoms and provinces that at preſent belong to it are as follow, viz.

1. Tigra, or Tigre.
2. Bagameder, or Bagamedri.
3. Amara, or Amhara.
4. Oleca and Choa.
5. Damota, or Damut.
6. Goyam, or Gojam.
7. Dambea.
8. Narea, or Enarea.

1. *The Kingdom of* Tigra.

This is the moſt conſiderable kingdom in the whole empire, and is remarkable for having in it the remains of the city of Axum, which was formerly the reſidence of the emperors, and though now abandoned by thoſe monarchs, and reduced to a mere village, is ſtill the place where they repair to be crowned. It is bounded on the eaſt by the Red Sea, on the weſt by Dambea and part of Nubia, on the north by Barnagaſs, and on the ſouth by the kingdoms of Angot and Bagameder.

The moſt extenſive part of this kingdom is that which lies towards the Red Sea, and is thence ſtiled Medra Bahr, or Maratime Land; beſides which it hath 27 prefectures, excluſive of ſeven others belonging to Barnagaſs. Theſe prefectures are not to be conſidered as ſo many diſtricts each under a particular prefect or governor, becauſe ſome of theſe prefects have two and others three of thoſe diſtricts under them: however, we have little to ſay about them, being all inſignificant places, and not containing any thing ſufficiently remarkable to attract the notice of a traveller.

The chief place of note in this kingdom is the city of Axum, which was formerly an opulent place, and the metropolis of the whole empire. When in its proſperity it was a large and well-built city, as appears by its few remains; and ſituated on a ſpacious and delightful plain, watered by ſeveral rivulets, and was adorned with ſtately palaces, churches, obeliſks, arches, &c. There are particularly the ruins of a ſpacious and magnificent ſtructure, ſome of the ſtones of which are of a prodigious ſize; one of them, which is ſtill to be ſeen in the form of a pyramid, is 104 cubits high, on a baſis of ten cubits, and raiſed on a plinth about two feet high. Beſides this there were many other ſuperb buildings, all of which were reduced to a mere heap of ruins during the wars between the Gallas and the Abyſſinians; after which, the imperial court being removed, it ſtill farther declined, and at preſent it does not contain above 200 mean houſes very poorly inhabited.

This city is ſituated about 40 Engliſh miles from the Red-Sea; and though the way to it was ſo rocky and mountainous that it took up ſeven days journey, yet it was well ſupplied from thence with various neceſſary articles. The Abyſſinians ſay, that it was antiently the reſidence of queen Candace, and even of the famed queen of Sheba.

About ten miles ſouth-weſt of Axum ſtands the town of Madgoga, ſo called originally from the murmuring noiſe of a neighbouring rivulet. It afterwards received the name of Fremona, from the Jeſuit miſſionaries who had their reſidence in it, on account of one father Frumentius, the firſt of their order that came into theſe parts. This place became more celebrated by the long reſidence and death of father Andrea de Oviedo, ſent thither patriarch of Abyſſinia by the pope; after whoſe death it ſtill continued the reſidence and ſeminary of all the miſſionaries of that order that came into the country, (the greateſt part of whom loſt their lives for the cauſe they came to preach there, the ſupremacy of the church and pope of Rome) until their final expulſion out of the whole empire. The town is ſituated on a hill, and in it are the remains of a large monaſtery that formerly belonged to the Jeſuits.

About a day's journey from Madgoga is a town called Ambacanet; and a little farther to the ſouthern frontiers is another called Manadela; but they are both inſignificant places, and very indifferently inhabited. To the northward of the latter, however, are two of the fineſt monaſteries in the whole empire; the largeſt of them is called Hallelujah, and the other Abugarina, both of which were formerly occupied by the jeſuit miſſionaries.

Barnagaſs is the utmoſt extent of this kingdom, and reaches to the coaſt of the Red Sea, where it had formerly a famous ſea-port called Arquico, which rendered its commerce very conſiderable. This port, however, was ſome years ago ſeized by the Turks, ſince which Barnagaſs has progreſſively dwindled, and is now become ſo inſignificant as not to merit any further notice.

To the north-eaſt of Tigra is the kingdom of Angot, which was one of thoſe wreſted from the Abyſſinian empire by the Gallas, who broke into it from the ſouthern parts, where they moſtly ſpread themſelves up to, or even beyond, the line, and made themſelves compleat maſters of it. It hath ſome few towns in it, viz. Angot, the capital; Doſarzo, ſaid to contain near 1000 houſes; Abugana, once famed for having in it a handſome church called Imbre Chriſtos, and for being the capital of a conſiderable territory of its name. Beſides theſe, there are many others of leſs note, but they all contain wretched buildings equally deſpicable as the people that inhabit them.

2. *The Kingdom of* Bagameder.

THIS kingdom is bounded on the ſouth and ſouth-weſt by Tigra; on the eaſt by Angot; and on the weſt by Gojama and Dambea. Its extent from eaſt to weſt is about 90 miles, and its breadth, from north to ſouth, about 60. Some parts of it are very rocky and mountainous, but others are exceeding fertile, being well watered with rivers. The inhabitants of the mountainous parts conſiſt of wild and wandering people, ſome of whom are Gallas, and others Caffres, whoſe principal employment conſiſts in the breeding of cattle.

Bagarneder, the capital of this kingdom, is pleaſantly ſituated on a delightful plain on the banks of the river Bachilo, and bears the title of a royal town, from the viceroy being obliged to go and receive a freſh crown, beſides that with which he is crowned at the emperor's court on being appointed to his office. The buildings in this town are tolerably good, but there are not any that merit particular notice.

The other towns in this kingdom are, Alata and Alfana, the former of which is remarkable for having in its neighbourhood a bridge over the Nile; but the latter hath not any thing to render it particularly conſpicuous.

3. *The Province of* Amara, *or* Amhara.

THIS province is bounded on the weſt by Gojam, from which it is ſeparated by the Nile; on the north by Bagameder; and on the ſouth by Oleca. It is a very mountainous country, and is divided into 36 diſtricts. In this province the inhabitants ſpeak a diſtinct dialect that differs from all the reſt, but which by a new line of monarchs brought up in it (for it has long been the reſidence of the Abyſſinian emperors) is now become that of the court, and the moſt in vogue not only among the nobility, but alſo the politer part of the people.

Though this province is the ſmalleſt of the whole diviſions of the empire, yet it is rendered the moſt conſiderable on account of its being the reſidence of the emperor and his court. It contains, however, but few towns, none of which have any thing remarkable in them; and the chief matter that otherwiſe renders it ſingular is, that it contains the famous rocks of Amba-Guexen, where the princes of the blood were formerly confined previous to their acceſſion to the throne.

4. *The Provinces of* Oleca *and* Choa.

THE firſt of theſe lies to the ſouth of Amhara, and is bounded on the eaſt by Angot, and on the weſt by Gojam, from which it is ſeparated by the Nile. It is a very ſmall province; and has not a ſingle town in it that contains any thing remarkable.

The province of Choa lies to the ſouth of Oleca, and is indifferently called Choa, Xoa, and Shewa. It hath part of the country of Marabet on the north, Iſot on the eaſt, and Gojam on the weſt. It is divided into Upper and Lower Choa, and is the laſt province on the ſouth-ſide that now acknowledges ſubjection to the emperor of Abyſſinia. The river Sambo, which runs into the Nile, parts it on the north, the Roma on the ſouth-weſt, and the Yema on the ſouth-eaſt; all which rivers ſpring from thoſe mountains that ſtand on the eaſtern confines of the province.

Here are ſeveral towns, but ſcarce any worth notice, except Korkora, the capital, once the imperial reſidence, at which time this province flouriſhed ſuperior to any other in the empire. Some remains of the imperial palace are ſtill to be ſeen, as alſo thoſe of a church, and a large monaſtery called Nazareth.

There are alſo ſome other towns here that have monaſteries in them, particularly thoſe called Debra Lebanos, or Mount Lebanos; Mengheſtra Samajat, or kingdom of Heaven, and ſome others of leſs note. The monaſtery at Lebanus was that where the general of the Monks uſually reſided.

5. *The Kingdom of* Damota, *or* Damut.

THIS kingdom hath neither cities nor towns, the principal part of it being covered with high mountains; notwithſtanding which it is ſo well peopled and cultivated, that the inhabitants of it were the firſt that made an inſurrection againſt the emperor, on account of the Portugeſe miſſionaries, which could not be quelled till that monarch had totally extirpated them.

Among the lofty hills in this kingdom is one called the Dead Mountain; this is the higheſt and coldeſt in all Abyſſinia, and the place to which priſoners of ſtate, and ſuch others as the emperor determines to rid himſelf of, are ſent; for here they are ſoon ſtarved with cold and famine. The river Maleg hath its ſpring-head under one of the mountains in this kingdom, and runs acroſs it in its courſe towards the Nile.

The Jeſuits had formerly two places of reſidence in Damota, from whence, in the inſurrection abovementioned, they were driven by the inhabitants.

6. *The Kingdom of* Goyam, *or* Gojam.

THIS country is tolerably large, and almoſt of an oval figure; and ſo ſurrounded by the Nile that it looks like a peninſula made by that river. It is parted by it on the eaſt from the kingdoms of Bagameder, Amhara, Oleca, and Upper Choa; on the ſouth from thoſe of Caſates and Bizamo; on the weſt from thoſe of Goaga and Agaus; and on the north from that of Dambea.

The extreme parts of this kingdom are moſtly level, but the middle of it is exceeding mountainous, and inhabited by a people ſaid to be deſcended from Hagar, Abraham's Egyptian bond-maid; eſpecially near the ſprings of the Nile, which are ſituated on the weſtern part of the kingdom.

About the neck, or iſthmus, made by the Nile, is a very ſteep and almoſt inacceſſible mountain, on the top of which is an oval plain 250 fathom in length, and 130 in breadth; to which there are two paths as aſcents acroſs the rocks, and on one ſide a ſpring of excellent water. Farther towards the Nile is another plain ſeparated from this mountain by a natural trench, where the viceroy reſides in a kind of camp.

The northern parts are alſo very mountainous and rocky, and principally inhabited by Jews, who retain their antient rites and cuſtoms without interruption.

The kingdom of Gojam has but few towns of note. The chief, and only one worthy notice, is that called Nebeſſa, in which the empreſs Helena, governeſs to the emperor David, erected a magnificent church, which was afterwards deſtroyed by the Gallas, but rebuilt by the Jeſuits, who reſided in ſeveral parts of the kingdom. Some remains of this church are ſtill to be ſeen, but they are too trifling to convey any idea of its original grandeur.

7. *The Kingdom of* Dambea.

THIS kingdom is bounded on the ſouth by Gojam, from whence it is ſeparated by the Nile, and the lake of its own name; on the north by Nubia; on the eaſt by Tigra; and on the weſt by Changalia. It is one of the flatteſt territories in all Abyſſinia, ſo that it is frequently overflowed, not only by the lake of Dambea, but alſo the rivers that run through it from the higher lands; and on this account it is interſected almoſt every where with deep ditches and canals. Its length from eaſt to weſt is about 90 miles, and from north to ſouth about 36, excluſive of the lake, or 70 including it.

On the eaſtern confines of this kingdom is a remarkable mountain called Dancas, or Dancaton: it is very high, and on the top of it is a ſpacious and fertile plain, where the emperors formerly reſided, with their court and retinue. Here were alſo an elegant building erected after the European manner, for the reſidence of the Portugueſe patriarch Mendez; a monaſtery for the Jeſuits; a church called Gambianet; and about 900 ſtone huts, or barracks, covered with ſtraw, for the ſoldiers attending on the emperor. But they have all, for many years paſt, been totally deſtroyed.

Oppoſite to this mountain is another of extraordinary height, and ſo ſteep that the natives uſed to flee hither for ſecurity when attacked by their enemies. On the eaſt ſide of it is the monaſtery of St. Euſtatius, ſo called from that perſon being originally abbot of it.

Moſt geographers have informed us that there are many cities and towns in *this* part of the Abyſſinian empire; but theſe relations appear abſolutely fabulous, there not having been a ſingle town in any part of it ever yet diſcovered by an European. As a farther confirmation that theſe aſſertions are erroneous, Ludolph aſſures us, that the people here not only prefer the living in ſcattered villages and hamlets to towns where houſes are contiguous, but likewiſe own themſelves at a loſs to conceive how it is poſſible to live in large or walled towns, and be there ſupplied with all the neceſſaries of life; ſuch utter ſtrangers are they to thoſe conveniences uſed in other countries for the carrying on of commerce.

The kingdom of Dambea is divided into 14 diſtricts, and governed by a viceroy, who has the title of Dambea Cantiba. The things moſt worthy of notice here are the following. In the eaſtern part of the kingdom is a famous monaſtery called Ganeta Jeſu, ſituated on a low ground, but very pleaſant, and being well watered is exceeding fertile. In the church belonging to this monaſtery are the monuments of the Abyſſinian emperors for ages paſt. Father Pais, a Portugueſe Jeſuit, was ſo pleaſed with this ſpot, that he built here a church, as alſo a palace for the emperor, after the European manner; but they have both been long ſince deſtroyed.

Between Ganeta Jeſu and the frontiers of Bagemeder, is a ſmall but pleaſant territory, and remarkable for having kept in it a kind of market or fair for cattle, to which the inhabitants of moſt parts of the kingdom reſort. It is about nine miles in length from eaſt to weſt, and about ſix from north to ſouth. It was heretofore granted to the patriarch Mendez for his ſubſiſtence, and that of his fraternity.

Adjoining to the kingdom of Dambea is a ſmall barren province called Fatigar. It was formerly a part of the Abyſſinian empire, but was diſmembered from it by the Gallas, who ſo ravaged it that it hath not any thing now worth mentioning, except two high hills, one of which is called the Mountain of the Feaver: it is ſituated near a plain, to which the Europeans have given the name of Market, becauſe moſt of the merchants of the neighbouring kingdoms reſort hither. The other is called the Mountain of the Lake, becauſe at the foot of it is a lake about nine miles in compaſs, and about it are ſeveral monaſteries.

To the weſt of Fatigar are ſeveral other ſmall kingdoms, all of which belong to the Gallas; and on the eaſt and north-eaſt are the rivers Haowach and Machi, which join their ſtreams in the kingdom of Fatigar, and thence take their courſe eaſtward through the vaſt territories of the eaſtern Gallas, and the kingdom of Adel.

8. *The Kingdom of* Narea, *or* Enarea.

THIS is the laſt kingdom that merits any particular notice in the Abyſſinian empire, and is ſituated the fartheſt of them all, being under the 9th and part of the 8th degree of north latitude, and under the 30th and 31ſt of weſt latitude. It is ſurrounded by the countries of the Gallas, notwithſtanding which it hath continued faithful to its antient monarchs, though often attacked not only by the Gallas, but alſo other invaders. What renders their fidelity to their princes ſtill more conſpicuous and praiſe-worthy is, their being ſituated ſo far from the imperial reſidence, and not receiving any aſſiſtance from the emperor, to protect them againſt the attacks of the Gallas. To this may likewiſe be added, that they had formerly a king of their own, and were not the natural ſubjects of the Abyſſinian monarchs, but were ſubdued by one of them named Melech Saghed, at the time when their own prince had embraced Chriſtianity, and when they were rich, populous, and ſufficiently ſtrong to have ſhook off the yoke. In ſhort, the true character given of them is, that they are not only loyal ſubjects, but alſo the wiſeſt, and braveſt people in all Abyſſinia; ſincere and ſtrictly true to their word; and in their dealings faithful and honeſt.

The kingdom of Narea is in general very rich and fertile, producing not only abundance of cattle, but alſo moſt of the principal neceſſaries of life. The inhabitants carry on a conſiderable commerce with the Caffres, who ſupply them with gold, in exchange for which the Nareans ſell them cloths of various ſorts, ſalt, and other commodities of the country.

The moſt conſiderable town in the Abyſſinian dominions is called Gondar. It is about ten miles in circumference; but the houſes conſiſt only of one ſtory, and are built in the form of a funnel, with the narrow end upwards. They have no ſhops, but carry on their trade in a large ſquare, where they expoſe their merchandize to ſale on large mats. They have ſeveral churches here, and their patriarch is ſubject to that of Alexandria.

SECT. V.

Hiſtory of Abyſſinia.

WHAT we know of the Abyſſinian hiſtory is from the materials collected by the Jeſuits miſſionaries while in this empire. It is leſs copious and more vague than the hiſtories of many other countries; we ſhall, however, give our readers all the ſatiſfaction that the detached fragments which they have preſerved will permit.

According to the antient records from whence they obtained theſe fragments, and which to this day are kept in the great church at Axum, the moſt material tranſactions relative to their ſovereigns, as well as the chronology of them from the earlieſt time, are as follow:

The firſt who ruled the Abyſſinian empire was the queen of Sheba, who went from thence into Judea in or about the year before Chriſt 992, and of the world 3012. She reigned 25 years after her return, and was ſucceeded by her ſon

Menilehech, who reigned in conjunction with his father 29 years, and 18 more with his ſon Rhehoboam; after which he died.

Sadgur, the ſon of Menilehech, ſucceeded him, from whom proceeded, in a lineal deſcent, 24 princes; but the length of their reigns is not recorded, nor any particulars relative to either of them, except that in the 8th year of the laſt, whom the chronicle calls Phecen, our Saviour was born, A. M. 4004.

From this period to the year 327 were 13 emperors, whoſe names, and the length of time each reigned, are omitted; but it was in the above year that St. Athanaſius ſent Frumentius into Ethiopia to convert the Abyſſinians to the Chriſtian faith.

After the above circumſtance the records furniſh us with a remarkable account of three brothers who agreed to reign jointly. Their names are, Atzſa, Atzſed, and Amay; and it is ſaid, that in order to prevent diſcord between them, they projected a very ſtrange expedient, which was, to divide the day into three parts, and to hold the reins alternately, each his third part, or eight hours.---This was certainly a moſt uncommon mode of government, notwithſtanding which, if we give credit to the Abyſſinian legends, it proved very ſucceſsful; for if at any time one of the brothers differed or fell out with another, the third was ready to interpoſe, and act as umpire between them.

Theſe monarchs were ſucceeded by ſeveral others, but we have not any account of their lives or reigns, only that in the three laſt of them, whoſe names were Arado, Aladoba, and Alamid, great numbers of monks and anchorites came hither from Egypt, with a view of propagating Chriſtianity and the monaſtic life.

Alamid was ſucceeded by Tacena, and he by Caleb, in the latter of whoſe time new tribes of monks came from Rum, and ſettled in the kingdom of Tigra. This was about the year after Chriſt 521, and the time that Juſtinian was emperor of Rome. Caleb was ſome time at war with the Sabean or Homerite kingdom; but at length totally ſubdued it by the defeat and death of the Jewiſh king Dunavas, whoſe crown he is ſaid to have ſent to Jeruſalem, to be there ſuſpended in the great church of St. Sepulchre, in memory of his ſignal ſucceſs over that diſtinguiſhed perſecutor of thoſe who profeſſed the Chriſtian religion.

Caleb was ſucceeded by Gabra Meſket, a very peaceable prince, who, it is ſaid, formed an alliance with the emperor Juſtinian. His two next ſucceſſors were, Conſtantine and Frezena; and after them fifteen more, all the deſcendants of Solomon. The laſt of theſe was named Del-Noad, who reigned till about the year 960, when the ſucceſſion paſſed into the Zagean family, and the uſurpation began, which continued for 340 years.

This uſurpation was commenced by the infamy of a woman named Tredda Gabex, who, for her impiety, cruelty, lewdneſs, and other enormous vices, was otherwiſe called Eſſat, or Fire-brand. This woman formed a plan not only to deſtroy Del-Noad, the then emperor, but alſo the whole imperial family; and this ſhe concerted in order to raiſe a ſon of hers, whom ſhe had by the governor of Bugna, to the Ethiopian throne. So effectually did ſhe ſucceed in this diabolical plot, that only one of the whole family eſcaped, who fled for ſecurity into the kingdom of Xava, where his poſterity were preſerved with the utmoſt privacy by the viceroys of that kingdom, who were ſtrongly attached to the line of Solomon during the whole time of the Zagean uſurpation.

The only princes of whom any notice is taken while the imperial throne was in the hands of the Zagean family, are the following, viz. Lalibela, Degna Michael, Newaja Chriſtos, and Naacu Luabo. The firſt of theſe eternized his name by many glorious actions, and particularly diſtinguiſhed his piety in cauſing ten churches to be hewn out of a ſolid rock for the performance of divine ſervice.---See before, p. 404. The laſt of the above monarchs was alſo of a very pious diſpoſition, and greatly extolled by his ſubjects as a peaceable, magnanimous, and beneficent prince.

Who the reſt were that filled the throne during the Zagean uſurpation, we are not informed, neither do we know by what means the crown returned to the deſcendants of Solomon; but only that, about the year 1300, the Zagean family being driven from the throne, Icon Amlac, whoſe predeceſſors had been preſerved in the kingdom of Xava, during the whole time of the uſurpation, recovered the Abyſſinian throne; from which period it hath ever ſince continued in the Solomonic line.

Icon Amlac reigned about 15 years, and was ſucceeded, according to the chronicles, by 16 other princes; but there are not any particulars mentioned of either of them, till we come to the laſt, whoſe name was Zaara Jaacob. This prince began his reign in the year 1437, and was greatly eſteemed as a man of learning and deep penetration. He died in 1465, and was ſucceeded by

Boeda Mariam, who, after reigning only ten years, died, and was ſucceeded by

Alexander, or Eſcander, who reigned 15 years and ſix months, that is, from 1475 to 1491. It was in his reign that Peter Covillan arrived in the empire of Abyſſinia, and was the firſt Portugueſe that ever penetrated ſo far into the inland parts of the country.

The next emperor to Alexander was named Amda Jeygon, who reigned only ſix months, and then dying without male iſſue, left the crown to his uncle

Nahod, the ſon of Boeda Mariam, who, at the time of his acceſſion, was confined on the rocks of Amba-Guexen, where he had been placed by the emperor Alexander. He reigned 13 years and nine months, and died about 1507; he was ſucceeded by

Etana-Denghel, or Lebna-Denghel, but more generally known by the names of Onag-Segued and David; which laſt he took on his acceſſion to the crown. This prince lived in a tranquil ſtate for ſome years after his acceſſion, but was at length ſo oppreſſed by the cruel depredations made on his dominions by his Mooriſh neighbours, that he had recourſe to the Portugueſe for aſſiſtance, which gave them an opportunity of enlarging the endeavours they had already made of propagating the Romiſh religion in the Abyſſinian empire. The zeal this prince ſhewed for the church of Rome, and the pope's ſupremacy, had not only occaſioned his ſubjects in general to hate him, but in particular rendered the whole Abyſſinian clergy his moſt inveterate enemies, and at laſt brought on thoſe complicated troubles which occaſioned his death. Notwithſtanding the aſſiſtance the Portugueſe gave him, yet ſo powerful were his enemies, ſuch depredations had they made on his territories, and ſo cloſely did they follow him, that he was reduced to the neceſſity of ſeeking for ſhelter among ſome of the deſert mountains, where he continued for ſome time, but was routed, and obliged to retire to the top of the Damo. Here, having ſome of his braveſt men with him, he endeavoured to defend himſelf for ſome time, hardly able to bear the name, much leſs to ſupport the dignity of a monarch. In this fortreſs, however, all his troubles ceaſed, for here he yielded up his crown and life in the 42d year of his age, and the 33d of his reign; the firſt 20 of which had been as happy and proſperous, as the laſt 13 had proved diſtracted and unfortunate. He began his reign in 1507, and died in the year 1540.

The emperor David was ſucceeded by his ſon Claudius Sagued, or Atgnaf-Segued, whoſe reign was little leſs unfortunate than the latter part of that of his father's. He was haraſſed on all ſides by the Gallas and Mahometans, and his whole empire muſt have been totally deſtroyed, had it not been for the interpoſition of the Portugueſe. Segued, however, loſt his life in an engagement with the Gallas, in the month of March 1559, after a tireſome reign of little more than 18 years. As he left no male iſſue, he was ſucceeded by his brother's ſon, called

Minas, but who, at his coronation, took upon himſelf the name of Adama Segued. This prince reigned only three years, when he was murdered by his own ſoldiers in an engagement againſt one of the revolted governors of the maratime provinces, in the month of April 1562. He was ſucceeded by Melech Segued, a wiſe and valiant prince, who was bleſſed with a long, and, for the moſt part, ſucceſsful reign, though hardly ever free from wars, either againſt ſome of his revolted ſubjects, or againſt his powerful and inveterate enemies the Gallas, and Mahometan Moors. He died in 1595, after reigning a little more than 33 years; and having no ſons by his wife, had deſigned a natural one, named Jaacob, for his ſucceſſor; but altering his mind a ſhort time before his death, he left the crown to a ſon of his brother, named

Zedenghel, who proved the fatal cauſe of a moſt bloody and civil war, many of the grandees taking Jaacob's part againſt him, on account of his too great propenſity to the Roman church, though, in other reſpects, a brave and noble prince. Peter, the then abuna, was the principal leader of this rebellion; and having abſolved the Abyſſinians from their oath of allegiance, they took up arms againſt him, whilſt he, with the few forces he had left, and a ſmall number of Portugueſe, venturing to give them battle, was defeated and killed in the month of October 1604, after a ſhort and troubleſome reign of nine years.

On the death of Zedenghel his competitor Jaacob was invited to, and accepted, the imperial dignity; but had not enjoyed it long before he found himſelf ſtrenuouſly oppoſed by the great grandſon of Etana Denghel, whoſe name was Suſneus, or Socinios, a young prince, no leſs artful than brave. The conteſt laſted ſomewhat longer than two years, when it was decided by an obſtinate fight on the 10th of March 1607; in which Jaacob, and the abuna Peter, were killed on the ſpot.

Suſneus having obtained the crown, immediately diſplayed his ſtrong attachment to the Roman Catholic religion, notwithſtanding it had been very prejudicial to ſeveral of his predeceſſors. He gave ſuch encouragement to the Popiſh miſſionaries, that great numbers flocked thither during his reign, who, in all probability, would have univerſally eſtabliſhed the pope's authority in this empire, had not a ſtop been put to their progreſs by the unexpected death of that monarch, who took leave of the empire and the world, in the month of November 1632.

Baſilides, the ſon of Suſneus, ſucceeded to the crown, at which time he took upon himſelf the name of Adzam Segued. Soon after his acceſſion he iſſued out a decree againſt the Roman Catholics; and through the whole courſe of his reign proved as great an enemy to the miſſionaries as his father had been a friend and patron to them; inſomuch, that before his death he totally exterpated them from the empire. He died about the year 1664, and was ſucceeded by his ſon

John, who, on his acceſſion, took the name of Aclaf Segued. This prince, after reigning peaceably for 16 years, died ſuddenly, and was ſucceeded by his ſon

Jawſo, or Adyan Segued, who acceded to the throne in the year 1680, and after reigning upwards of 25 years, was dethroned by his ſon

Taklimenoth, who took poſſeſſion of the crown in the year 1706; but he enjoyed it but a ſhort time, for the people entertaining an univerſal diſguſt againſt him for his perfidy, cauſed him to be maſſacred by his own troops about two years after.

On the death of Taklimenoth, his brother Tefilis uſurped the throne. His reign, however, was little leſs permanent than that of his predeceſſor; his prime miniſter, named Ouſtas, the ſon of a ſiſter of Jawſo Adyan Segued, having dethroned him in the third year of his reign, and ſeized upon the crown. The Abyſſinians, however, would not ſuffer him to hold the imperial dignity longer than till they could raiſe another prince, named David, to the throne; but this was not effected till great ſlaughter had been made by both parties, as appears by letters received from Moka, dated in the month of June 1718. After David had got entire poſſeſſion of the throne, he enjoyed it without interruption during the remainder of his life; and the revolutions occaſioned by his acceſſion, were the laſt of any conſequence that have happened in this empire, his ſucceſſors having regularly taken the imperial dignity, and quietly enjoyed their honours, from that time to the preſent.

Such are the particulars we have been able to obtain relative to the hiſtory of the Abyſſinian empire; to which, as a matter that materially connects with it, we ſhall add a conciſe detail of the ſtrenuous attempts made by the Portugueſe to eſtabliſh their religion here, the deſtruction it occaſioned, and their final extirpation.

The Portugueſe firſt reſorted to Abyſſinia about the latter end of the 15th century, when they brought over a great many of the natives to their religion, and perſuaded the then emperor not only to acknowledge the pope's ſupremacy, but to admit a patriarch among them, ſent thither from Rome. The government alſo conſented to aboliſh their antient rites and ceremonies, and conform entirely to the ritual of the Latin church; but many of the nobility and governors of the provinces, with the greater part of the common people, having the greateſt abhorrence of thoſe innovations, roſe in arms againſt their emperor, which occaſioned civil wars in Abyſſinia that laſted upwards of a century, during which many thouſands fell on both ſides. Though the court, with the aſſiſtance of the Jeſuits, European engineers, and ſome Portugueſe troops, was generally victorious, yet the principal part of the people ſtill adhered to their antient religion; and ſeveral provinces revolted entirely from the emperor.

The Abyſſinian monarchs, however, continued ſtill to profeſs the tenets of the Latin church, and to ſubmit to the dictates of Rome; till at length the Jeſuits, under pretence of maintaining the pope's eccleſiaſtical juriſdiction, took upon them to direct moſt ſecular affairs, treating the prince rather as a viceroy to the pope, than ſovereign of the country; and having erected and garriſoned ſeveral forts, were ſending for European forces to maintain their uſurped power, when the emperor, as well as the nobility, taking the alarm, agreed at once to aboliſh popery, and reſtore their antient religion.

After this determination the Romiſh prieſts were generally ſacrificed to the fury of the people, and their patriarch very narrowly eſcaped out of the country with his life. Three capuchins ſome time after came to Squaquena on the Red Sea, from whence they ſent letters to the emperor of Abyſſinia, to obtain leave to come into his territories again; when that prince requeſted the Turkiſh baſſa, who commanded on the coaſt, not to ſuffer any Franks to come that way into his territories, and to ſend him the heads of the capuchins. The baſſa not only complied in every particular with the emperor's requeſt, but alſo ſent him their ſkins flead and ſtuffed, that he might know them to be Franks by their colour, and prieſts by their ſhaved crowns. Thus, by theſe, and ſuch like ſeverities, the Romiſh miſſionaries were totally extirpated from the Abyſſinian empire.

SECT. VI.

Of the Gallas, *a barbarous and neighbouring people, who have made great depredations on the* Abyſſinian *empire.*

HAVING had frequent occaſion to mention theſe people in a former ſection, it may not be improper to give the reader ſome account of them, eſpecially as they have got poſſeſſion of ſo conſiderable a part of this country, and are ſtill a terror to the Abyſſinian monarchs.

They are divided into eaſtern, weſtern, and ſouthern, according to their ſituations. Thoſe who inhabit the eaſtern parts are ſeated along the frontiers of the kingdom of Tigra and Dancali, and have ſeized the greateſt part of the laſt, together with thoſe of Angot, Dowaro, Xoa, &c. The ſouthern extend themſelves along the river Howas, from the frontiers of the kingdom of Adel weſtward, and have made themſelves maſters of the greateſt part of the kingdoms of Gomar, Bergumo, Cambate, Ganza, &c. The weſtern ſpread themſelves along the river Maleg, where they poſſeſs the kingdoms of Bizamo, Gaffat, Gonga, and ſome part of that of Gojam; but how far they have penetrated northwards is not known.

The origin of theſe people is variouſly conjectured; the generality of the learned ſuppoſe them deſcendants of the Jews; but whether from thoſe whom Salmanezer king of Aſſyria, or Nebuchadnezzar king of Babylon, tranſplanted from Paleſtine, or from thoſe whom Titus Veſpaſian, Adrian, or Severus, expelled from thence, they are not agreed. Theſe ſuppoſitions, however, do not appear admiſſible, when we conſider that there is not any thing in their manners, language, &c. (except circumciſion, which is common to moſt of the African nations) that bears any affinity to thoſe of the Jews.

Others conjecture, and, indeed, from circumſtances, with great probability, that they are of the Celtic or Gallic race. One principal reaſon in ſupport of this ſuppoſition is the name of them, which, in the Gallic language, ſignifies ſtout or warlike: this epithet the antient Celtes, or Galli, took much pride in, and made themſelves famous by, not only in Europe but in Africa, where they erected a powerful kingdom, which they held for ſome centuries with a diſtinguiſhed bravery, till being at length driven from it by the Romans, they might go in ſearch of new habitations farther towards theſe mountainous parts, as was cuſtomary for them to do rather than ſubmit to a foreign yoke. What confirms this opinion is, the conformity of the manners and cuſtoms, &c. of theſe modern Gallas with thoſe of the ancient Gauls and Celtes, which will appear from the following general deſcription of them.

The Gallas are a very robuſt, hardy, and reſolute people, and are naturally of a very ferocious diſpoſition; all which ariſes from the little care taken of them by their parents when children, they being left to wander about at random like ſo many little ſavages. The natural hardineſs and ferocity thus acquired in their infancy, is afterwards improved by their being ſo early initiated into the martial trade, from whence they become not only ſtout and intrepid, but in a great meaſure ſavage and cruel.

They are taught the uſe of the ſword, and that it is an honour and happineſs to live by it, as giving the beſt title to every thing they poſſeſs, and being the moſt effectual means of preſerving it: they are brought up to a deſire of glory and conqueſt, and are taught to look with contempt on ſlavery and death.

As, by their maxims, the cutting off their hair conſtitutes them men, the young males are not permitted to receive that honour till they have deſerved it, either by killing an enemy, or ſome wild beaſt, ſuch as a lion, tiger, leopard, &c. after which they are allowed to cut their hair, leaving only a ſingle lock on the top; and this inſpires them with an uncommon ambition to ſignalize themſelves by their bravery, as the moſt effectual means of acquiring eſteem, and obtaining the more honourable ſeats at their councils, feſtivals, &c. for the greater number of heroic actions they perform, the more are they reſpected. For this reaſon they take care to ſave all the heads of thoſe enemies they have killed, as trophies of the greateſt value; and when any conteſt or doubt ariſes about them (which is ſometimes the caſe) as when there is no beard upon them, and may be ſuppoſed to have belonged to a female, they have a law which obliges the perſon to produce a more deciſive part along with it, otherwiſe they are not admitted. To prevent, therefore, all diſputes, they are obliged to lay thoſe trophies that are gained in battle before their proper officers, at the head of their tribes, as ſoon as the engagement is over: there they are publickly viewed and examined, and, if approved, are entered into the common regiſter; after which the owner hath liberty to carry them to his own tent, together with his ſhare of the ſpoil or plunder, which is allotted to him in proportion to the degree in which he has diſtinguiſhed himſelf in the engagement. By this method all colluſion and deceit is prevented, or elſe diſcovered and puniſhed; it being conſidered as every man's duty to detect all falſe pretences to merit, as well as that of their commanding officers, who inflict a puniſhment on the delinquent adequate to the falſities they may have endeavoured to impoſe.

Thoſe who ſhew the leaſt ſigns of cowardice are puniſhed in the moſt exemplary manner. It is death to give way after an engagement is begun; ſo that they all fight with the moſt undaunted courage and reſolution, and are ſo furious in the attack, not giving or taking any quarter, that it is hardly poſſible to make head againſt them; and this is the reaſon why they have obtained ſo many ſignal victories over the Abyſſinians, though the latter are much ſuperior in number, and better provided both with horſes and arms.

The emperor Segued, who had often experienced their intrepidity with conſiderable loſs, at length projected meaſures whereby he became more ſucceſsful than any of his predeceſſors. He knew it was impoſſible to ſtand the firſt ſhock of the Gallas; "for which reaſon, ſays Ludolph, he always ſuffered them to penetrate a good way into the country, that they might have time to plunder and cool; and at their return, when they had loaded themſelves with booty, and were thinking only how to convey it home and enjoy the prizes, and their firſt fury much abated, he then lay in wait for them in the way, and called them to account for what they had got; by which means he not only reovered the booty, but often ſacrificed their lives to his reſentment."

The Gallas had formerly no horſe, but ſince they have made ſuch conqueſts in Abyſſinia, they have as well cavalry as foot, and though their horſes are very inferior to thoſe of the Abyſſinians, yet they keep their ranks ſo cloſe, and engage in ſuch good order, that they are ſeldom overpowered by their antagoniſts. When they fight at a diſtance they uſe bows and arrows, and darts, in the diſcharge of which they are very expert; and when they come to cloſe engagement, they have a club, which is remarkable heavy at one end: they have alſo ſhields made of the hides of buffalos, and inſtead of a club, thoſe of higher rank uſe a ſword.

Their government, as well as martial diſcipline, appears alſo of Gallic extract. They have no kings, but are divided into a great variety of tribes, each of which chuſes a chief, or general commander, whom they call Luva, and him they obey as a ſovereign. Theſe chiefs are choſen every eight years, and if any of them die in the time, others are immediately elected to ſupply their place. Their authority reaches only to military affairs; that is, to convene the great council at proper ſeaſons to determine on peace or war: when the latter is the reſult of their meeting, each Luva heads his own army, and diſtributes to the reſpective officers under him their ſeveral poſts and commands. In like manner, when the war or expedition is over, he aſſigns to each man his proper honours and rewards, according to his merit, but if any dipute, or matter of complaint ariſes, it is adjudged by the national council, who alone have a power to confirm, alter or abrogate the ſentence or decree of the Luva.

To give the reader an idea of the mock dignity preſerved by theſe octennial chiefs, as well as the ſingular method in which they treat thoſe who requeſt audience of them, we ſhall relate the following particulars, as given by father Lobo, who had an opportunity of ſeeing the whole. "Being, ſays he, obliged to pay my reſpects to the luva, or chief, in order to diſcover a new way into Abyſſinia, I found him with all his wives and flocks about him; the place where he received me being a hut thatched with ſtraw, but ſomewhat larger than thoſe of his ſubjects. He appeared with all the ſeeming conſequence of an eaſtern monarch, and his attendants paid him the moſt reverential reſpect. His manner of giving audience to ſtrangers is ſomewhat ſingular: he appears ſeated in the middle of the apartment, with all his courtiers about him, ſitting againſt the wall, each with a goad or ſtaff, or club in his hand, longer or ſhorter according to his rank; the longer are the more dignified. As ſoon as the ſtranger enters the place, all theſe courtiers fall foul of him, and baſtinadoe him, till he has regained the door, and got hold of it with his hand; upon which they return to their ſeats, and he his complimented as if nothing like it had been done to him. I myſelf, ſays he, did not fare one jot better, notwithſtanding the peaceable and friendly offices that had paſſed between us; and when I aſked the meaning of ſo ſtrange a ceremony, I was anſwered, that it was to make thoſe that came among them ſenſible of the valour and bravery of their nation above all others, and how reaſonable it is for them to behave ſubmiſſively to it."

The Gallas are naturally very proud, but at the ſame time they are exceeding indolent: they neither till, ſow, plant, or gather any thing that the land produces; ſo that all their ſpacious plains and vales only ſerve to afford their cattle ſuch food as the earth naturally brings forth. They look after their cattle for the ſake of their fleſh, which they eat raw, and is their principal food. They have neither bread nor any thing elſe to ſupply the want of that neceſſary article. When they meet with any in their warlike excurſions, they eat it with great rapacity; and though they admire it, yet they will not trouble themſelves to cultivate the grain to make it.

They give a political reaſon for this piece of indolence, which is, that if their lands produced plenty of corn, the Abyſſinians, and other enemies, might be tempted to invade them, and reap the benefit or their labour. If any neighbouring ſtates make incurſions on their territories, they immediately retire to ſome remote parts, taking with them their families and catttle, in the latter of which conſiſts their principle wealth; ſo that the enemy finding the country thus barren are obliged either to return, or periſh for want.

Although the Gallas are a cruel and barbarous people, yet they are not without ſome good qualities: they are honeſt and true to their promiſe, and are never known to violate an oath. They conſider this as the moſt ſolemn of all engagements, the ceremony of which is thus performed: they bring a ſheep to a proper place appointed, where they anoint it with butter; after which the perſons, or if it be taken in the name of a tribe, or family, the heads of it lay their hands upon the head of the ſheep, and ſolemnly proteſt, that they will religiouſly obſerve every part of their engagement. The explanation they give of this ceremony is, that the ſheep is, in ſome ſenſe, the mother of all that ſwear, and the butter is an emblem of the mutual love of the mother and her children; and, conſequently, that a man ought never to violate an oath, which he hath taken upon the head of his mother.

With reſpect to religion, they only acknowledge one ſupreme being, but have not any mode of worſhip. When the Roman miſſionaries were here, many of them were converted to Chriſtianity, to which, for ſome time, they ſtrictly adhered; but after the expulſion of the Jeſuits, that religion was laid aſide, and they have ever ſince followed their original maxims.

Such are the particulars we have been able to get relative to the people called Gallas, who have greatly weakened the Abyſſinian empire, and ſtripped it of ſo many large and conſiderable provinces, excluſive of a great number of ſmall ones, which, being intermixed with them, have ſhared the ſame fate. The principal of theſe have been already mentioned; all, therefore, we have to add is, that the Gallas might, in all probability, have carried their conqueſts much farther, had not ſome miſunderſtandings happened between their tribes, and weakened their power by dividing their intereſts. To this may be added, that the dreadful devaſtations and ſlaughter which they (more particularly the ſouthern ones) committed in their former incurſions, in which they deſtroyed all that came in their way, without diſtinction of age or ſex, hath obliged both the Abyſſinian, and other neighbours, to be farther on their guard againſt them, and to inure themſelves to a more active and martial life than they had formerly been accuſtomed to, in order to ſuppreſs their bloody proweſs for the future.

SECT. VII.

Of the Coaſt of Abex, *or* Habeſh.

HAVING, in the preceding ſections, deſcribed every particular relative to the Abyſſinian empire, we ſhall now take a view of the above coaſt, which formerly belonged to thoſe monarchs, from whom it was taken by the Turks in the beginning of the laſt century. At the time they made theſe depredations they likewiſe ſeized on all the bays and ports belonging to it, from Egypt quite down to the ſtreights of Babelmandel; ſo that ever ſince the Abyſſinians have been totally excluded from having any intercourſe with the Red Sea.

The climate of the coaſt of Abex is exceeding ſultry, and the land ſo ſandy and parched by the ſun that the principal part of it is quite barren. The coaſt is interſected all the way by a long chain of mountains, ſo that there is no way to come from thence into Abyſſinia but by two ſtrait paſſes, one of which is called Arkiko, and the other Suakin; and even theſe are ſo difficult to paſs that travellers cannot go above five or ſix miles a day. Here are great numbers of lions, tygers, elephants, and other wild beaſts; they have alſo plenty of deer, and ſheep of a prodigious ſize; but grain and other neceſſary articles are either brought from Abyſſinia or the Red Sea.

The coaſt is divided into two parts, one of which, viz. the northern, is ſtiled Beglebergate, whoſe governor keeps his reſidence at Suakin. The ſouthern part reaches quite to the end of the coaſt, where it includes the ancient kingdom of Dancali. Both parts labour under great inconvenience for the want of water; and though the air is ſultry, yet, after ſun-ſet, it is generally very foggy and unwholeſome. The inhabitants are a mixture of Turks, Arabs, Caffres, Abyſſinians and Egyptians, and differ equally in their religion, manners, dreſs, &c.

The principal towns along the coaſt are, Suakin and Arkiko. The former is ſituated in 19 deg. 45 min. north lat. and 37 deg. 30 min. eaſt long. and is built on a ſmall iſland of its name oppoſite to, and at a ſmall diſtance from the bay of it. It is one of the beſt ſea-ports on this coaſt, and very large and populous. The houſes are built of ſtone, and in general very ſpacious and convenient. The town was formerly the reſidence of a Caffrerian prince, but now only of a Turkiſh governor, under the baſha of Cairo.

Arkiko is alſo a ſea-port town ſituated in 16 deg. 5 min. north lat. and 39 deg. 20. min. eaſt long. It is defended by a caſtle, but is much ſmaller than Suakin, and very indifferently inhabited.

In the ſouthern parts of the coaſt of Abex are ſeveral ſmall kingdoms, the principal of which is called Dancala, ſituated on the Red Sea, between the kingdom of Adel on the eaſt, and a ſmall territory named Dekin on the weſt. Its extent along the coaſt is very ſmall, neither is it well cultivated or inhabited. The king is a Mahometan, as are alſo moſt of his ſubjects; but he is in ſtrict alliance and friendſhip with the emperor of Abyſſinia. The moſt remarkable produce of this part of the country is ſalt, great quantities of which are made by the inhabitants, who carry on a conſiderable traffic in that article both in the inland parts and on the Red Sea.

The capital town of Abex is ſituated in this kingdom, and is called Dancali. It is tolerable large, but the houſes are ill built, and very indifferently inhabited.

The chief ſea-port here is that of Balyur, ſituated a little to the weſt of Babelmandel. It was at this port that the patriarch and his Jeſuits, (ſent to Abyſſinia by the king of Portugal) firſt landed; and as the manner in which they were treated by the cheik, or king, was rather ſingular, we ſhall preſerve a relation of it, which we have obtained from father Lobo, who was one of the principal Jeſuits in this embaſſy. As ſoon as the king heard of their arrival, he ſent to invite the patriarch and his retinue to his court, which was about three or four days journey from Balyur, and diſpatched his own ſon to meet them in the way, and conduct them to the royal palace, or rather camp, which they found to conſiſt only of half a dozen tents, with about a ſcore huts fenced in with a thorn hedge, and ſhaded by ſome wild kind of trees.

The hall of audience where they were received by the king, was a large tent, or hut, about a muſket ſhot from the reſt. At the upper end was a kind of throne about two feet from the ground, made of ſtone and clay, and covered with a carpet and two velvet cuſhions. At the other end, oppoſite to the throne, was the king's horſe, with the ſaddle and other accoutrements ſuſpended on one ſide. Round the hall were about fifty young men ſitting croſs-legged on the ground; and when the Portugueſe embaſſadors were admitted, they were made to ſit down in ſame poſture.

In a ſhort time the king entered the hall, proceeded by ſome of his domeſtics, one of whom carried an earthen pitcher full of hydromel, or wine made of honey; another a drinking cup made of porcelain; a third carried a cocoa-nut ſhell filled with tobacco; and a fourth a ſilver tobacco-pipe and ſome fire. Next to them came the king dreſſed in a light ſilk ſtuff, with a turban on his head, from the edges of which hung a parcel of rings that dangled before his forehead. Inſtead of a ſceptre he held in his hand a ſhort kind of javelin: he was followed by all the chief officers of his court and houſhold; and among them were his lord high ſteward, the ſuperintendant of his finances, and the captain of his guard. The reſpect paid him at his coming in was, by ſtanding on their feet, and ſquatting down again twice; after which they went towards the throne to kiſs his hand. The audience was ſhort, but full of the moſt bombaſtic profeſſion of love and eſteem on his ſide, and of reſpect and gratitude on theirs; but this behaviour ſoon altered, when, on the next morning they came to make their preſents to him, for, inſtead of the king's accepting them, father Lobo, who was the perſon that brought them to him, met with a ſevere reprimand, for daring to affront a monarch like him with ſuch trifling preſents, and was bid to take them away out of his ſight. Lobo readily obeyed, without betraying either fear or any other emotion than that of diſdain, after having given him to underſtand, that they were of more value than he ought to have expected from religious perſons, who had renounced the world, and forſaken their native country, for the ſake of carrying their religion into the Abyſſinian empire; and told him at parting, that ſince he did not think them worth his acceptance, the next he ſent for from them ſhould be much leſs valuable.

This ſpirited behaviour of Lobo greatly ſurprized the king, who ſuffered him to go away with the preſents;

but being unwilling to loſe them, ſent one of his officers to fetch them back, with orders to inſiſt upon ſome addition being made to them. He was glad, however, to take them as they were, Lobo, on his ſide, inſiſting upon retrenching them; ſo that when they were brought again, the greedy monarch received them with viſible marks of diſſatisfaction and reſentment.

The diſguſt in which he held them on this account was ſoon evinced, for he not only detained them upon ſome pretence or other longer at his court than was neceſſary for getting things ready for their departure, but privately forbid his ſubjects to ſell them any kinds of proviſions at any price; ſo that they muſt have been obliged either to ſatiate his avarice by larger preſents, or have been in danger of ſtarving, had it not been for father Lobo, who expoſtulated with him on the impropriety of his conduct, and at the ſame time threatened him with the emperor's reſentment. Notwithſtanding this, however, he not only poſtponed their departure from day to day, but ſuffered them to be inſulted by his ſubjects, in hopes of finding ſome pretences for extorting from them farther preſents for their diſmiſſion. To avoid this, the only expedient they could find was, to bribe one of his favourite miniſters with a valuable gift, who ſoon after obtained their audience of leave, and ſuch ſupplies of carriages, proviſions, &c. as were neceſſary to proceed on their embaſſy to the Abyſſinian court. But before their departure they were obliged to compliment all the officers of the Dancali court, from the moſt elevated to the moſt deſpicable.

Beſides the port of Balyur, there are ſeveral other towns in the kingdom of Dancali, particularly Vella, which is a ſea-port on the Red-Sea, and very large and well inhabited.

The others of any note are Kotkora and Manadeli, in both of which they have ſome manufactures of cotton and linen, which they ſell to the Negroes. This part of the kingdom is watered by the river Hawaſh, but the ſoil is in general barren, dry, and ſandy, and produces no kind of grain, or any other neceſſary article of life. The inhabitants are Moors, and conſequently very lazy and indigent; and fearful of all Europeans, particularly the Portugueze.

The other territories on the coaſt of Abex are ſo trifling as not to admit of any particular notice. We ſhall therefore paſs them over, and proceed to the next chapter.

CHAP. XV.

The Kingdom of NUBIA, or SENNAR.

THIS kingdom receives its name from its capital, which by ſome is called Nubia, and by others Sennar. It is ſituated between 13 and 24 deg. of north lat. and between 25 and 38 deg. of eaſt long. It is bounded on the eaſt by the Red Sea, on the weſt by the kingdom of Goaga, on the north by Egypt, and on the ſouth by Abyſſinia, from whence it is ſeparated by the Nile and a long ridge of mountains. It is upwards of 900 miles in length, and about 600 in breadth, and is of an irregular oblong form.

The principal rivers that water this country are the Nile, the Nubia, and the Sira. The Nile overflows here at its uſual ſeaſon, but not ſo conſiderably as in Egypt. It receives in its courſe through this country the Zezee, Moraba, Amhara, and ſome others of leſs note, but it is not navigable till it has entered ſome way into Egypt.

The climate here is exceeding ſultry, and the ſoil in general very ſandy and barren. The moſt fruitful parts are the banks of the Nile and the other rivers, where the inhabitants cultivate great plenty of corn, and ſome ſugar canes; but as the natives have not the art of manufacturing the ſugar to a proper perfection, it is of little advantage, few foreigners chuſing to purchaſe it.

Nubia produces ſeveral ſorts of excellent fruits, and a variety of medicinal plants, roots, drugs, &c. Among the drugs is one of the moſt poiſonous quality, being ſo quick in its effects, that the tenth part of a grain or ſeed will kill a man in a quarter of an hour, and a whole grain in an inſtant. This deadly product, which is a ſmall ſeed gathered from the tops of an herb not unlike our nettle, is a conſiderable branch not only of trade, but of the royal revenue: it is ſold by the ounce, at an enormous price, and whatever the purchaſer gives for it, he muſt alſo pay the like ſum to the king, and at the ſame time take a ſolemn oath not to make uſe of it within his dominions.

This country alſo produces ſeveral ſorts of medicinal woods; likewiſe fine muſk, ivory, and ſanders; and in ſome parts of it are found great quantities of gold.

The tame animals of Nubia are, dromedaries, camels, horſes, oxen, ſheep, &c. They have alſo great numbers of wild ones, particularly lions, tigers, leopards, elephants, and crocodiles. Here are likewiſe a great variety of reptiles, but the moſt deſtructive are the flying ſerpents, whoſe ſtings are ſo venomous that they produce immediate death either to man or beaſt.

The inhabitants of Nubia are in general low in ſtature, but ſtout and very courageous. They are quite black, and their faces much disfigured not only by the flatneſs of their noſes, but by the marks of the ſmall-pox, that diſeaſe being ſo prevalent here that they frequently have it twice or three times. The common people wear only a kind of petticoat made of coarſe cloth, which is faſtened round the waiſt and reaches to the knees; but the better ſort have long robes made of ſilk or cotton that reaches from the ſhoulders to their ancles. The ladies of quality have alſo the ſame kind of garment, and they adorn their ears, arms and wriſts with gold ſilver, or copper rings, and other trinkets; but they have not any thing on their legs or feet, except a kind of leathern ſole faſtened to the bottom of the latter with tape or ribbons.

They are greatly addicted to drunkenneſs, are avaricious, baſe and deſigning; and pride themſelves not only in cheating ſtrangers, but each other. The principal part of them are Mahometans, but they pay as little regard to religion as to honour and honeſty. Thoſe who live in towns or cities employ themſelves chiefly in commerce; but ſuch as reſide in the villages follow huſbandry and fiſhing, except thoſe who inhabit the more deſert parts, and live wholly by plundering their neighbours.

They are very expert riders, for which reaſon when they are at war they generally fight on horſe-back; but as they have the method of poiſoning their weapons, the Turks do not care to engage with them. However, they ſeldom want for opportunities of ſhewing their military exploits, the Nubian kings being generally at war either with thoſe of Gorham, who inhabit the deſart tracts on the ſouth-weſt, or making incurſions into the eaſtern parts as far as the Red Sea.

Notwithſtanding the heat of the climate, and the general barrenneſs of the country, yet the inhabitants of it are exceeding numerous; inſomuch that is is ſaid one of their kings once aſſiſted the Egyptians on a particular emergency with 100,000 horſe.

The king of Nubia is a deſpotic, independent and powerful prince. His palace conſiſts of a large pile of irregular buildings incloſed with a high brick wall. The outſide of it appears very mean, but the apartments within are ſpacious and adorned with the moſt rich and coſtly furniture.

The king's dreſs conſiſts of a long robe embroidered with gold and ſilver, faſtened round his waiſt with a girdle of the fineſt cotton; and on his head he wears a turban of the ſame. He never appears in public without a veil over his face, which is made with ſilk gauze of various colours. Strangers, who are admitted to pay their homage to him, muſt, on entering the royal apartment, take off their ſhoes, fall on their knees, and kiſs the ground twice. When his own ſubjects appear before him they do the ſame, but they muſt always be without any thing on their legs or feet.

The king is very fond of ſhooting, and frequently takes excurſions with his nobility in purſuit of that diverſion. He and his chief nobles attend four days in the week to buſineſs of ſtate, at which times alſo they adminiſter juſtice in all caſes, whether of a civil or criminal nature. This they do with great expedition, eſpecially in the latter caſe, where, if the perſon be found guilty, ſentence is no ſooner paſſed than executed. For trifling matters they are puniſhed by the baſtinado; but in caſes of murder and treaſon, they are put to death, the manner of doing which is, by laying the criminal on his back, and beating him on the breaſt with a ſtick till he expires, which, from the ſeverity of the ſtrokes, is generally effected in a very ſhort time.

The language of the Nubians is peculiar to themſelves, but bears ſome kind of affinity to the Arabic: it is not, however, univerſally ſpoken throughout the whole kingdom, for in the deſolate parts, which are inhabited by a different kind of people, they ſpeak a language that does not border either on the one or the other; ſo that it is difficult for theſe, and the inhabitants of the more civilized parts of the country, to underſtand each other.

The kingdom of Nubia received the goſpel from the earlieſt times, and continued firm to it for ſeveral centuries; but for want of good preachers it at length degenerated, and Mahometaniſm took place in its ſtead: the few who ſtill retain the Chriſtian faith acknowledge the patriarch of Alexandria. There are ſtill extant in ſeveral parts of the country, the ruins of their antient churches; in ſome of which are the figures of the Virgin Mary, and many other ſaints, carved in ſtone.

Having thus premiſed the general particulars relative to this kingdom, we ſhall now take notice of its principal cities, which are two in number, namely, Nubia, or Sennar, the capital, and Dungala.

Nubia, or Sennar, is ſituated in 14 deg. north lat. and 29 deg. eaſt long. It ſtands on the weſtern bank of the Nile, and is bounded on the ſouth by Abyſſinia, and on the weſt by Gagoa. It is pleaſantly ſituated on an eminence, beneath which is a large plain, covered with a great variety of odoriferous fruit-trees. It is about five miles in circumference, and ſo populous that the inhabitants are eſtimated at 100,000. The houſes in general are low, flat, and ill-built; and thoſe in particular without the city are truly wretched, conſiſting only of poor ſmall huts made of wood and mud. Proviſions of all kinds are here very plentiful and cheap, for the ſale of which a market is every day held in the center of the city. The inhabitants make fine wheaten bread for ſtrangers, but they chuſe a coarſer ſort for their own eating. The inconveniences attending this city ariſe from the air being very unwholeſome on account of the exceſſive heats, which are alſo attended with violent rains, that ſometimes make it ſo obnoxious as to produce diſorders that prove fatal both to men and beaſts.

The inhabitants here carry on a conſiderable trade in all parts between this city and Dungala, as alſo from thence down to Cairo, and other parts of Egypt. The commodities they diſpoſe of are, gold, muſk, elephants teeth, and ſanders; in return for which they receive ſpices, ſilks, cottons, and other Indian commodities.

The city of Dungala is ſituated in 19 deg. 10 min. north lat. and 27 deg. 10 min. eaſt long. It ſtands on the eaſtern bank of the Nile, near the confines of Gagoa, and is about 250 miles from Sennar. It is exceeding populous, and is ſaid to contain at leaſt 10,000 houſes, but they are all inſignificant buildings, being very low, and made only of mud and wood, and covered with ſtraw. The inhabitants, however, are moſt of them very rich, and carry on a conſiderable traffick with Cairo, and other parts of Egypt, where they exchange their own commodities, eſpecially ſanders and muſk, for arms, linen cloth, and other merchandize.

The principal towns in this kingdom are four, namely, Cuſa, Guola, Jalac, and Sula; but they are all very trifling, nor do either of them contain any thing that admits of particular notice.

There are many villages, moſt of which are ſituated on the banks of the Nile, and other rivers, for the convenience of watering their grounds. Theſe are tolerably pleaſant; but the reſt, which are in the deſart parts, are wretched places, and very poorly inhabited.

To the ſouth of Nubia is the ſmall kingdom of Gorham; but we know little of it, only that it is chiefly a deſart country, and that the inhabitants of it are generally at war with the Nubians, and other adjoining kingdoms. They are a very rude, ignorant people, go about naked, and chiefly live by plunder. There is not even a ſingle village in the whole kingdom, or any thing that appears like one, except a few wretched huts ſituated along the White River, which divides this territory from Abyſſinia, and falls into the Nile ſome leagues below the city of Sennar.

CHAP. XVI.

EGYPT.

We come now to the deſcription of a country which hath always borne a diſtinguiſhed rank in hiſtory, and was once celebrated above all others for its antiquities, learning, opulence, and fertility. Such, however, is the mutability of all ſublunary things, that its preſent has no reſemblance of its former ſtate; and thoſe who read the ancient and modern accounts of Egypt, can ſcarce believe that they appertain to the ſame country. Its learning is changed to ignorance, its opulence to poverty, and its fertility to frequent ſcarcity. Yet Egypt affords ample matter for admiration and pity; the explorer of nature, and admirer of art, may both gratify the moſt boundleſs curioſity, in contemplating the wonderful productions of nature, and the ſtupendous remains of the moſt amazing works of art with which this country abounds. At the ſame time their compaſſion will be excited by the prejudices that the people have imbibed, and the oppreſſions beneath which they live. In fine, no country in the univerſe is more ſurprizing in itſelf, or has undergone greater revolutions; and, conſequently, the deſcription of none can be more gratifying to the general taſte, or intereſting to every paſſion incident to the human ſoul.

Egypt has the Mediterranean Sea on the north, Abyſſinia on the ſouth, the deſerts of Barca, and unknown parts of Africa, on the weſt, and the Red Sea on the eaſt. The weſtern extent towards the deſerts is indeterminate; geographers, however, place the whole country between the 20th and 32d deg. of north lat. and the 28th and 36th deg. of eaſt long. and conſequently make it 600 miles in length, and 250 in breadth.

This country is divided into three parts, viz.

Upper Egypt, or Thebais.
Middle Egypt, or Heptanomis.
Lower Egypt, or Delta.

Each of theſe diſtricts we ſhall deſcribe in their reſpective places; but it is neceſſary previouſly to conſider, the nature of the country, and its productions.

SECT. I.

Natural Hiſtory of Egypt.

DURING the ſummer the air of Egypt is more ſultry than ſome other countries that lie under the ſame parallel of latitude, which is owing to its ſituation between two ridges of mountains, and to the ſandy ſoil, which throws back the reflection of the ſun's rays. While the ſun is in or near the meridian, the weather is aſtoniſhingly fervid in the ſummer, and diſagreeably hot even in the winter; yet the nights are extremely cold at all times, which is owing to the great quantity of nitre with which the air is impregnated. Towards the ſea-coaſt the rains continue from November to March; higher up the country they have only a little rain from December to February; but in Upper Egypt they ſeldom have any at all. The coldeſt ſeaſon is in February; the winds which occaſion rain are the weſt and north-weſt; thunder is often, but earthquakes very rarely known. The ſouth wind is extremely hot at all times, but in ſome particular ſeaſons the heat is ſo exceſſive, that the people are obliged to ſhut themſelves up from its intenſeneſs, and to retire to cellars, vaults, &c. to avoid the penetrating rays of the ſun. The ſouth-weſt wind raiſes ſuch aſtoniſhing clouds of ſand and duſt, as to darken the face of the day, and do great damage by overwhelming whatever it meets with. The refreſhing gales which blow from the north-eaſt from the month of May to November, mitigate the heats of the ſummer, which would be otherwiſe inſupportable. This is called the Eteſian wind, and is deemed the happineſs of Egypt, as, independant of its reviving qualities, it is thought to occaſion the overflowing of the Nile. Lucretius thus mentions it:

"Or that the north winds do his month oppoſe,
"Then yearly when the Eteſia firmly blows;
"Whoſe long encumb'ring blaſts reſiſt his way,
"Put back his ſtreams, enforcing him to ſtay."

The ſoil of the flat parts of Egypt are a continued ſand, though in many parts the fluſh of the Nile covers and fertilizes it. Many of the hills are of free-ſtone, and ſome contain petrified ſhells. The coat which the inundation of the Nile leaves upon the ſandy foundation, is a compoſition of muddy earth, full of nitrous and ſmall particles; and this is ſometimes ſo very rich, that ſand is obliged to be mixed with it, in order to bring it to a proper temperature *. This river, however, neither flows ſo copiouſly, or leaves ſo great a quantity of ſediment behind, as it did in ancient times; for its ſtrength and its matter ſeem to be greatly diminiſhed, and conſequently its effects in fertilization muſt be conſiderably leſs than formerly.

We ſhall now proceed to a deſcription of that ſo much celebrated river the Nile, which, ſays an excellent writer, "is the greateſt wonder of Egypt, where it ſeldom rains, but this river, by its regular inundations, ſupplies that defect, by bringing, as a yearly tribute, the rains of other countries. The ancients placed the Nile in the *Mountains of the Moon*, as they are commonly called, in the 10th deg. of ſouth lat. but we now find that they lie in the 12th deg. of north lat. ſo that about 4 or 500 leagues, which the ancients gave that river, are cut off. It riſes at the foot of a great mountain, in the kingdom of Gojam, in Abyſſinia, from two ſprings, about 30 paces from each other. The river is increaſed with many rivulets, which run into it, and after paſſing through Ethiopia in a meandring courſe, flows at laſt into Egypt, which it enters almoſt under the tropic of Cancer, pouring itſelf down in ſeven cataracts. Having paſſed through Upper and Middle Egypt, it is divided into two large arms, a little below Memphis, and thoſe arms afterwards form ſeven channels, which empty themſelves into the Mediterranean by two mouths, viz. Damuetta and Roſetta."

Many parts that the inundations of this river will not reach, are nevertheleſs fertilized by its waters, which are conveyed to them through a variety of artificial canals, cut at an immenſe expence. During the flood many of the cities and towns, which are erected on riſing grounds, and purpoſely elevated in their conſtruction, appear like iſlands, being ſurrounded by the waters of this noble and uſeful river.

The Nile hath been an object of curioſity, and matter of admiration to the learned of all ages, and has attracted the attention of the travellers of many nations, as well as the people of the countries through which it flows. It begins to riſe immediately after Midſummer, comes to its height in Auguſt, and falls again in September. Lucan, in his Pharſalia, finely deſcribes its courſe, but pretends that its ſource is inſcrutable, and had been ſought for in vain by Alexander the Great, Seſoſtris, Cambyſes, &c. and many moderns have adopted the ancient erroneous ſuppoſitions concerning it,

"From heav'n itſelf, tho' ſevenfold Nilus flows,
"And harveſt on an hundred realms beſtows."

POPE.

Lucan likewiſe imputes the riſe and fall to the planetary influence; and aſcribes the annual inundations to the power of the planet Mercury. The lines which he makes the chief prieſt Achoreus addreſs to Cæſar upon this occaſion are ſo beautiful, that we cannot avoid inſerting them, according to Mr. Rowe's elegant verſion of that poet.

——"Ev'ry limpid ſpring, and falling ſtream,
"Submit to radiant Hermes' reigning beam.
"When in the Crab the humid ruler ſhines,
"And to the ſultry Lion near inclines;
"There fix'd immediate o'er Nile's latent ſource,
"He ſtrikes the watr'y ſtores with pond'rous force;
"Nor can the flood bright Maia's ſon withſtand,
"But heaves, like Ocean, at the moon's command;
"His waves aſcend, obedient as the ſeas,
"And reach their deſtin'd height by juſt degrees:
"Nor to its bank returns th'enormous tide,
"Till Libra's equal ſcale the days and nights divide.
"Antiquity, unknowing and deceiv'd,
"In dreams of Ethiopian ſnows believ'd:

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* The above is the moſt rational and probable account we have been able to procure; and though a very recent and learned author diſſents in ſome particulars from it, yet both agree in the main points. To evince our impartiality we ſhall here inſert the other account, that the reader may have an opportunity of judging of each. This gentleman ſays, "ſome travellers, who on their voyage from Damuetta, or Roſetta, to Cairo, have, from their barge, ſeen people make furrows in the ſand, in which they planted gourd, melon, or cucumber ſeed, in March or April, have miſtaken thoſe ſeeds for corn, and have ſaid the ſoil in Egypt annually produced two crops, and that it was ſo rich, they were obliged to mix ſand with it, in order to diminiſh the luxuriancy. If theſe travellers had taken the trouble to examine the ſubject more attentively, they would ſoon have found out what kind of ſeed the people ſowed; they would have diſcovered that they only make uſe of ſand cloſe to the banks of the Nile, and no farther up the country; becauſe the ſoil is more clayey, and more hardened by the heat of the ſun in this part, ſo that the grain can by no means vegetate, or pierce through it; that for this reaſon, till the ſhoots have acquired more ſtrength, and the earth is ſoftened by repeatedly watering it, they make a bed, conſiſting of equal parts of ſand and pigeons dung, in which the ſeed can ſtrike root; for without this dung they can expect no fruits. They ſow the corn in Egypt in the month of January, after the ſoil is well ſoaked by the waters of the Nile; and in Upper Egypt they pluck it up in April, but in Lower Egypt in May." I chuſe the phraſe *they pluck it up*, inſtead of ſaying they *reap it*, becauſe the people really do the former, in order to make uſe of the entire ſtraw.

“ From hills they taught how melting currents ran,
“ When the firſt ſwelling of the flood began.
“ But ah, how vain the thought! No Boreas there
“ In icy bonds conſtrains the wintry year;
“ But ſultry ſouthern winds eternal reign,
“ And ſcorching ſuns the ſwarthy natives ſtain.
“ Yet more; whatever flood the froſt congeals,
“ Melts as the genial ſpring's return he feels;
“ While Nile's redundant waters never riſe,
“ Till the hot Dog inflames the ſummer ſkies;
“ Nor to his banks his ſhining ſtream confines,
“ Till high in heav'n th 'autumnal Balance ſhines:
“ Unlike his watry brethren he preſides,
“ And by new laws his liquid empire guides.
“ From dropping ſeaſons no increaſe he knows;
“ Nor feels the fleecy ſhow'rs of melting ſnows.
“ His river ſwells not idly, e'er the land
“ The timely office of his waves demand;
“ But knows his lot, by Providence aſſign'd,
“ To cool the ſeaſon, and refreſh mankind.
“ Whene'er the Lion ſheds his fires around,
“ And Cancer burns Syene's parching ground;
“ Then, at the pray'r of nations, comes the Nile,
“ And kindly tempers up the mould'ring ſoil.
“ Nor from the plains the cov'ring god retreats,
“ Till the rude fervor of the ſkies abates;
“ Till Phœbus into milder autumn fades,
“ And Meroë projects her length'ning ſhades.
“ Nor let enquiring ſceptics aſk the cauſe;
“ 'Tis Jove's command, and theſe are Nature's laws.”

The prophets Iſaiah and Jeremiah call this river Sihor, or Sichor, which has ſome affinity to the name given to it by the Ethiopians at this day, as they denominate that part of the Nile that runs through their country Siris; and all theſe appellations imply the ſame thing, that is Black River. The Greek word Ægyptios has the ſame ſignification, and alludes to the ſable colour of the water. The word Nile, or Nilus, however, is derived from the name of a king of Egypt, who did great ſervice to the country, by cutting innumerable canals from the river to ſeveral parts which wanted refreſhment. The ancients attempted to account for the overflowing of the Nile by various conjectures; but as theſe were derived rather from imagination than experience, they have generally been found to be erroneous. The moderns, however, have had more ſucceſs in their enquiries, and have diſcovered that the inundations of the Nile are owing to the prodigious rains which falling in Ethiopia, ruſh in torrents from the hills, overflow the country firſt, and then impetuouſly deſcend into Egypt, where they ſwell the Nile, and cauſe ſuch ſalutary effects. The height of the inundation is uſually 16 cubits, or 24 feet; for it is to be obſerved, that the cubit in Egypt, and particularly at Grand Cairo, is but a foot and a half, though in other places it is deemed a foot and nine inches. When it riſes to only 12 or 13 cubits, a famine uſually enſues; but if it exceeds 16 cubits, the too great overflow does great miſchief. Thus extremes are always dreaded; and, ſays an intelligent writer, “ as the riches of Egypt depended on the inundation of the Nile, all the circumſtances, and different degrees of its encreaſe, were carefully conſidered; and the inundation itſelf, by a long ſeries of regular obſervations, diſcovered what kind of harveſt the enſuing year was likely to produce. That they might the better judge of the daily encreaſe of the water, and the conſequent plenty or ſcarcity of the enſuing year, the gradual riſe of the river was very exactly meaſured, either by walls ſunk, or pillars erected, and divided for that purpoſe; there was one of the former on the banks of the Nile, in the Upper Egypt, near Syene; and one of the latter was ſet up in Memphis, on which theſe different encreaſes were marked; from whence notice was given to all the reſt of Egypt; by which means the inhabitants knew what they might fear or promiſe themſelves from the harveſt.

	Cubits.
In the time of Myris, a good Nile from the riſe was - -	9
In the time of Herodotus, a good Nile - - -	16
Indifferent Nile - -	15
Bad Nile - - -	14

A very ancient column, which ſerved for the ſame uſe, is now to be ſeen in the caſtle of Old Cairo, ſaid to be erected in the time of the emperor Heraclius; and the preſent Nilometer, or Mikias, as the Arabs call it, is in the ſame caſtle, on the iſle of Rhoida. The old Egyptians aſcribed the inundation of the Nile to their God Serapis; and the pillar, on which was marked the increaſe, was religiouſly preſerved in the temple of that idol. The overflowing of the Nile was by them attended with an univerſal joy throughout all Egypt, as they conſidered it as the fountain of its happineſs; and ſomething of the like cuſtom is obſerved to this day at Grand Cairo.”

Leathern veſſels, and the Perſian wheel, an hydraulic machine, are ſometimes uſed about Cairo to pour water into the canals; and many ingenious methods have been invented to retain the water upon the ground till ſufficient humidity is imbibed, and the ſoil thoroughly ſoaked.

The grand ſignior is not entitled to his annual tribute till the canal is opened at Grand Cairo; and when the baſſa does open it, if the waters are not 16 cubits high, the people refuſe the payment of the tribute.

Theſe overflowings of the Nile are ſaid to produce a number of animated beings, which have no names aſſigned them on account of their equivocal forms. Theſe imaginary inſects are thus deſcribed by Ovid;

“ Thus when the Nile from Pharian fields is fled,
“ And ſeeks with ebbing tides his ancient bed;
“ The fat manure with heavenly fire is warm'd,
“ And cruſted creatures, as in wombs, are form'd:
“ Thoſe, when they turn the glebe, the peaſants find
“ Some rude, and yet unfiniſh'd in their kind;
“ Short of their limbs, a lame, imperfect birth,
“ One half alive, and one of lifeleſs earth.”

But although ſuch inſects never exiſted, except in the imagination of poets; yet Mr. Pope has, from the fiction of their emerging from ſlime half formed and half animated, conceived a pretty ſimile in ridicule of ſome real beings, of a nature equally contemptible.

“ Some have at firſt for wits, then poets paſs'd,
“ Turn'd critics next, and prov'd plain fools at laſt;
“ Some neither can for wits, nor poets paſs,
“ As heavy mules are neither horſe nor aſs.
“ Thoſe half-learn'd witlings, num'rous in our iſle,
“ Like half-form'd inſects on the banks of Nile,
“ Unfiniſh'd things, one knows not what to call,
“ Their generation's ſo equivocal.”

Some writers have repreſented the cutting of the bank of the canal, which is to convey the waters of the Nile (when they are riſen to a proper height) to Grand Cairo, as a very magnificent ceremony: but later experience, and more authentic information, contradict thoſe exaggerated accounts, and place the whole but in a mean light; for we find that this canal in the country reſembles only a ditch badly kept up, for it has not either a lining of ſtone-work, or a determinate border. Indeed, when it enters the city, it becomes a little more reſpectable, as it runs along the walls of the houſes built upon its edges. However, it has no great depth in the city, any more than in the country, and in the place where the waters of the Nile enter, it may have from 15 to 20 feet in breadth; as ſoon as the waters of the Nile begin to encreaſe, they cloſe the mouth of the canal, by means of a little mound of earth, which they raiſe there; and they place a mark to indicate the time of the opening of this canal, and of all the other canals in the kingdom. When this day is come, the baſſa and his beys go, with a grand retinue, to the ceremony of opening the bank. They place themſelves under a very indifferent tent, that is on one ſide of it; and the Copti and the Jews are employed in cutting the bank. Some ill-dreſſed people, that are in a vile barque, throw nuts, melons, and other like things, into the water that enters, while the baſſa cauſes ſome little pieces of money to be thrown in, and a paltry fire-work to be played off, conſiſting of about 20 rockets. At laſt, all theſe rejoicings, ſo much boaſted of by ſome travellers, are pretty much like thoſe that one may ſee at the wedding of a ſubſtantial peaſant. All that can attract ones curioſity there, is the retinue of the grandees, which has ſomething magnificent in its kind.

The people, on theſe occaſions, do a thouſand fooliſh things, to ſhew the joy they have, at their expectation of the fertility of their country, and of the plenty of the harveſt, from the increaſe of the Nile. The moſt laſcivious dances are the leaſt part of their joy; and there ſeldom paſſes a year, but ſome one loſes his life amidſt theſe tumultuous rejoicings.

It muſt naturally be conjectured that a country which is ſometimes overflowed with water, and conſequently ſubject to humid vapours, at other times parched with intenſe heat, and very frequently troubled with unwholeſome winds, cannot be of an healthy nature. Indeed the accounts which the ancients have tranſmitted to us concerning the ſalubrity of the air and pleaſantneſs of the ſoil of this country are either groſs falſities, and impertinent exaggerations, or elſe both are totally altered ſince the time of their writing. The various diſorders which afflict the inhabitants are woeful proofs of the peſtilential nature of the air, and general unwholeſomeneſs of the place. They have at all times a terrible diſeaſe which attacks the eyes of the people. This is ſo dreadful as ſcarce to yield to any remedy, and ſo univerſal that few or none are exempt from it. Sore-eyes is a general complaint, and blindneſs ſo common, that you can hardly meet with a family, but ſome individuals belonging to it have been deprived of their ſight; hence Egypt is often proverbially ſtiled by the neighbouring nations the *Land of Blindneſs* Many have been the reaſons aſſigned as the origin of this dreadful diſorder. Some aſcribe it to the immenſe quantities of quick lime uſed in building, and white waſhing the houſes, the ſmall particles of which peel off through the intenſe heat, and being carried about by the wind, fly into and ſtick to the peoples eyes, from whence it is almoſt impoſſible to eradicate them; others impute it to the exceſſive heat of the ſun reflected from a ſalt and ſandy ſoil; and many imagine that it proceeds from both theſe cauſes, together with the bad diet, brackiſh waters, and want of cleanlineſs; which latter is a national characteriſtic, and the evils ariſing from it might be prevented by bathing; but the Egyptians, who are naturally lazy, do not take that pains to waſh away the effects of perſpiration which they ought to do, and hence the paſſages of the pores being impeded, the whole maſs of blood is infected. This diſorder being ſo general, is in a great meaſure hereditary, and a complication of other complaints frequently attend it, ſuch as itchy tumours, and all manner of ſcorbutic and leprous complaints.

From the ſpring to the ſummer ſolſtice a dreadful peſtilential fever frequently rages; in autumn the thighs and legs of many are ſwelled to a prodigious degree, and filled with carbuncles; the ſmall-pox commits great ravages in the winter; and during the inundations of the Nile, dyſenteries, bloody-fluxes, &c. are extremely prevalent. The cooling breezes which blow from April to September, though they tend greatly to mitigate the intenſe heat, are nevertheleſs frequently of dangerous conſequence, particularly to ſuch as expoſe themſelves to their power, while in a ſtate of perſpiration, as rheumatiſms are always, and dead-palſies often, the reſult of ſuch indiſcretion.

The plague is common to this, as well as all other Mahometan countries, and the Egyptians are ſuch rigid predeſtinarians that they think it impious to attempt to prevent its viſits, or ſtop its propreſs. Hence its ravages, which happen periodically every fifth year, are dreadful, and in ſome ſeaſons 500,000 perſons have died of it within a few months in the city of Cairo only. Beſides the periodical plague, which is certain, it is frequently brought in the intervals from other countries by accident. Many are likewiſe ſwept away annually by a diſtemper called Dem-al-Muyah, which reſembles the apoplexy in its ſymptoms, and is almoſt as ſudden and fatal in its effects*; and the dropſy is a very common diſorder.

The ſoil of Egypt is very unequal with reſpect to fertility; near the Nile, where the water remains upon it for forty days, it produces ten-fold; but farther on it decreaſes in proportion as the water continues upon it a ſhorter time, ſo that in ſome places it gives but three or four-fold

To the Egyptians the honour of having invented geometry is attributed, on account of the inundations of the Nile, which ſome authors have aſſerted obliged them to re-meaſure their grounds, in order for every man to aſcertain his property; but it appears that this is needleſs, as the land-marks remain after the decreaſe of the waters. Nevertheleſs, an accurate modern traveller informs us that they actually do meaſure the grounds every year, not for the reaſon generally ſuppoſed, but becauſe the proprietors have annually different farmers or peaſants to rent their fields, and each of them farms a greater or leſſer piece of ground; it is therefore obvious that it muſt be meaſured, more particularly as the rent is not paid in corn but money, at ſo much per teddan, or acre, the rate being proportioned to the nearneſs to, or diſtance from the Nile.

The corn of Egypt would not be ſufficient for a quarter of the inhabitants, if wheaten bread was their common food; but the people in general do not eat bread above once a week, their uſual food being barley flour mixed with water; and what bread they can get is ſeldom made of wheat, the general compoſition being a coarſe kind of millet, which the Arabians call dura, and the Greeks karamboch: this millet is always ſown on places which can be watered with facility, more particularly on the borders of the Nile: its produce is fifty from one ſtalk, the ſtem being about five feet in height.

The ſoil itſelf of this country in general is a dark coloured clay mixt with great quantities of ſalt-petre, ſo that no trees, and very few plants or ſhrubs are found in Egypt, and it would be totally ſterile was it not for the inundations and artificial methods contrived for watering the land.

The papyrus is a production of Egypt, though it is far from being ſo plentiful as formerly; the inhabitants having greatly diminiſhed the quantity by digging up the roots for fuel. This reed grew principally on the borders of the Nile, and ſerved the ancients for writing paper†. The bark was divided into thin flakes, theſe were laid flat upon a ſmooth ſurface, moiſtened with the glutinous waters of the Nile, compreſſed together, and then dried in the ſun for uſe. This kind of paper was invented before the time of Alexander the Great, but that monarch firſt brought it into general uſe. The ancient Egyptians ſet great ſtore by this reed, not only on account of its ſerving them to write upon, but for its various other uſes, for the different parts of it were converted into food for their bellies, cloaths for their backs, boats for their fiſhing, utenſils for cookery, crowns for their gods, and ſhoes for their prieſts.

The Egyptian flax was formerly in high eſteem, on account of the fine linens into which it was manufactured; the ſuperior kind of which, called Byſſus, was ſo exceeding dear, that none but the wealthieſt people could afford to purchaſe it. At preſent there is little of this left, and leſs known of the manufacturing it.

Barley is uſually ripe about the beginning of April, and wheat at the latter end of the ſame month. The method of ſowing it is to throw the grains upon the mud after the inundation, where it is ſufficiently mellow; but where the clay is too hard, it muſt be lightly plowed up. The rice grounds are uſually kept under water, and when the rice is ripe, it is threſhed by means of a ſledge drawn by two oxen, which forces the grain from the ſtraw

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* After enumerating the dreadful diſorders with which the Egyptians are afflicted, and the general unhealthineſs of the climate, a late author draws this inference: "This is ſufficient to ſhew, that if the accounts of the ancients were really true, and not exaggerated, how much it is altered ſince for the worſe; all which are the unavoidable effects of its preſent arbitrary government.

† The ancients originally wrote upon palm-leaves, afterwards the inſide of the bark of certain trees was uſed, from whence we have the etymology of the word *liber*, or, book: tables covered with wax became next the faſhion, upon which the characters were impreſſed with an inſtrument called *Stilus*, whence originates the word *Stile*, now applied to the diction: theſe again gave way to *Papyrus*, from which the word *Paper* is derived, which latter became in univerſal eſteem, as the uſe of papyrus declined. But it is to be obſerved, that parchment was uſed long before paper, and almoſt as anciently as papyrus, but never ſo univerſal as either.

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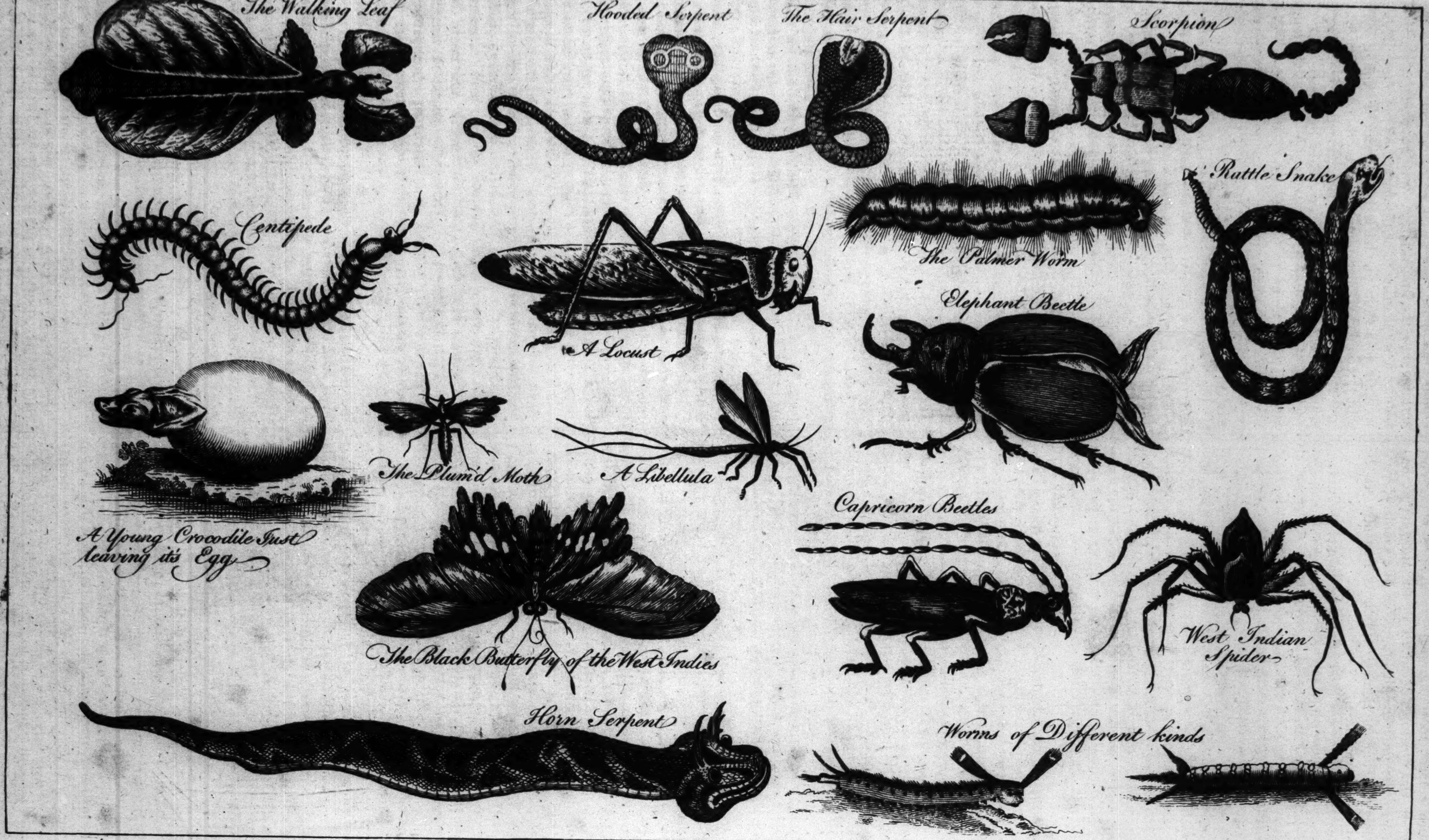
Engraved for Middleton's Complete System of Geography.


The Walking Leaf
Hooded Serpent
The Hair Serpent
Scorpion
Centipede
A Locust
The Palmer Worm
Rattle Snake
Elephant Beetle
A Young Crocodile Just leaving it's Egg
The Plum'd Moth
A Libellula
Capricorn Beetles
West Indian Spider
The Black Butterfly of the West Indies
Horn Serpent
Worms of Different kinds

REPTILES *and* **INSECTS** *of Various parts of the* **WORLD.**

by running over and cruſhing it. The Egyptians uſe barley to feed their cattle, and to make an intoxicating kind of liquor by fermentation, which is the common drink of the lower claſs of people.

With reſpect to the animal productions of Egypt, many of the creatures deſcribed by the ancients are unknown to the modern inhabitants of the country, particularly the hippopotamus, which is not now to be found in any part of it.

The crocodile is the moſt celebrated animal production of Egypt, and has given riſe to a great variety of romantic ſtories. The moſt common length of a crocodile is 18 feet, though ſome grow to 30, but this ſeldom happens. The following is the deſcription of one diſſected ſome years ſince by the Jeſuits. It was 18 feet and a half in length, of which the tail was five feet and a half, and the head and neck about two feet and a half; the circumference was four feet nine inches in the thickeſt part; the four legs had the ſame parts and conformation as the arms of a man both within and without; the hands (if they are intitled to that appellation) had five fingers, the two laſt of which had no nails, and were of a conic figure: the hinder legs, including the thigh and paw, were two feet two inches long; the paws, from the joint to the extremity of the longeſt claws, were above nine inches; they were divided into four toes, of which three were armed with large claws, the longeſt of which was an inch and a half; theſe toes were united by a membrane, reſembling thoſe of a duck, but thicker. The head was long, with a little riſing at the top, but the reſt was flat, and eſpecially towards the extremity of the jaws; it was covered by a ſkin adhering firmly to the ſkull and to the jaws. The ſkull was rough, and unequal in ſeveral places; and about the middle of the forehead there were two bony creſts, about four inches high; the ſkull, between theſe two creſts, was proof againſt a muſquet-ball, for it only rendered the part a little white that it ſtruck againſt. The eye, in proportion, was very ſmall, and ſo placed, within its orbit that the external part when the lid was cloſed was only an inch long, and the line running parallel to the opening of the jaws. It was covered with a double lid, one within and one without; that within was folded in the great corner of the eye, and had a motion towards the tail, but being tranſparent, it covered the eye without hindering the ſight. The iris was very large in proportion to the globe of the eye, and was of a yellowiſh grey colour. Above the eye the ear was placed, which opened from above downwards, as if it were by a kind of ſpring, by means of a ſolid, thick, cartilaginous ſubſtance. The noſe was placed in the middle of the upper jaw, near an inch from its extremity, and was perfectly round and flat, being near two inches in diameter, of a black, ſoft, ſpongy ſubſtance, not unlike the noſe of a dog. The jaws appeared to ſhut one within another; and the common received opinion, that the animal's under jaw is without motion, is abſolutely falſe; it moves like the lower jaw in all other animals, while the upper is fixed to the ſkull, and abſolutely immoveable. The animal had 27 cutting teeth in the upper jaw, and 15 in the lower, with ſeveral void ſpaces between them; they were thick at the bottom, and ſharp at the point, being all of different ſizes, except 10 large hooked ones, ſix of which were in the lower jaw, and four in the upper. The mouth was fifteen inches in length, and eight and a half in breadth where broadeſt; the diſtance of the two jaws, when opened as wide as they could be, was 15 inches and a half. The colour of the body was of a dark brown on the upper part, and of a whitiſh citron below, with large ſpots of both colours. From the ſhoulders to the extremity of the tail it was covered with large ſcales of a ſquare form, diſpoſed like parallel girdles, and 52 in number; but thoſe near the tail were thinner than the reſt. The animal was covered not only with theſe, but all over with a coat of armour, which, however, was not proof againſt a muſquet ball, contrary to what has been aſſerted. Thoſe parts of the girdle underneath the belly were of a whitiſh colour, and were made up of ſcales of divers ſhapes, which were not ſo hard as thoſe on the back. The gullet was large in proportion to the mouth, and a ball of wood, as large as a man's head, readily ran down and was drawn up again. The guts were but ſhort in compariſon, being not ſo long as the animal's body. The tongue, (which ſome have erroneouſly aſſerted this animal was without) conſiſting of a thick, ſpongy, ſoft fleſh, and was ſtrongly connected to the lower jaw. The heart was about the ſize of a calf's heart, and of a bright red colour, the blood paſſing as well from the veins to the aorta as into the lungs: there was no bladder, but the kidnies ſent the urine to be diſcharged by the anus. There were 62 joints in the back bone, which, though very cloſely connected, had ſufficient play to enable the animal to bend like a bow to the right and the left; ſo that what we hear of eſcaping a crocodile by turning out of the right line, and of its not being able to wheel readily after its prey, ſeems to be fabulous. It is probable that it can turn with great facility, for the joints of its back are not ſtiffer than thoſe of other animals which can conveniently turn about.

The crocodile is terrible either on land or in the water, but more particularly ſo in the latter element. They are often ſeen baſking themſelves on ſunny banks, where they lay for many hours motionleſs, and exactly reſemble the trunk of a tree. On the approach of any living creature, they dart upon it, run to the water, and immediately plunge to the bottom with their prey. During the floods, they ſometimes enter the cottages of the natives, and furiouſly ſeize upon man, woman, or child, cattle, domeſtic animals, &c. Indeed examples have been known of their taking a man out of a canoe, and diving to the bottom, without its being in the power of thoſe who were in ſight to afford him any aſſiſtance.

All the parts of the crocodile are remarkably ſtrong; the teeth are exceeding ſharp, and above all, the tail is ſingularly dreadful; with a blow from this, it can overturn a boat, or ſtun the ſtrongeſt animal. Many ridiculous and miraculous ſtories have been told concerning this creature, ſome have proceeded from travellers taking the moſt abſurd tales upon truſt; others have been the manufacture of their inventive faculties in order to impoſe upon the credulous; but the greateſt number perhaps have had their origin from Pliny's deſcription of this animal, which as it is curious, though in many circumſtances *romantic*, we ſhall give for the inſpection and entertainment of the reader.

"The crocodile is an animal with four legs, that makes a grievous deſtruction both in the water, and out upon the land. Of all the creatures that live upon the earth, this alone is without a tongue, and this alone moves the upper-jaw in eating. It hath two ranks of great teeth, and commonly it is longer than 18 cubits. It produceth eggs about the bigneſs of a gooſe-egg, that it ſits upon them out of the water, and lays them at the place unto which the water is to riſe that year, when it is at its higheſt; as if it had knowledge of this beforehand. It is the only creature that riſeth from ſuch a ſmall beginning, to ſuch a prodigious bigneſs. It is armed with claws to defend itſelf. Its ſkin on the back is ſo extraordinary hard that no weapon, never ſo ſharp, is able to enter it. In the day-time it lies upon the ground, and ſpends the nights in the waters. When its belly is very full, it ſleeps upon the bank with its mouth open; then there comes a little bird, named trochilos, to eat the remains of the devoured prey which ſticks between the teeth: with this food it nouriſheth itſelf, and by the picking of the teeth it gives the crocodile a pleaſure, which cauſeth him to fall aſleep in this poſture. At that time the ichneumon takes notice of the crocodile at a diſtance, and when it ſees its time, it enters into the others mouth, ſlides down the throat into the belly, and gnaws the entrails; with this the crocodile dies. In the river Nilus are alſo dolphins which have a very ſharp back, with which they kill the crocodiles that purſue them continually. For that purpoſe theſe dolphins ſeem to be afraid of the ravenous beaſt, which cauſeth them to hide themſelves in the waters under the crocodiles; then, with their ſharp backs, they rip open the others belly. This creature is very bold and daring to them that run from it, but timorous and fearful if it be purſued. It is very weak-ſighted in the water, but out of the water it is quick. In the winter it ſpends four months in ſome cave, without eating. It lives long, and grows continually till it dies."

Tho' the greateſt part of this account is erroneous and fabulous, yet it has been generally admired, and believed by many for ſeveral ſucceeding ages. The aſſertions concerning the tongue and upper jaw are palpable falſities, for it is poſſeſſed of the firſt, and does not move the latter. There is no ſuch bird exiſting as the trochilos, and dolphins are never found in the Nile.

Crocodiles are not fond of ſalt water, but love to continue in rivers. They lay their eggs in the ſand, having previouſly dug a hole with their fore paws to depoſit them in. Having delivered ſome of their burden, they cover up the place with great care, and then retire; the next day they return again, uncover the place, lay about the ſame number of eggs, and then retire till the enſuing day, when they repeat the ſame for the laſt time, and then finally cloſe the hole.

As ſoon as the eggs are vivified by the heat of the ſun, which happens at the expiration of 30 days, the young ones begin to break the ſhell. The mother, by inſtinct, goes at the ſame time to aſſiſt them by ſcratching away the ſand. The moment they are at liberty, the ſtrongeſt make towards the water, and the reſt mount upon the back of the mother, who carries them ſafely to it. "But the moment they arrive at the water (ſays an accurate author) all natural connection ceaſes, when the female has introduced her young to their natural element, ſhe and the males become among the number of their moſt formidable enemies, and devour as many of them as they can; the whole brood ſcatters into different parts at the bottom, and by far the greateſt number are deſtroyed."

This animal is not only an enemy to its own ſpecies, but is at univerſal enmity with all other living creatures. Man is its profeſſed foe, and kills it to prevent its depredations, as well as to eat it. Indeed its fleſh is but indifferent food, though the eggs are deemed great delicacies, and are ſought after with avidity, not only by man, but by many beaſts, and birds of prey. The vulture is particularly ſucceſsful in deſtroying its eggs, which they effect by the following ſtratagem: they hide themſelves among the buſhes and ſhrubs about the banks of thoſe waters where the crocodile inhabits; then watching till ſhe hath depoſited her eggs, they go to the place as ſoon as ſhe retires, ſcratch away the ſand, and feaſt upon the ſpoil. At other times, when they have not diſcovered a crocodile's neſt, they are equally deſtructive to the young fry as they run to the water.

The ichneumon, or rat of Pharoah, is another terrible enemy to the crocodile ſpecies, as it deſtroys both eggs and young fry with great avidity. On account of this peculiar excellency, as the inhabitants of this country have a juſt right to eſteem it, together with the reſt of its perfections, for it is equally deſtructive to camelions, ſerpents, frogs, rats, mice, and moſt obnoxious animals and reptiles that it is able to maſter, the ancient Egyptians deified it, and held it in the utmoſt veneration. This animal, with reſpect to ſhape and colour, reſembles a badger; it has a ſnout like a hog, with which it routs up the earth and ſand; the noſe is prominent, and the ears ſhort and round. It is of a yellowiſh colour at all times, except when angry; but if provoked, it briſtles up its hairs like a porcupine, and then appears of two colours, which are white and yellow, that run in diſtinct ſtreaks. The legs are black, the tail long, and the tongue and teeth like thoſe of a cat. It is an amphibious creature, can bear to remain under water much longer than the otter, and is bold, active, and nimble; but that it creeps down the throat of the crocodile, and gnaws its inteſtines, is entirely fabulous, and was one of the errors of oral information, when conjectures were relied on more than facts, and common report believed without having recourſe to experiments.

Antelopes, chancoos, wild oxen, tygers, hyænas, wolves, foxes, wild boars, hares, camelions, &c. are common.

The birds of Egypt are the oſtrich, flamingo, heron, curleu, ſpoonbill, duck, fowl, eagle, vulture, kite, ſparrow-hawk, ſnipe, lapwing, partridge, &c. The ibis was deified, and held in great veneration by the ancient Egyptians, as well as the Ichneumon, and on the very ſame account, viz. its being deſtructive of many obnoxious animals, reptiles, &c. Some travellers affirm, that this bird is no longer to be found, but that its abſence or non-exiſtence is amply ſupplied by the preſence of the ſtork, a bird at once common and uſeful in Egypt. This creature is of the ſize of the crane, and greatly reſembles it: the colour is white and brown, and the nails of the toes are of a very ſingular nature, as they reſemble the nails of a man much more than the claws of a bird. The ſtork has no voice, or at leaſt makes no other noiſe than what is occaſioned by its ſtriking the under and upper chaps together very forcibly. There is one peculiar quality in the ſtork which ſeems more forcible than in any other living creature, viz. an uncommon degree of filial affection *. The ſingular veneration of this bird for its parent was obſerved in the earlieſt ages; hence it was called in Hebrew, cheſidah, a word which implies compaſſion and piety; and in Greek it was termed ſtorge, which ſignifies, natural affection. From the latter it is probable that the Engliſh word ſtork came to us through the medium of our Saxon anceſtors.

This remarkable creature is a bird of paſſage, and as ſuch is noticed in the Holy Scripture, viz. Jeremiah viii. 7. *Yea the ſtork in the heaven knoweth her appointed times; and the turtle, and the crane, and the ſwallow, obſerve the time of their coming, but my people know not the judgment of the Lord.*

This bird has a long bill, and long red legs, which are peculiarly adapted to the nature of its getting its prey, for as it ſeeks for ſerpents, frogs, &c. in wet and marſhy places, its long legs ſerve as ſtilts; and as it flies away with its food to its neſt, its long bill, which is jagged, enables it to ſecure it. It lays but four eggs, and ſits only 30 days. Its filial piety hath been the admiration of all ages, and drawn the attention of the moſt judicious and learned. One of the ſeven wiſe men, when Cræſus aſked him which was the moſt happy animal, replied, the ſtork, "Becauſe, ſays he, it performs what is juſt and right by nature, without any compulſive law." Hence one of our poets ſays,

"The ſtork's the emblem of true piety;
"Becauſe, when age hath ſeiz'd, and made his dam
"Unfit for flight, the grateful young takes
"His mother on his back, provides her food;
"Repaying thus her tender care of him
"Ere he was fit to fly, by bearing her."

The pelican is another bird of which as many ſtories have been told as of the ſtork, though with much leſs truth. It is, however, ſufficiently ſingular to merit particular attention.

The Egyptian pelican, with reſpect to ſize and ſhape, reſembles a ſwan: its colour, however, is not ſo pure a white, nor is the beak ſimilar, the latter being about a foot in length, and very thick; the colour blue and yellow, and the point ſharp. The upper chap is formed like the ſame part in moſt other birds, but the lower is unlike any thing appertaining to the reſt of the feathered race; it does not conſiſt of one ſolid piece, but is compoſed of two long flat pieces, connected by a membrane which extends to the throat, but is flabby and looſe, on which account it is capable of containing a vaſt quantity of any kind of proviſion. This bird indifferently frequents freſh and ſalt waters, foreſts, and groves; the principal things on which it feeds are fiſhes, and water inſects. It builds its neſt in the receſſes of groves, or buſhy places, and then repairs to the ſea ſide, or to rivers, in ſearch of prey; when having fed itſelf, it fills the fleſhy bag at its throat with proviſions to carry to its young, who feed from this natural ſtorehouſe with uncommon voraciouſneſs; and hence aroſe the fable, that the pelican feeds its young with its own blood; for, ſays an ingenious naturaliſt, "if ſome perſon in early time, quite unacquainted with the hiſtory of the bird, ſaw her alight in the midſt of a deſart, among a brood of ravenous young ones, and feed them from this bag, it would not be unnatural for him to ſuppoſe, however ſtrange the thing muſt be in itſelf, that it was with her own blood ſhe fed them. Thus aroſe from a miſtake the ſtory of this wonder, which plodding ignorance hath propagated through ſo many ages, and which moraliſts and poets have, from the earlieſt times, drawn into an emblem of paternal affection."

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* An excellent author ſays, "it has often been remarked that the ſocial affections are found to be ſtronger in their deſcent than their aſcent; that the love of parents to their children, for inſtance, is commonly more ardent than that of children for their parents, though from the ſtate of things, and from the obligations which children owe to their parents, one might reaſonably expect it to be otherwiſe. However, there is a viſible good deſign in this wiſe deſtination; we ſee in it, as in every object we ſeriouſly contemplate, the determination of high wiſdom. The offspring, both of the human and the animal race, come into the world feeble and helpleſs; and if the parental affections were not exceedingly forcible, they muſt periſh in their weak and forlorn condition; and the creation would thus be ſpeedily brought to an end. There is not the ſame reaſon for the return of affection in the offspring, and therefore we rarely find it in the animal world: ſoon as the young is able to provide for itſelf, a mutual forgetfulneſs generally enſues, and the parent grows as regardleſs of its offspring, as the offspring of its parent."

It is obſervable, that the Nile abounds in many kinds of fiſh which are common to other places, but that they have in general a very diſagreeable bad taſte, except between the months of October and February, when ſome few are tolerable eating.

There are many lakes in Egypt, but the moſt remarkable are thoſe called *Nedobe*, from whence the natrum, or ſalt, is taken, and the *Lake without Water*, the latter of which is celebrated for its putrefactions. Different writers have furniſhed us with very ſtrange and romantic accounts of theſe lakes, but the moſt authentic deſcription of them is given by a modern writer, who, a few years ago, travelled through the principal parts of this extenſive country. The manner in which he deſcribes them we ſhall relate in his own words.

"On the 21ſt of Auguſt, ſays he, I ſet out from Cairo for Terrané, a place about 42 miles diſtant, ſituated on that branch of the Nile which goes to Roſetta. It was my intention to viſit the deſert, and the convent of St. Macarius, the lake whence the natrum is taken, and the lake without water, in which, according to the accounts of all travellers, I expected to find petrified ſhips. The governor of Terrané, to whom I delivered a letter from the bey, ordered Arabs to be ſent for, who had been at the places whither I wanted to go; many of them offered, and three were choſen to be my companions. We joined a drove of camels that were going to the deſert of Scete to be laden with natrum, and ſet out on the 25th of Auguſt, at five o'clock in the evening. On our road we found the ruins of ſeveral antient towns. We paſſed through a long ſandy plain, interſected by many torrents. At ſeven o'clock in the morning we were near a lake from whence they get the natrum in ſummer. In winter this lake, which is called Sceté, unites with another named Nedelea, from whence they take the natrum in that ſeaſon; and both lakes at that time form only one, which is about 24 miles long, and two broad. The ſalt had formed a cruſt over the whole lake Sceté, which bore us and our camels. After we had paſſed over, we left the caravan, and went to a Coptic monaſtery, where we paſſed the reſt of the day. The monk told me that at half a day's journey from the monaſtery were petrified ſhips, and at the ſame time ſhewed me a ſtone, which they pretended was a piece of the maſt of a ſhip. The ſtone perfectly reſembled wood, but it did not appear that it had ever been wood, and much leſs a piece of a maſt.

"The next day, about two o'clock in the morning, I ſet out in order to ſee theſe petrified veſſels. After croſſing many ſandy fields and torrents, with much trouble and fatigue, I at laſt came to a mountain, from whence my Arabs brought me a ſtone that had ſome reſemblance of oak wood. This made me diſmount from my camel to go and view theſe pretended petrifactions on the ſpot. I ſaw many little ſharp points projecting from the rock, which looked much like wood. I beat ſeveral of them down with a hatchet, and found one that perfectly repreſented a joint of the back-bone of ſome animal. This kind of ſtone is very heavy, and a little farther they find it of various colours. At laſt we came to the *Lake without Water*, which is nothing but a number of torrents united into one, and dry all the ſummer.

"At a diſtance I ſaw ſome ſmall pieces of ſtone ſtand out above the ſand, and theſe are looked upon as petrified ſhips and animals by the people here; at a diſtance they indeed bear ſome reſemblance to the beforementioned objects; but when you come near them, they are nothing but pointed rocks buried in the ſand, and looking like wood. It is very difficult to beat off any piece of them. Some pieces of ſtone are found here ſcattered about, four or five feet long, and ſix inches thick, and theſe are taken for pieces of maſts.

"After I had ſeen theſe ſtones, which are a mere *luſus naturæ*, ariſing from the mixture of different earths, I returned the ſame day to the monaſtery from whence I ſet out in the morning. The monks told me that the Arabians, who formerly arrived in ſhips in this lake, or ſea without water, had vexed the hermits there very much; and that St. Ephraim, who was then abbot of the monaſtery, had prayed to the Lord to dry up the ſea; which he not only granted, but likewiſe changed the ſhips of theſe Arabians into ſtone.

"The next day I returned to the lake of Natrum, where I arrived about nine o'clock in the morning. This lake is filled by the rain, which begins to fall in December, and ceaſes in February. The water leaves the ſalt behind, with which it is impregnated by coming down the mountains, and through the ſandy plains; it then filters through an unctuous clayey ground, and paſſes through ſubterraneous channels into ſeveral wells, where it becomes drinkable. Beſides the natrum, which is taken up from the bottom of the lake with iron crows, in pieces of 12 or 15 pounds weight, there are five other ſpecies of ſalt in it, that are continually replaced by thoſe which the rains carry into the lake. The people put dry plants, old rags, bones, &c. in the place of the ſalt, from whence many have imagined that by length of time the water in the lake changed theſe things into ſalt; but I convinced myſelf of the contrary, having ſeen many pieces of cloth, linen and bones, incloſed in the ſalt, as they had been thrown in the preceding year.

"The natrum belongs to the grand ſeignior; the baſha of Cairo farms it to the richeſt bey, who generally gives the grand ſeignior 15,000 hundred weight for it. The inhabitants of five villages belonging to Terrané are employed entirely in taking out the ſalt, and carrying it away. Ten ſoldiers, and 20 faithful Arabs guard it, but ſome of it is ſtolen now and then, notwithſtanding their care. When the thieves are taken, they are carried before the governor, who may order them to be beheaded: but he generally contents himſelf with confiſcating the ſalt for his own benefit, and fining the thief in two piaſtres for his own perſon, and one piaſtre for every camel load of ſalt he ſteals."

The lake that moſt claims our attention after the two above mentioned, is called Lake Manſlet, which being particularly deſcribed by the ſame writer, we ſhall alſo give in his own words: "This lake, ſays he, is ſometimes called Lake Manſlet, ſometimes Tanis, and ſometimes Beheira. It is 66 miles long, and its greateſt breadth 24. When the Nile riſes it overflows, and forms as it were three great rivers, which empty themſelves into the ſea: thoſe mouths are called the mouths of Mendes, Tanis, and Peluſium, and they dry up ſome time after the inundation. This lake, which is the largeſt in all Egypt, begins cloſe to Damiata, and ends a little above Paluſium. It extends almoſt eaſt and weſt, and is ſeparated from the ſea by a ſandy neck of land only a mile and a half broad. There is a very plentiful fiſhery, which is farmed for 40,000 piaſtres annually.

"They have various methods of catching the fiſh, but the moſt curious and ſingular is that with a bird. When the fiſhermen have ſet up their long nets, which they draw quite round, they let two tame pelicans ſwim in the lake, having faſtened a thread to their eye-lids, by means of which they can tie up their eyes during the whole fiſhery. The fiſhermen are obliged to take this precaution, in order to prevent the birds from eating too many fiſh. The pelican, having a ſtrong ſcent, purſues the fiſh around him, and the people on its ſides prevent them from getting away by driving them into the nets.

"The dolphins, which are very numerous in this lake, eſpecially in the Mendeſian mouth, purſue the fiſh, and oblige them to take refuge in little ponds full of reeds: as ſoon as they are got into theſe ponds they cannot eſcape, becauſe the fiſhermen ſhut up the entrance into the lake with nets. The fiſhermen, who reap ſo great an advantage from thoſe purſuits of the dolphins, almoſt look upon it as a miracle, and they are ignorant enough to take the dolphins to be ſome good ſpirits ſent on purpoſe to do them this ſervice."

SECT. II.

Diviſions, Subdiviſions, &c.

EGYPT, as we have already mentioned, is divided into three principal diſtricts, namely, Upper Egypt, Middle Egypt, and Lower Egypt; of all which we ſhall treat in their proper order, and in regular gradation, from the ancient to the modern ſtate of this country.

1. *Of* Upper Egypt, *or* Thebais; *and particularly of its ancient State and remaining Antiquities.*

ACCORDING to Strabo and Ptolemy, this country was divided into theſe three principal parts, at the time it firſt began to be peopled. It was called Thebais by the Greeks, from its principal city Thebes; and is the moſt ſoutherly part of Egypt next to Ethiopia. It was near as large as all the reſt, for it included the country on both ſides the Nile down to the Heptanomis; its laſt city being Lycopolis on the weſt ſide of the Nile, and Antæopolis on the eaſt.

This part of Egypt originally contained many large cities, among which were the following, ſituated on the weſt ſide of the Nile, viz.

1. Lycopolis, or the City of Wolves, ſo called from the inhabitants of it paying an extraordinary reſpect to that animal.

2. Hypſele, about a mile to the weſt of the Nile.

3. Ptolemais, ſaid by Ptolemy to be the largeſt of them all. It had a government eſtabliſhed after the Greek manner, ſo that it was probably rebuilt under the Ptolemies, and had its name from them.

4. Abydus, originally famous for having in it the magnificent palace of Memnon. In Strabo's time it was a very ſmall place, and is now a village called el Berbi, or the Temple.

5. Little Dioſpolis, or the city of Jupiter.

6. Tentyra, whoſe inhabitants were remarkable for their enmity to crocodiles. They were great worſhippers of Iſis and Venus; to each of which deities they had a temple, whoſe ruins are ſtill to be ſeen.

A modern writer has furniſhed us with the following deſcription of theſe antiques. In ſpeaking of them he ſays, "the remains of the temple of Venus are entirely buried in rubbiſh, and though one may get in from the top, yet it is impoſſible to draw or to meaſure it, on account of the earth and rubbiſh with which it is filled. On one ſide of this temple are ſome Greek letters, which I take to be the remains of ſome inſcription in that language; but they are ſo defaced, that it is impoſſible to diſcover their meaning.

"About 60 yards ſouth-weſt of this temple, lies that of Iſis. The firſt thing that attracts our notice is a fine portal 69 feet high, 36 broad, and 31 thick. A beautiful cornice ſurrounds it entirely. Under this portico, and immediately above the door, which is 20 feet high and 10 wide, you ſee a globe by way of ornament, ſupported by two fiſh reſembling lampries, which appear in a field azure, like two expanded wings. The portal is covered with hieroglyphics from top to bottom. Through this porch you enter a ſpacious court filled with broken columns; oppoſite to the temple, which is in the middle of this court, 12 of them are ſtill ſtanding, and ſupport the remaining part of the ceiling. The front of this temple is 120 feet long, 82 broad, and 70 high; the back meaſures 160 feet in length, 180 in breadth, and its height is the ſame with that of the front. The exterior walls are full of Egyptian divinities in a kind of baſſa relievo, and with hieroglyphics. A very fine cornice ſurrounds it, and eight lions heads from the gutters on the roof. There are three on each ſide, and two on the hindmoſt.

"At firſt you enter a large hall, 112 feet long, 60 feet high, and 50 feet broad. The ceiling is ſupported by ſix rows of columns, four in each row: the firſt of theſe columns is 52 feet long, and its circumference 23. The capitals are made in the form of four female heads, whoſe backs lean againſt each other. The walls of this hall are ornamented with a prodigious number of figures of animals, Egyptian deities, and hieroglyphics. The ceiling, of which the ſtones are from eight to 10 feet long, ſeven broad and two thick, is pointed, and the colours are now as vivid as if they had been but juſt laid on. From this hall you enter another ſquare one, whoſe ceiling reſts on ſix columns, of which three ſtand on each ſide. They are of the ſame form and height as the preceding, but not of the ſame thickneſs. This hall meaſures 42 feet in length, and 41 in breadth. From hence you come into four chambers which have no light but what enters at the door, and through an air-hole in the ceiling. The firſt of theſe chambers is 63 feet in length, and 18 in breadth; the reſt are 43 in length, and 17 in breadth. The walls of thoſe rooms are painted, and full of hieroglyphic inſcriptions.

"Out of the laſt room you come into a corridore 12 feet long and three broad, that leads to a winding ſtair-caſe, by which you can mount upon the flat roof. There you likewiſe find a very dark room 18 feet long, 11 broad, and nine high; it is built above the wall of the great hall, and ornamented with the figures of many Egyptian deities in baſſo relievo. On the ceiling of this room is the figure of a giant, likewiſe in relievo, with his arms and legs ſtretched out. The ſtair-caſe has not any thing particular, only that five or ſix of its ſteps are cut out of a ſingle ſtone, and which are very eaſy to mount, being only four inches high."

7. Hermonthis, a city in which Apollo and Jupiter were worſhipped, and the capital of a province of that name. It was between three and four miles round, and ſituated in the midſt of a large plain. The ruins of the temple of Apollo are ſtill to be ſeen; but ſo imperfect as not to convey any idea of the form or magnificence of that ſtructure. Here are two walls of free-ſtone, which are nine feet aſunder; the height of theſe walls is 15 feet, and the length 36. On the top of one of them are the remains of a cornice, below which there is a globe, ſupported by two fiſh like lampries.

8. Aphroditopolis, that is, the city of Venus.

9. Lotopolis, in which was the temple of Pallas, where both that deity and the fiſh Latus were worſhipped. The principal part of the temple is ſtill ſtanding, and is deſcribed by biſhop Pocock, who ſays, "that the capitals of the pillars are ſomewhat like the Corinthian; and that within the temple are three ſtories of hieroglyphics of men about three feet high, and at one end the loweſt figures are as big as life, one of which has the head of an ibis."

10. Crocoditopolis, or the City of Crocodiles, ſo called, according to Strabo, from that animal being the particular object worſhipped by the inhabitants.

11. Apollinopolis, where was antiently a magnificent temple, ſome remains of which are ſtill extant; but the interior parts cannot be entered, they being quite filled up with earth and rubbiſh. Its front was 118 feet in breadth; the ſides 169 feet long, and its height 70 feet. On the ruins of this city is now a ſmall village called Utfu.

12. Elephantine was a city in an iſland of the ſame name. The iſland is about a mile long, and a quarter of a mile broad to the ſouth, ending in a point at the north. There was a temple at Cnuphis on this iſland, and a nirometer to meaſure the riſe of the Nile. Here are ſtill the remains of a ſmall temple, before which is a ſtatue, ſitting with the hands acroſs on the breaſt, being about eight feet high, with a lituus in each hand.

About 12 miles from Elephantine ſtood the city of Philœ, in an iſland of the ſame name, not above half a mile long, and a quarter broad. The iſland was deemed ſacred, from an opinion that Oſiris was buried there; and the ruins of a magnificent temple are ſtill to be ſeen. It was called the Temple of the Hawk, from the inhabitants worſhipping that bird, the figure of which is cut among the hieroglyphics in ſeveral parts. It was built with free-ſtone, and ſituated on the weſt ſide of the iſland. The outer court of the temple was of conſiderable length, and on each ſide of it are ſtill remaining a row of pillars, ornamented with a variety of capitals. On the outſide of the inner court are large Coloſſal figures, and within are ſeveral beautiful pillars, ornamented with capitals wrought in baſſo relievo. On each ſide of the entrance to the eaſt is an obeliſk of red granite, and the ſouth part of it is terminated by a wall, at which are two obeliſks raiſed on very handſome pedeſtals.

The country about this iſland appears very romantic: on the eaſt ſide it is all rock; on the weſt the hills are either ſandy, or of black rocks. The rocks of Granite croſs the Nile, and in three different places, at ſome diſtance from one another, divide the ſtream into three parts, making three falls at each of them. Here are ſeveral large cataracts, the moſt conſiderable of which appears to be that deſcribed by Strabo, who ſays, "it is a rocky height in the middle of the river; the upper part of it is ſmooth, ſo as the water can run on it, but ends in a precipice down which the water falls." Lucian, in his deſcription of this part of the Nile, and of its ſcattered currents, (which he makes the chief prieſt Achoreus relate to Cæſar) ſays,

" Jointly they flow, when Philæ's gates divide
" Our fertile Egypt from Arabia's * ſide;
" Thence, with a peaceful, ſoft deſcent, they creep,
" And ſeek, inſenſibly, the diſtant deep.
" Who that beholds thee, Nile! thus gently flow,
" With ſcarce a wrinkle on thy glaſſy brow,
" Can gueſs thy rage, when rocks reſiſt thy force,
" And hurl thee headlong in thy downward courſe;
" When ſpouting cataracts thy torrent pour,
" And nations tremble at the deaf'ning roar;
" When thy proud waves with indignation riſe,
" And daſh their foaming fury to the ſkies?
" Theſe wonders reedy Abatos † can tell,
" And the tall cliffs that firſt declare thy ſwell;
" The cliffs, with ignorance of old believ'd,
" Thy parent veins, and for thy ſpring receiv'd."

On the eaſt ſide of the Nile, going down from the iſland of Philæ, were the following remarkable places:

Syene, built on very high rocks, oppoſite the ſouth end of Elephantine. Its ruins are ſtill to be ſeen on the height over Aſſonan, exactly under the tropic of Cancer. Pliny mentions this place, and particularly the antient forts here, as being ſituated in a peninſula; and it is conjectured by modern travellers, that the granite pillars in that neighbourhood are the remains of ſome antient temple. Strabo deſcribes an obſervatory here, built over a famous well, for making aſtronomical obſervations. The ſame hiſtorian alſo gives an account, that there was a garriſon here of three Roman cohorts.

South-eaſt of the ruins of Seyne are the granite quarries; all the country, the iſlands, and ſome parts of the bed of the Nile, being red granite, which is the ſtone mentioned by Herodotus. The quarries are not worked in deep, but the ſtone is hewn out of the ſides of the low hills. Pocock ſays, "they ſeem to have worked in round the ſtone with a narrow tool, and when the ſtones were almoſt ſeparated, there is reaſon to think they forced them out of their beds with large wedges, of which there are great ſigns in the quarries in all parts."

Farther to the ſouth of Seyne was the city of Ombos, now a village called Com-Ombo, where a great heap of ruins are ſtill to be ſeen of an old temple. On ſome of the pillars, which are a few feet above the ground, are many beautiful hieroglyphics; but the chief parts of the ruins are ſo buried in the earth, that it is impoſſible to form any judgment either of the ſhape or magnificence of the original building.

Elethya, or the city of Lucina, famous for a temple ſacred to that goddeſs, not the leaſt remains of which are at this time extant.

Cnuphis, ſo called, ſays Strabo, from a god of that name worſhipped by the inhabitants.

The next we have to mention was the city of Thebes, which, it is ſaid, when in its full proſperity, might vie with the firſt city in the univerſe. It was alſo called Dioſpolis, or the city of Jupiter, or of the Sun. It had 100 gates, from whence it obtained the additional name of Hecatonpylos, to diſtinguiſh it from another Thebes in Bæotia. It was equally large and populous; and, according to hiſtorians, could ſend out at once 200 chariots, and 10,000 fighting men at each of its gates. Though the Greeks and Romans only ſaw the city in its ruins, yet they have celebrated its grandeur and magnificence. When Homer relates the embaſſy of Ulyſſes, Ajax, and Phœnix, to entreat Achilles to return to the camp, and be reconciled to Agamemnon, he repreſents his hero as proteſting that nothing ſhould bribe him to ſuch a reconciliation; for he ſays,

" Not all proud Thebes unrivall'd walls contain
" The world's great empreſs on th' Egyptian plain,
" (That ſpreads her conqueſts o'er a thouſand ſtates,
" And pours her heroes through an hundred gates,
" Two hundred horſemen, and two hundred cars,
" From each wide portal iſſuing to the wars)
" Should all theſe offers for my friendſhip call,
" 'Tis he that offers, and I ſcorn them all."

POPE'S HOMER'S ILIAD.

The city of Thebes was not only the moſt beautiful in all Egypt, but ſuppoſed to ſurpaſs every other in the whole univerſe, as well for the ſplendor of its buildings, as its extent and number of inhabitants. The princes, for many ages, made it their care to beautify and enlarge it; "to which, ſays Diodorus Siculus, none under the ſun was equal in the many magnificent treaſures of gold, ſilver, and ivory; with innumerable coloſſuſſes and obeliſks of one entire ſtone. There were four temples admirable in beauty and greatneſs, the moſt antient of which was in circuit 13 ſtadia, and 45 cubits in height, with a wall of 24 feet broad. The ornaments and offerings within were agreeable to this magnificence, both in value and workmanſhip. The fabric is yet remaining; but the gold, ſilver, ivory, and precious ſtones, were ranſacked by the Perſians, when Cambyſes burnt the temple of Egypt."—Such was the ſtate of this temple at the time of Diodorus.

The ruins of the above temple are ſtill extant, and it is computed to have been about half a mile in circumference. At the firſt entrance was a court or avenue paved with ſtone about 100 feet wide, and 3 or 400 feet long. On each ſide were ſphynxes in two rows about 30 feet apart. The inner court of the temple was ornamented on each ſide with rows of pillars, whoſe capitals were curiouſly wrought. Some part of theſe pillars are ſtill to be ſeen, but the chief of the building is a mere heap of ruins, and the inſide almoſt cloſed up with earth and rubbiſh.

The temple of Jupiter at Carnack is one of the moſt perfect we meet with in this part of Egypt, for which reaſon, and in order that the reader may form a proper judgment of the original conſtruction and magnificence of this ſtructure as well as of Egyptian temples in general, we ſhall be a little particular in deſcribing it.

This temple had originally eight grand entrances, to three of which were avenues of ſphynxes of a conſiderable length, two of them having ſixty ſtatues on each ſide. To one of theſe entrances are four grand gateways that lead to the temple; they are about 35 feet deep, 150 long, and about 60 feet high: the firſt of the gates is of a red granite finely poliſhed, and beautifully adorned with hieroglyphics: it has four compartments without and three within, in each of which are the figures of two women larger than life, and of exquiſite workmanſhip. Farther on each ſide are coloſſal figures with hieroglyphics under them, about fifteen feet from the ground. Without the gate is a red granite ſtatue on one ſide, and on the other a ſtatue compoſed of a ſort of granite and ſmall pebbles. Theſe ſtatues muſt be exceeding large, for Dr. Pocock, who meaſured ſome parts of one of them, ſays, that he found the hand to be ſixteen inches broad, and the head five feet ſix inches long. The other gates are much of the ſame nature with this, and are in like manner ornamented with hieroglyphics and coloſſal figures. To the eaſt of theſe gates is a large pond, which was probably a reſervoir of the Nile water for the uſe of the temple.

All the entrances have the appearance of extraordinary magnificence; but the moſt ſuperb and principal one is that to the weſt, which may be called either a gateway or a front to the great court before the temple. It is 40 feet broad, the bottom part being a ſolid wall of the ſame thickneſs. Within this is a large open court, hav-

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* This excellent poet is here defective in his geography, for inſtead of Arabia it ſhould be Ethiopia; and his tranſlator has given us his ſenſe literally: though he obſerves, that Philæ, which is an iſland in the Nile, and at a good diſtance from the Red Sea, or Gulph of Arabia, is much rather to be looked upon as a boundary between Egypt and Ethiopia, than between Egypt and Arabia.

† Abatos is a rock, or little inacceſſible iſland in the Nile, overgrown with reeds and buſhes. It lies between Philæ and Elephantine, very near to the cataract mentioned by Strabo.

ing on each ſide, at the firſt entrance, a terrace 80 feet broad. The walk between the two terraces leads to the inner part of the temple, and is adorned on each ſide with a grand colonade of pillars above 40 feet high and eight feet diameter, with large capital vaſes like a baſe, only worked with ſome figures in lines. At the farther end of theſe pillars are two coloſſal ſtatues of red granite on pedeſtals four feet wide, and ſix feet long; but the heads are broke off, and the ſtatues much disfigured.

On each ſide of the grand entrance into the temple, from the ſouth, are two obeliſks, having only one column of hieroglyphics, and are upwards of 63 feet high, and ſix feet ſquare. Farther to the eaſt are two other obeliſks, ſeven feet ſix inches ſquare, and 73 feet high: they are all of red granite, and the two laſt have three columns of hieroglyphics all the way down.

The walls and doors of the temple are ornamented with beautiful hieroglyphics and figures of men, in ſix compartments, above nine feet high and 12 wide, every compartment having the figure of three men in it. On entering the temple, there appears 16 rows of pillars one way, and 18 the other; the two middle rows are 11 feet diameter, but the other eight, with only ſquare ſtones as capitals. The temple is higher over the two middle rows than in the other parts, having over the ſpace between a ſort of windows with twelve lattices of ſtone in each of them, to convey light into the temple. Both within and without the temple are hieroglyphics and other repreſentations: the outſide was beautified in a very grand manner, particularly on the north ſide, where are ſtill to be ſeen repreſentations of battles with horſes and chariots.

On each ſide the temple are ſeveral apartments, ſome of which might probably have been uſed by the prieſts, and others adapted for the beaſts they kept for ſacrifice. About 160 feet to the eaſt, is a large building which conſiſts of ſeveral ſmall apartments on each ſide of a ſpacious colonade, and ſeems as if adapted for the uſe of the officers belonging to the temple. To the north of this are ruins of buildings, with a grand gate before them, which ſeems originally to have led to the temple.

The principal hieroglyphics now to be ſeen on the gates of this temple are as follow; on one a man offers the deity, in each hand, a vaſe like a chocolate diſh, having on each arm ſomething reſembling a folded napkin. In another, one ſeems to offer himſelf to two deities, which might probably be the ſun and moon. A man offers ſomething like apples to one on a throne; four deities being on thrones above, as on another floor. A bird like a hawk on a pillar ſomewhat reſembling the Corinthian order. A peacock on another. A man ſtanding before four monkies, which are on two floors; and three trees on a pedeſtal. Theſe figures are all entire, for being cut in granite, they could not eaſily be disfigured.

Such is the preſent ſituation of the above temple, near which are the remains of ſeveral others, whoſe ruins extend for ſeveral miles round. Among theſe, one of them, from the ſituation of its fragments, appears to have been round, and near 200 feet in diameter.

About four miles eaſt of Carnack ſtood another very elegant temple; but the whole of it is totally deſtroyed, except the grand gate, which is entire, and near it is a ſphynx about four feet long.

About a mile to the north of Carnack is a kind of ſtreet, on each ſide of which is a rocky ground about 10 feet high: in theſe rocks are cut many rooms, and ſome of them ſupported with pillars. They are ſuppoſed to have ſerved inſtead of houſes in the very earlieſt times, being contrived as excellent ſecurities from the inclemency of the weather.

At a ſmall diſtance from theſe is a rock, and mountainous place called Briban-el-Meluke, that is, *the Gate or Court of the Kings.* Here are the ſepulchres of the kings of Thebes, in grottos cut out of the rocks, which, in Strabo's time, were 40 in number, and admirably executed. The vale where theſe grottos are is about 100 yards wide, and there are ſigns of about 18 of the ſepulchres, but only nine can be entered into at this time. The hills on each ſide are high ſteep rocks; and the grottos are cut into the rock in a moſt beautiful manner, in long rooms or galleries under the mountains, which are of a cloſe, white free-ſtone, that cuts like chalk, and is as ſmooth as the fineſt ſtucco-work. The galleries are moſtly about ten feet wide and high. Four or five of theſe galleries, one within another, from 30 to 50 feet long, and from 10 to 15 high, generally lead to a ſpacious room, in which is ſeen the tomb of the king, with his figure cut in relief on the lid; and in one the picture of the king is painted at full length. Both the ſides and cielings of the rooms are cut with hieroglyphics of birds and beaſts, and ſome of them painted; being as freſh as if they were but juſt finiſhed, though they muſt be above 2000 years old. One of the tombs is of one ſtone of red granite, ſeven feet nine inches high, 11 feet eight inches long, and above ſix feet broad. The cover is made to ſhut into it; and on it is cut the figure of the king in mezzo relievo, with a hieroglyphical inſcription, which may be ſome account of the monarch. This room is adorned with hieroglyphics in different columns, with figures of men, hawks, and bulls. In the furthermoſt room is a figure in relief, with the arms acroſs on the breaſt; over it is a globe, and on each ſide of the apartment is the figure of a man kneeling. In the great room is the ſtatue of a man with a ſcepter in his hand, and on the cieling is a like figure painted, with wings hanging down lower than the feet, and covering the whole body. At the entrance, on each ſide, are the figures of four men larger than life, having on their heads the repreſentations of hawks and other animals; and within a circle, on each of the pilaſters, is a man with a head reſembling a goat.

Beſides thoſe already mentioned, there are many other magnificent remains of Thebes; but the moſt remarkable are the coloſſal ſtatues of Memnon: they are made of a particular ſort of hard granite, which moſt reſembles the eagle-ſtone. Theſe ſtatues point to the ſouth-eaſt, and are on pedeſtals or plinths entirely plain; they are about 30 feet apart: the pedeſtal of one is 30 feet long and 17 broad, and that of the other 33 feet long and 19 broad. The height of one of theſe ſtatues, from the bottom of the foot to the top of the knee, is about 19 feet; from the bottom of the foot to the anckle, two feet ſix inches; to the top of the inſtep, four feet. On the ſides of the legs are two reliefs, and one between the legs of the natural height. The other ſtatue is imperfect, having been broken off at the middle: on the pedeſtal of this is a Greek epigram; and on the inſteps and legs, for about eight feet high, are ſeveral inſcriptions in Greek and Latin, ſome of them in honour of Memnon, and others, teſtimonies of thoſe who heard his ſound. Pauſanias ſays, that Cambyſes broke this ſtatue, and that afterwards the upper part, from the middle, was ſeen lying neglected on the ground: the other part, every day at ſun-riſing, uttered a ſound like the breaking of a ſtring of a harp when it was wound up. This ſtrange circumſtance is confirmed by ſeveral other antient hiſtorians, particularly Juvenal, who, in one of his ſatires ſays,

"Where Memnon's ſtatue magic ſtrings inſpire
"With vocal ſounds, that emulate the lyre."

About two miles from Carnack is a ſmall village called Luxerich, built on a part of the antient Thebes, on the eaſt ſide of the river. Adjoining to this village are the remains of a large and magnificent building, ſaid by Diodorus Siculus to have been the ſepulchre of Oſymanduas, and that it was a mile and a half in circumference: it conſiſted of large courts, porticos, ſhrines, temples, the tomb of Oſymanduas, and other buildings; but they are all ſo decayed, and clogged up with dirt and rubbiſh, that little judgment can be formed of their original conſtruction. The moſt perfect and conſpicuous ornaments that now remain of this ſtructure are two obeliſks, which ſtood near the entrance of the firſt court, and are ſaid to be the fineſt in the univerſe: they are now above the ground 60 feet high, and ſeven feet ſquare at the bottom. The hieroglyphics are in three columns down every ſide, cut in with a flat bottom an inch and a half deep. On the top of each is the figure of a perſon ſitting on a throne, with another offering him ſomething on his knees; and beneath, at proper diſtances, are the figures of various animals, as alſo birds, ſerpents, inſects, &c.

Diodorus ſays, that in the ſepulchre where the body of Oſymanduas lay, was a circle or crown of gold 365 cubits in length, and one cubit thick, on each of which was cut the riſing and ſetting of all the ſtars for every

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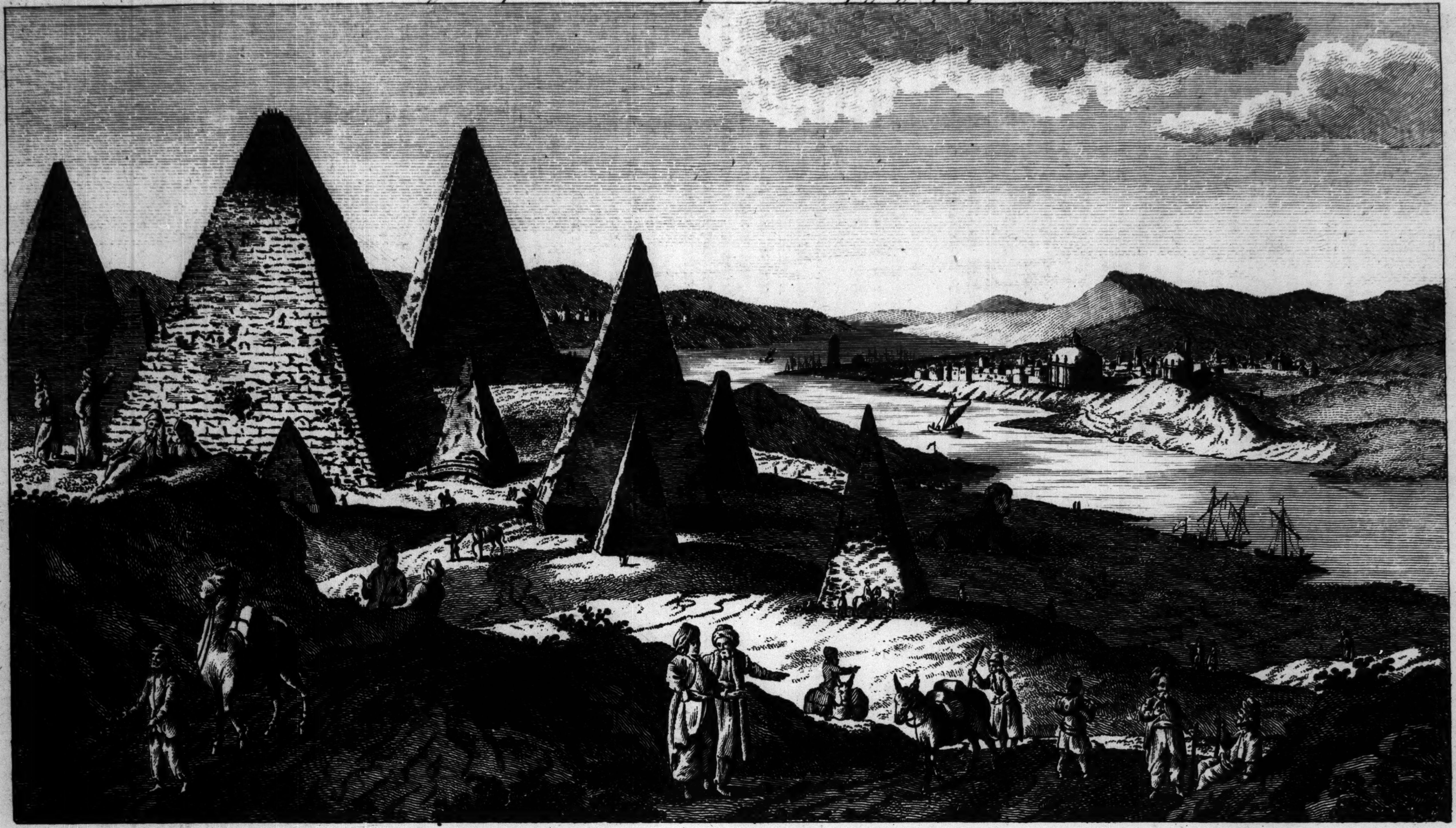

The **EGYPTIAN PYRAMIDS** *with a View of part of the* **NILE** &c.

day in the year, with the effects the Egyptian aſtrologers attributed to them, according to their different diſpoſitions. He likewiſe ſays, that this great treaſure fell a victim to the depredations committed by Cambyſes and the Perſians.

Such are the antiquities now remaining of the antient city of Thebes, a city celebrated by the firſt poets and hiſtorians in all ages; "That venerable city, (as Dr. Pocock ſays) whoſe ruins are older than the foundations of moſt other cities, and yet ſuch prodigious remains are ſtill to be ſeen of magnificence and ſolidity, as may convince thoſe who behold them, that without ſome extraordinary accidents they muſt have laſted for ever, which ſeems to have been the intention of the founder of them."

2. *Of* Middle Egypt, *or* Heptanomis; *its Antiquities*, &c.

THIS diviſion of Egypt received its ſecond name from the ſeven nomes, or prefectures, into which it was originally divided. It comprehends all the country on each ſide of the Nile, from Thebes to the point of the Delta, where that river divides itſelf into three branches by which it enters the ſea.

This part of Egypt contained originally many large and noble cities; among which the moſt diſtinguiſhed was that called Memphis, ſituated on the weſt ſide of the Nile, a little above the Delta, and about five miles ſouth of Gize, which was oppoſite to Old Cairo. It was ſuppoſed to have been built by Manes, the firſt king of Egypt; and for many ages was the metropolis of the whole kingdom.

According to ſome authors, this city was upwards of 18 miles in circumference; and in its neighbourhood were ſepulchres of many of the antient Egyptians, who coveted to be interred there, as being the place ſuppoſed to contain the body of Oſiris, one of their kings, whom they afterwards worſhipped in the figure of an ox.

The city of Memphis was exceeding large even in the time of Strabo, who calls it the ſecond after Alexandria. But ſuch are the ravages of time, that when Sandys was there, in 1610, little remains of it were to be ſeen. That writer, in deſcribing it, ſays thus: "The very ruins were almoſt ruinated; yet ſome few impreſſions were left, and divers thrown down, ſtatues of monſtrous reſemblances; a ſcarce ſufficient teſtimony to ſhew to the curious ſeeker, that there it had been."

This is the part of Egypt that has ever been ſo famous for containing thoſe diſtinguiſhed monuments of antiquity the pyramids, which, according to the antients, were ſituated to the north-weſt of Memphis. They are now called the Pyramids of Gize, and ſtand near a ridge of high mountains, on a gentle and eaſy aſcent, in the ſandy deſart of Lybia, about a quarter of a mile from the plains of Egypt.

Theſe pyramids are about 20 in number, three of which are remarkably large, and ſtand near each other. The others lie ſcattered, and are models of the greater ones; though ſome of them are very conſiderable, particularly one which ſtands ſouth-weſt of the reſt, about 20 miles farther within the deſart. As theſe pyramids have particularly attracted the attention of travellers for ages paſt, and as the like of them are not to be met with in any other parts of the univerſe, we ſhall here give a particular deſcription of the three largeſt of them, which will convey to the reader a ſufficient idea of the whole.

The largeſt of theſe three, according to Herodotus, was built by Cheops, king of Egypt, whom Diodorus calls Chemnis. Monſ. de Chazelles, who went purpoſely to meaſure it in 1693, gives us the following account of its dimenſions: he ſays, the ſides of the ſquare baſe is 110 fathoms; the fronts are equilateral triangles, and therefore the ſuperficies of the baſe is 12,100 ſquare fathoms; the perpendicular height 77 fathoms, and the ſolid contents 313,590 cubical fathoms. Another curious traveller, who took the ſame pains to ſatisfy his curioſity as the above gentleman, ſays, each ſide of the ſquare baſe is 660 feet, and its circumference 2640 feet: it has near 500 feet of perpendicular height, and the ſolid contents the ſame as mentioned by monſ. de Chazelles.

The aſcent to the top of this pyramid is by ſteps on the outſide; the number of which are ſaid to be 212.

Theſe ſteps are formed in rows, and differ as well in height as breadth; thoſe of the lowermoſt row are near three feet high and two broad, which running about the pyramid in a level, form a narrow walk; the ſecond is like the firſt, benching in near three feet; the third is alſo much the ſame; and the reſt follow in order like ſo many ſtairs, riſing one above another to the top, which does not end in a point like mathematical pyramids, but in a ſmall flat or ſquare about twelve feet broad.

The beſt account we have of the entrance and inſide of this amazing pile is thus given by Mr. Greaves: "The entrance, ſays he, into the pyramid, is by a ſquare narrow paſſage, which opens in the midſt of the north ſide on the 16th ſtep, or aſcending 38 feet, on an artificial bank of earth. The ſtone over it is near 12 feet long and above eight feet wide. This entry goes declining with an angle of 26 degrees, being 36 feet and a half broad, and 92 feet and a half long. The ſtructure of it was the labour of an exquiſite hand, as appears by the ſmoothneſs and evenneſs of the work, and cloſe knitting of the joints. On the right hand is a hole of 89 feet long; and a gallery on the left paved with ſmooth poliſhed marble. Another paſſage runs in a level 110 feet, and leads to an arched vault or chamber 20 feet long, 17 broad, and 15 high. The ſecond gallery is divided from the firſt by a wall, and is a very ſtately piece of work, not inferior, either in artificial beauty or richneſs of materials, to the moſt ſumptuous and magnificent buildings: it is 154 feet long, ſeven broad, and 26 high. The ſtone of which the gallery is built is a white and poliſhed marble, very regularly cut in large tables; and the joints ſo cloſe, that they are ſcarce diſcernable by a curious eye. It is here to be obſerved, that thoſe who would view the inſide muſt carry lights with them, for there is no window, or other opening, in this pyramid to admit the light.

"After paſſing the ſecond gallery, you come to two ſmall ante-chambers lined with a rich ſpeckled kind of Thebaic marble. Beyond is a ſquare hole, over which are five lines cut parallel and perpendicular; beſides which no other ſculptures or engravings are obſerved in the whole pyramid. This paſſage is nine feet long, moſt exquiſitely cut of Thebaic marble, and is a landing-place at the north end of a very ſumptuous and well proportioned room. This magnificent and ſpacious chamber, in which art ſeems to have contended with nature, ſtands in the center of the pyramid, equidiſtant from all the ſides, and almoſt in the midſt between the baſis and the top. The floor, the ſides, and the roof, are all made of large tables of the moſt beautiful marble. From the top of it to the bottom there are about ſix ranges of ſtone, all of which are ſized to an equal height, and very gracefully placed round the room in one attitude. The ſtones that cover this chamber are of a prodigious length, like ſo many huge beams, lying flat and traverſing the room, ſupporting that infinite maſs and weight of the pyramid above. The chamber is 34 feet long, 17 broad, and 19 and a half high. Whatever was originally in this room, at preſent nothing remains but a tomb of granite marble, of one piece, hollow within, uncovered at the top, and ſounding like a bell. The figure of the tomb is like an altar, or two cubes finely ſet together, cut ſmooth and plain, about ſeven feet long, four broad, and four deep. It formerly had a cover, which has been broke; and it is ſuppoſed to have been raiſed and placed there before the roof of the chamber was cloſed. This was certainly the monument of the king and founder; but he was not buried in it."

Sandys ſays, that king Cheops became ſo poor by building this large pyramid, that he was compelled to proſtitute his daughter to raiſe money; and that ſhe, affecting her particular glory, demanded a ſtone of each perſon on whom ſhe beſtowed her favours; with which ſhe built a ſmall pyramid near adjoining.

The ſecond pyramid is about 80 yards ſouth of the firſt, and was built by king Cephrenes, who ſucceeded Cheops. The architecture of it is much like the former, but it is very inferior in ſize. It has not any entrance, and is built of white ſtone, not ſo large by far as thoſe of the firſt: the ſides do not riſe by degrees like that, but are ſmooth and equal; and the whole fabric ſeems quite entire, except on the ſouth ſide. On the north and weſt ſides are two very ſtately and celebrated pieces of architecture, about 30 feet deep and 1400 feet long, cut out of the rock in a perpendicular, and ſquared by the chiſſel;

which, it is ſuppoſed, were deſigned as lodgings for the Egyptian prieſts.

The third pyramid is ſituated on a riſing ground about 200 yards from the ſecond, and is ſaid to have been built by Mycherinus, the ſon of Cheops, and ſucceſſor of Cephrenes; it meaſures about 300 feet on every ſide, and though leſs than the other two, is ſaid greatly to exceed them in the beauty of its workmanſhip.

At a ſmall diſtance from theſe pyramids, and about a quarter of a mile from the river, is a monſtrous figure called a ſphynx, the face of which repreſents that of a beautiful woman, and the body that of a lion. This extraordinary figure is ſaid to have been the ſepulchre of king Amaſis, who, according to Gaſner, was transformed into a lion. The manner in which that antient author relates this transformation being rather curious, we ſhall preſerve a copy of it.

> “ Then firſt I call’d to minde, what her ſo ſcar’d,
> “ My dreadful ſhape, rough mane, and horrid beard.
> “ So went I to ſlip off my lyon’s caſe,
> “ Began t’untye, unbutton and unlace:
> “ Striving to ſhift, the more myſelf I hurt;
> “ The ſhape ſtuck cloſe, like Deianira’s ſhirt;
> “ I found then, I no property was in,
> “ No monſter’s fur, but my own monſtrous ſkin.
> “ Myſelf I did next in the mirror view,
> “ And from my own reflecting ſhadow flew;
> “ Tho’ I had ſeen all ſorts of lyons ſtore,
> “ Ne’er ſuch a prodigy I ſaw before:
> “ I call’d for help, my voice grown ſtrangely loud,
> “ Like thunder rung, broke from a priſoning cloud;
> “ Like mouthing tempeſts, or a water breach,
> “ Or battles join’d, ten thouſand men in each.”

This ſphynx, the ſuppoſed ſepulchre of king Amaſis, is of one entire ſtone, ſmooth and poliſhed, and was cut out of the ſolid rock. Travellers differ with reſpect to the dimenſions of this figure, but the lateſt and moſt juſt appear to be thoſe given by Dr. Pocock, who ſays, the lower part of the neck, or beginning of the breaſt is 33 feet wide, and 20 thick to the back; and thence to a large hole in the back 73 feet; and from thence to the tail 30 feet. Beſides the abovementioned hole in the back, there is another on the top of the head, bywhich it is conjectured the prieſts entered it to deliver their oracles. The Egyptians hieroglyphically repreſented a harlot by a ſphynx, having the amiable face of a woman, and the rapacious ſtrength of a lion. Theſe ſphynxes they alſo erected before the entrances of their temples, intimating, that ſecrets of philoſophy, and ſacred myſteries, ſhould be folded in enigmatical expreſſions, ſeparated from the underſtanding of the prophane multitude.

As we have already had frequently occaſion to mention the Egyptian hieroglyphics, and ſhall have the like hereafter, it may not be improper here to make a ſmall digreſſion, in order to inform the reader of the riſe and nature of thoſe antient ſymbols.

After Hermes, and the Egyptian prieſts who ſucceeded, had, by long ſtudy and ſpeculation, formed a ſyſtem of theology and natural philoſophy, in which God, the ſupreme cauſe of all, was the univerſal ſoul diffuſed through the whole creation, they endeavoured to expreſs the divine attributes and operations of the deity, in the works of nature, by the properties and powers of living animals, and other natural productions, as the proper ſymbols of ſuch amazing cauſes.

In order to chuſe the moſt proper ſymbols, and, at the ſame time, the moſt expreſſive of the divine attributes, and of the effects of Divine Providence in every part of the univerſe, they ſtudied with great application and care, not only the peculiar properties of thoſe animals, birds and fiſhes, herbs and plants, which Egypt produced, but alſo the geometrical properties of lines and figures; and by a regular connection of them in various orders, attitudes and compoſitions, they formed the whole ſyſtem of their theology and philoſophy, which was hidden under hieroglyphic figures and characters, known only to themſelves, and to thoſe who were initiated into their myſteries.

In this ſyſtem their principal hero-gods, Oſiris and Iſis, theologically repreſented the Supreme Being, and univerſal nature; and phyſically ſignified the two great celeſtial luminaries, the ſun and moon, by whoſe influence all nature was actuated. In like manner the inferior heroes repreſented the ſubordinate gods, who were the miniſters of the Supreme Spirit; and phyſically they denoted the inferior mundane elements and powers. Their ſymbols repreſented, and comprehended under them, the natural productions of the Deity, and the various beneficial effects of Divine Providence in the works of creation; and alſo the order and harmony, the powers and mutual influence of the ſeveral parts of the univerſal ſyſtem.

This is the ſum and ſubſtance of the Egyptian learning, ſo famed in antient times throughout the world. And in this general ſyſtem the particular hiſtory of their hero-gods was contained, and applied to phyſical cauſes, and theological ſcience. The hieroglyphic ſyſtem was compoſed with great art and ſagacity; and was ſo univerſally eſteemed and admired, that the moſt learned philoſophers of other nations came into Egypt on purpoſe to be inſtructed in it, and to learn the philoſophy and theology conveyed by theſe appoſite ſymbols.

In this hieroglyphic ſyſtem, the hero-gods not only repreſented, and were ſymbols of the ſupreme God and ſubordinate deities, but they had each their animal ſymbol, to repreſent their peculiar power, energy and adminiſtration: and their figures were compounded of one part or other of their ſymbols, to expreſs more ſenſibly the natural effects of divine energy attributed to them.

Thus Oſiris, when he repreſented the power and all-ſeeing providence of the Supreme Being, had a human body with a hawk’s head, and a ſceptre in his hand, and decorated with the other regalia, or enſigns of royalty. Under the ſame form alſo he repreſented the ſun, the great celeſtial luminary; and, as it were, the ſoul of the world; his ſymbol now was a bull, and the ſcarabæus, or beetle, which expreſſed the ſun’s motion, by rolling balls of dung, containing its ſeed, backwards, or from eaſt to weſt, his face being towards the eaſt. The ſymbolic bull was likewiſe of a particular form and make, to denote the various influences of the ſun.

Oſiris was alſo delineated ſometimes with a bull’s and ſometimes with a lion’s head, to repreſent the heat, vigour and influence of the ſun, eſpecially in the inundation of the Nile, when the ſun was in the celeſtial ſign Leo: and likewiſe to expreſs the ſolar influence in all the productions of nature. And it is alſo obſervable, that the bull and lion were parts of the Jewiſh cherub’s ſymbol; and as the one was the head of the wild, and the other of the tame beaſts, they repreſented, in conjunction, the animal creation: while the other two parts, namely, the eagle and human figure, repreſented the aerial, rational creation.

Iſis was formed with many breaſts, to repreſent the earth, the univerſal mother, and with a cornucopia in her hand, denoting the nutritive and productive powers of nature: her ſymbol was a cow, part black and part white, to repreſent the enlightened and dark parts of the moon.

Pan had the horns and feet, and ſometimes alſo the head of a goat, which was his ſymbol, to ſhew the generative power of nature, over which he preſided. At the ſame time he ſymbolically repreſented univerſal nature, the cauſe of all things.

Hermes had a dog’s head, which was his ſymbol, to denote his ſagacity, in the invention of arts and ſciences; eſpecially in his watchful diligence in the culture of religious rites and ſacred knowledge; at the ſame time he ſymbolically repreſented the Divine Providence, was worſhipped as the chief counſellor of Saturn and Oſiris; he who communicated the will of the gods to men, and by whom their ſouls were conducted into the other world. He was likewiſe repreſented by the ibis, and with the head of this bird, which was, at the ſame time, his ſymbol, to ſignify his conveying literature to the Egyptians, which they believed was done under the form of this bird, and confined to their nation only, as the ibis was not known to live any where but in Egypt.

Ammon repreſented the deity called Amun, and his ſymbol was a ram. He was alſo delineated with a ram’s head and horns, to denote the creative power of God, and his beneficial and diffuſive influence through the works of nature, making every thing fruitful, to produce and multiply its kind; and cheriſhing and preſerving them by the warmth of the ſun, and an internal vital heat and vigour.

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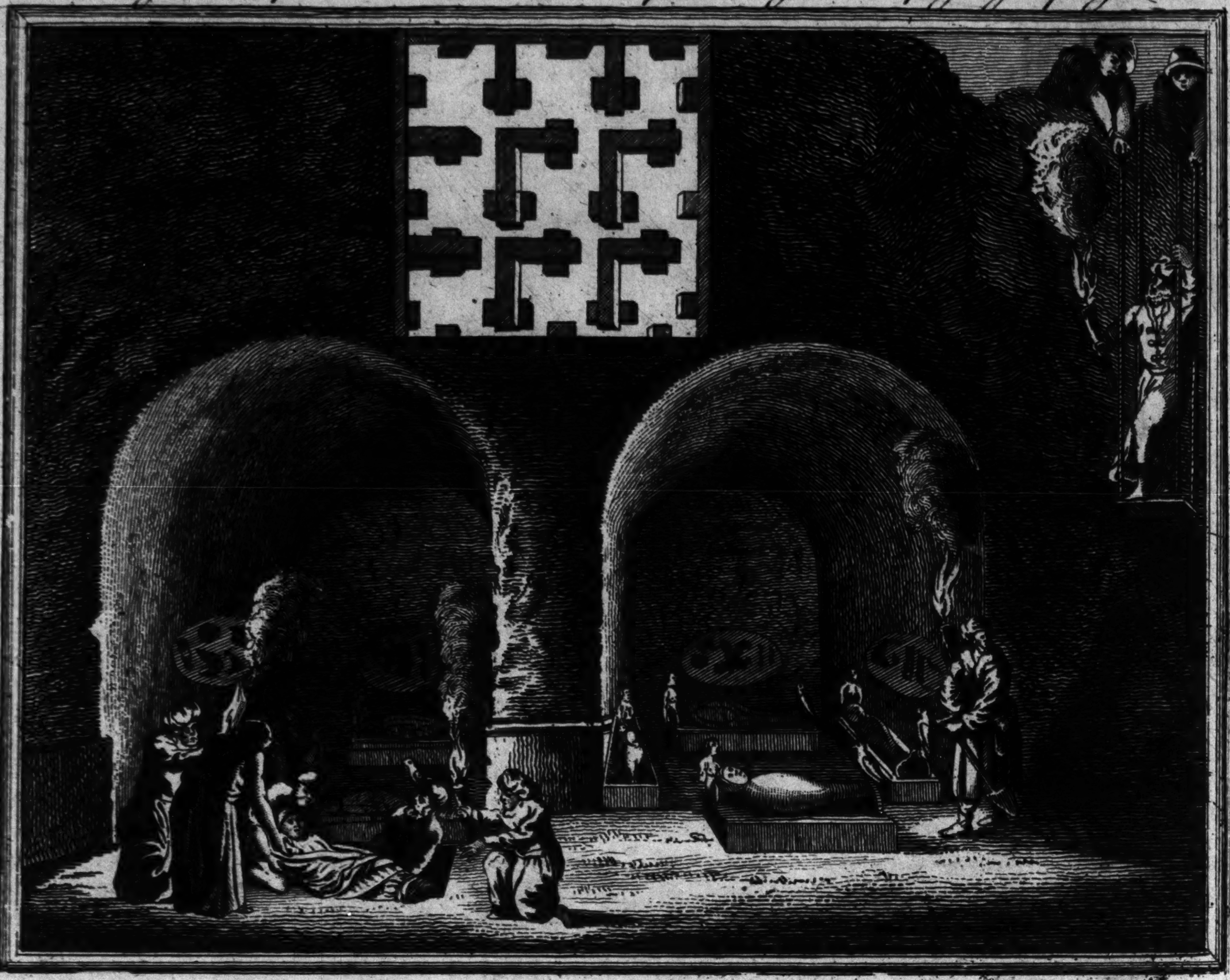
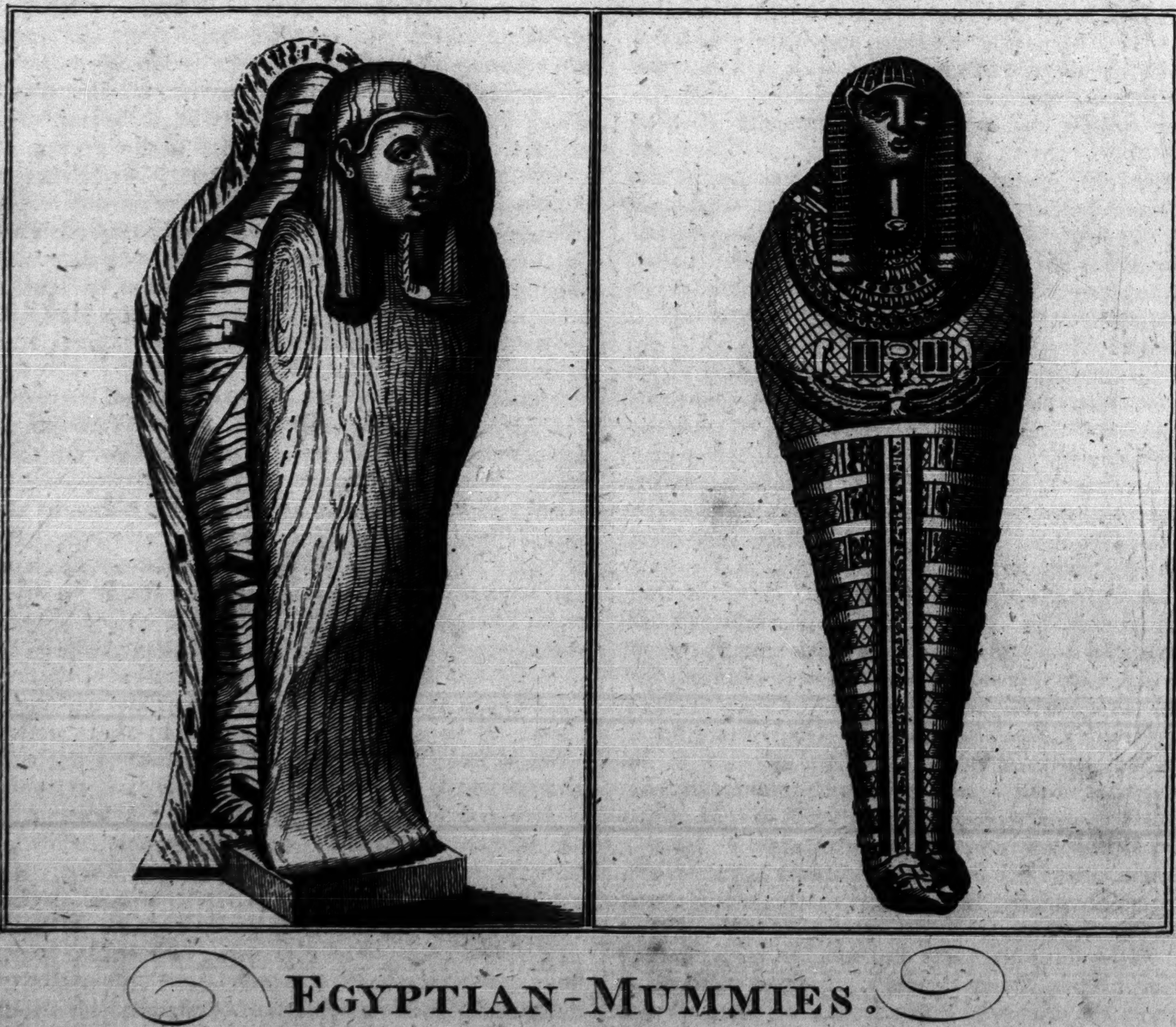
Engraved for Middleton's Complete System of Geography.



The Inſide of an EGYPTIAN-SEPULCHRE.



EGYPTIAN-MUMMIES.

The univerſal ſoul itſelf was beautifully repreſented by a winged globe, with a ſerpent emerging from it. The globe denoted the infinite Divine eſſence, whoſe center, to uſe the expreſſion in the hermetic writings, was every where, and circumference no where. The wings of the hawk repreſented the divine all-comprehenſive intellect: and the ſerpent denoted the vivifying power of God, by which life and exiſtence are given to all things.

Typhon repreſented the moſt powerful dæmon, or genius, who was continually at war with Oſiris and Iſis, the moſt benevolent geniuſſes of Egypt. His ſymbol was an hippopotamus, or river horſe, a very treacherous and cruel animal.

Orus was a principal deity of the Egyptians, and, according to his hieroglyphic forms and habits, ſignified ſometimes the ſun, and ſometimes the harmony of the whole mundane ſyſtem. At the ſame time, being the offspring of Oſiris and Iſis, he was always repreſented young.

In his hieroglyphic figure he was repreſented with a ſtaff, on the top of which was the head of the upupa, to ſignify, by the variegated feather of that bird, the beautiful variety of the creation. In one of his hands he held a lituus, to denote the harmony of the ſyſtem; and a gnomon in the other, to ſhew the perfect proportion of its parts. Behind him was a triangle inſcribed in a circle, to ſignify that the world was made by the unerring wiſdom of God. He had alſo ſometimes a cornucopia in his hand, to denote the fertility and production of the earth.

Harpocrates was deſcribed holding one of his fingers on his lips, to denote the myſterious and ineffable nature of God, and that the knowledge of him was to be ſearched after with profound and ſilent meditation.

Upon the whole, almoſt all the Egyptian deities and ſymbols centered in two, namely, Oſiris and Iſis, who repreſented, under various hieroglyphic forms, both the celeſtial and terreſtrial ſyſtem, together with all the divine attributes, operations, and energy, which created, animated and preſerved them.

The Egyptians likewiſe concealed their moral philoſophy under hieroglyphic ſymbols; but theſe were not the ſubjects of the hieroglyphics delineated on obeliſks. And as hieroglyphic and ſymbolical figures were very antient in Egypt, and firſt invented, at leaſt formed into a ſyſtem there, ſo they were thence carried into other countries, and imitated in all religious myſteries, as well as in political and moral ſcience.

The preceding ſymbolical figures making the ſubſtance of hieroglyphics, and all belonging to Oſiris, his family and cotemporaries, they were probably formed into a ſyſtem ſoon after the death of thoſe hero-gods, by ſome who had been inſtructed in the art of hieroglyphics, by Hermes, the inventor of them. The firſt he formed himſelf, and the others were probably added by his learned ſucceſſors, who had been inſtructed by him in all his myſterious learning.

This hieroglyphic ſyſtem was, in its beginning, more ſimple and leſs compounded than afterwards; for it had been improving for ſeveral ages before it appeared on the obeliſks of the temples. And hence we may infer the time of the firſt Egyptian hieroglyphic ſymbols; for, in all probability, they were not older than the time of the famous Hermes, who flouriſhed in the reign, and ſome time after the death of Oſiris.

The hieroglyphic ſymbols were, in early times, carried into Greece, and gave the firſt occaſion to the fables of the poets, with regard to the metamorphoſes of the gods, which they improved from inventions of their own; and from the knowledge of them the Greeks aſcribed peculiar arts and inventions to their gods, whoſe names they firſt received from Egypt.

Having thus finiſhed our digreſſion, we ſhall now proceed to deſcribe the remaining antiquities in this part of Egypt.

At Saccora and Daſhour, about 10 miles ſouth of Gize, in the Lybian deſerts, are many other pyramids, as alſo the Egyptian catacombs. The pyramids are built from north to ſouth along the brow of a hill, and from the firſt to the laſt take up about 12 miles. Sixteen of them are very large, but the others are inconſiderable. One of them is called Muſtabait-el-Pharaone, or the ſeat of Pharaoh, on which the Arabs ſay the kings of Egypt promulged their laws; it is 273 feet wide, and 46 in height. Another is 690 feet broad, and 345 high. A third is 600 feet ſquare, and 335 in height. Who were the founders of theſe pyramids is not known; but they muſt certainly have been erected upwards of 3000 years.

In the ſame plain in which theſe pyramids ſtand, are the catacombs or antient ſepulchres of the Egyptians. Many of the poor in Egypt are maintained by being employed to dig beneath the barren ſands in ſearch of theſe ſepulchres. When their attempt proves ſucceſsful, they make a ſmall well of about three feet broad, and 16 or 18 feet deep; into which one with a torch in his hand is eaſily let down by a rope. At the bottom is a four ſquare paſſage, but ſo low, that they muſt ſtoop to go in. At the end of this they come to the four ſquare vaulted repoſitory, 24 feet every way, in which are tables cut out of the ſame rock, whereon the bodies are placed in cheſts or coffins of wood or ſtone, on which are certain hieroglyphic characters.

The mummies, or bodies themſelves, are embalmed with ſpices and bitumen; but the cheſts or coffins wherein the mummies lie, and the winding ſheets in which they are wrapped, are richly gilt, ſtreaked with various colours, and curiouſly ornamented with hieroglyphics.

The methods taken by the antient Egyptians to preſerve the bodies of the dead are thus deſcribed by Sandys: "In the preparing of them, ſays he, to keep them from putrefaction, they drew out the brains at the noſtrils, and ſupplied their place with preſervative ſpices: then cutting up the belly with an Ethiopian ſtone, and extracting the bowels, they cleanſed the inſide with wine; and ſtuffing the ſame with a compoſition of caſſia, myrrh and other odours, cloſed it again. The poorer ſort of people effected the like with bitumen, as alſo with the juice of cedars, which, by the extreme bitterneſs, and ſiccative faculty, not only immediately ſubdued the cauſe of interior corruptions, but have preſerved them incorrupted above 3000 years."

Among the catacombs is one for particular birds and animals, which is much more magnificent than the others. Theſe creatures were worſhipped by the antient Egyptians, who ſo highly reverenced them, that when they happened to find them dead, they embalmed them, wrapped them up with the ſame care as they did human bodies, and depoſited them in earthen vaſes covered over and ſtopped cloſe with mortar.

The laſt curioſity we have to mention that was ſituated near the city of Memphis, was a famous building called the Labyrinth, which is ſaid to have been much more ſurprizing than their pyramids. It is not quite certain who was the founder of this extraordinary fabric, though it is generally believed to have been built by king Menes, but it is certain that it was erected upwards of 600 years before Chriſt; and it received its name from being conſtructed in ſuch a manner that thoſe who entered it could not find the way out again, without the aſſiſtance of ſome experienced guide.

Herodotus ſays, this ſtructure was built by twelve Egyptian kings, when Egypt was divided into that number of kingdoms, and that it conſiſted of twelve palaces, regularly diſpoſed, that had a communication with each other. Theſe palaces contained three thouſand rooms, half of which, interſperſed with terraces, were ranged round the halls, and diſcovered no outlets; the other half were under-ground, cut out of the rocks, and deſigned for the ſepulchres of the kings. The whole building was covered with ſtone and adorned with the fineſt ſepulchres. The halls had an equal number of doors, ſix opening to the north, and ſix to the ſouth, all encompaſſed by the ſame wall; and at the angle where the labyrinth ended, ſtood a pyramid, which was the ſepulchre of one of its founders.

Diodorus Siculus, and ſeveral other antient hiſtorians, are of opinion that this ſtructure was abſolutely a ſepulchre, in which many of the Egyptian kings, particularly thoſe who are ſuppoſed to have founded it, were entered; and this opinion appears very likely, as thoſe monarchs prided themſelves in being depoſited in pyramids and other magnificent ſtructures.

A late celebrated writer has made ſome very ingenious obſervations on the folly of the Egyptian monarchs in erecting ſuch ſtately edifices to be depoſited in after their deaths; as alſo on the pyramids and manner of interment of the antient Egyptians. As they are matters of curioſity, it may not be improper to ſubjoin them, which we ſhall do in his own words.

" The pyramids, ſays he, which are here ſo famous, are the monuments of the kings. The grandees of the kingdom followed their examples, and cauſed thoſe to be erected which are diſtinguiſhed by the name of the leſſer pyramids, and lie along the ſide of the river. As for private perſons, they were interred in the catacombs, which are very numerous in the ſandy plains, ſituated in the neighbourhood of the ſouthern pyramids. When they were interred in theſe tombs, they covered the ſtone which cloſed up the entrance four or five feet deep with ſand, which contributed not a little to the preſervation of the bodies by ſecuring them from the injuries of the exterior air. Over and above this precaution, there was no Egyptian but was embalmed after his deceaſe, in a manner more or leſs coſtly, according to the abilities of his heirs.

" Superſtition was alſo the cauſe of all this care about funerals. The prieſts aſſured the people, that in a certain period of years an entire revolution would happen, and thoſe whoſe bodies could be preſerved to that time, would have them reſtored and live in them again. Every one, from that ſelf-love which is inherent to man, being deſirous of finding at that time his old caſe, directed his heirs to take all imaginable care of their bodies. What aſtoniſhes me is, that the hump-backed, the lame, the blind, and every other maimed kind of folks, had as ſtrong an inclination as the reſt to inhabit a ſecond time ſo incommodious and diſagreeable a lodging. It is apparent from hence, that theſe Egyptians did likewiſe believe, that when the body was once deſtroyed, there was no getting another. However, it is certain, that all this pains was taken for the cabinets of the curious, and the apothecaries ſhops of the preſent times.

" Amongſt the bodies of deceaſed great men, which had been preſerved through many ages, and were actually entire in the time of Auguſtus, hiſtorians mention particularly Alexander the Great. They tell us farther, that Auguſtus being in Egypt, had the curioſity of going to ſee the tomb of that famous prince, and that he ſaw therein the body in a ſhrine of glaſs ſubſtituted in the room of one of gold, which was taken away by Seleuchus Cybioſcates. How idle it is for ſovereigns the moſt potent and the moſt dreaded, to dream of reſpect being paid them after death! Time delivers man from that ſervile attention which living princes exact; and the tombs of the old Egyptian kings, that of Alexander and other heroes of antiquity, have been violated with as little ceremony as thoſe of private men. They were not ſo much as ſpared in times wherein their memories were recent. We adore, in a manner, living princes, and crouds of flatterers continually purſue them with vows for their proſperity: but,

When breathleſs, they are duſt become,
  And all the glories of their pride
Are ſhrunk within the ſilent tomb,
   Tho' for its ſplendor it be ey'd,
     Yet they are low and loſt indeed,
     And hungry worms upon them feed.

There all their ſwelling titles loſe,
  Givers of peace and thunderbolts of war;
And as no more they can their bounty uſe,
   There free from flatterers they are.
     Nature makes equal in their graves,
     Whom fortune made or lords or ſlaves."

Having thus noticed the moſt eſſential particulars relative to the antient city of Memphis, we ſhall now take notice of the other cities which ornamented this part of the Egyptian country, namely, Heptanomis, or Middle Egypt. They were as follow:

1. Acanthus, where was a temple of Oſiris, and a wood of Thebaic Acantha that produced gums, from which, it is probable, the city might have received its name.

2. Heracleopolis, or the city of Hercules, in an iſland made by a canal running from the Nile.

3. Nicopolis, which ſtood in the lower part of this iſland, to the north.

4. Arſinoe, on a branch of the Nile, which ran into the lake Mœris, about 50 miles ſouth-weſt of Memphis, and 12 miles and a half from the lake. It was firſt called the city of Crocodiles, becauſe the inhabitants worſhipped that animal. Diodorus gives two occaſions for the riſe of the worſhip of the crocodile, the principal of which is, that Menes who is ſuppoſed to have built the labyrinth, being purſued by his own dogs to this lake, was carried by a crocodile to the other ſide, and in gratitude built this city, inſtituted divine honours to this animal, and ſet apart the lake for its nouriſhment. Some ruins of this city are ſtill to be ſeen near the province now called Fayoum. It is conjectured that this city was about four miles in circumference, and had a canal on every ſide.

5. Oxyrynchus, ſo called from a fiſh of that name worſhipped all over Egypt, but principally in this place, where a temple was erected to that deity.

6. Hermopolis, or the temple of Mercury. This city was ſituated about two miles from the river, and was irregular in its form, being about a mile long, and half a mile broad. Here is ſtill to be ſeen the grand portico of an antient temple, conſiſting of twelve pillars, ſix in a row, and nine feet diameter. About three miles ſouth-weſt of theſe ruins was the antient caſtle of Hermopolis, where they took cuſtom for all commodities brought from the city of Thebes.

On the eaſt ſide of the river here ſtood the following cities:

7. Antinopolis, where antiently was a town called Baſa; but Antinous, who accompanied Hadrian into Egypt, being drowned there, that emperor built this city, and named it Antinopolis, in alluſion to the name of his favourite, to whom he inſtituted games and divine honours. It was about four miles in circumference, and on part of the ground where it ſtood is now a town called Enſineh.

Some remains of this antient city are ſtill to be ſeen, particularly a beautiful gate, of which the front is almoſt entire, and behind it are four pillars, together with as many columns and their capitals, the fuſts being fluted. Beyond this gate is an avenue with 130 pilaſters on each ſide, but they are all in a very bad condition. At the end of this avenue ſtands the column of Alexander Severus the Roman emperor; the fuſt, which is built of five pieces of ſtone, is 32 feet long, and has a proportionable diameter. The firſt piece and the capital is ornamented with foliage; the pedeſtal is ſquare, 12 feet high and five feet broad. On one ſide of it is a Greek inſcription, but the greateſt part of it is ſo defaced as to be intirely unintelligible. Near this pedeſtal is another, on which alſo are the remains of a Greek inſcription. About 100 yards from this laſt is a triumphal arch almoſt intire. The fronts are 48 feet wide, and the ſides 24 feet in length. It has three gates, the two outermoſt of which are ſeven feet wide and 20 high; and the center one, which is the largeſt, is 16 feet wide, and 30 feet high. Oppoſite each of the four ſides of this triumphal arch was a colonade, or range of pillars of red granite, of which nothing remain but ſome broken pillars. This building was erected in the times when the Romans poſſeſſed Egypt, and is doubtleſs compoſed of the remains of other more antient ones, which may be conjectured from the number of broken columns that lie on the ground near it.

8. Cynopolis, or the city of Dogs, in which Anubis was worſhipped, and dogs were held in great eſteem, a certain food being allotted them. It is ſaid the riſe of this was owing to Anubis, a companion of Oſiris, who wore the dog's ſkin for armour, as an emblem of his courage; as Macedon, his other companion, wore the ſkin of a wolf; on which account it is conjectured theſe animals came to be worſhipped. This ſeems the more probable, when we conſider that theſe deities are repreſented with human bodies, with the heads of theſe beaſts, which might have originated from their bringing the upper part of the ſkins over their heads; as Hercules is repreſented with the ſkin of a lion, as well as thoſe who wiſhed to be thought like him.

9. Ancuropolis, or the city of anchors; ſo called from a neighbouring quarry, out of which were cut ſtone anchors.

10. Aphroditopolis, or the city of Venus, the inhabitants of which paid particular adoration to a white cow.

11. Heliopolis, or the city of the Sun, ſituated on the borders of the Delta; which is the *On* of the ſcriptures, and is now called Matarſa. It was a city of great antiquity, and famous for the worſhip of the ſun. They alſo worſhipped a bull, which was kept here under the name of Mnevis. The ſmall remains of this city are to the north-eaſt of Cairo, and a large mound encompaſſes the whole, the antient ſcite being about a mile long and half a mile broad. Here are the remains of a temple, ſeveral ſphynxes, and an obeliſk near 70 feet high. The prieſts of Heliopolis were the moſt famous of all Egypt for the ſtudy of philoſophy and aſtronomy, and were the firſt that computed time by years, each of 365 days. They had here a ſort of college, conſiſting of a great number of rooms. Herodotus came to this place to be inſtructed in the learning of the Egyptians; and when Strabo was here, he was ſhewn the apartments of Plato and Eudoxus. Near this city was a famous obſervatory, which received its name from Eudoxus, who was a great aſtronomer, and ſtudied that ſcience here for many years. There is great reaſon to think that the country about Heliopolis is the Land of Goſhen, called alſo Rameſes in ſcripture; eſpecially as the children of Iſrael went by Rameſes the firſt ſtation on their departure from Egypt; this country being near Memphis, where, at that time, it is probable Pharaoh reſided.

12. The laſt city we have to mention in this diviſion of Egypt is that called Cerceſura, which was ſituated on the weſtern ſide of the Nile; to which may be here added another city, called New Babylon, ſuppoſed to have ſtood on Mount Jehuſi, at the ſouth end of Old Cairo, where many ruins are ſtill to be ſeen. It appears from Diodorus Siculus, that the founders of Babylon were the captives taken by Seſoſtris, or their deſcendants; though there was another account, which he does not ſeem to credit, that it was built by ſome Babylonians, who came with Semiramis into Egypt. Strabo ſays, that ſome captives from Babylon on the Euphrates, having eſcaped, fled to this hill, made excurſions, and plundered the country: but obtaining a pardon, and ſubmitting to the government, they had this place given them to inhabit, and called it Babylon, from their own city.

We muſt not quit this part of Egypt without taking notice of thoſe beautiful ſtructures the obeliſks *, which were here very plentiful, and conſidered by the Egyptians in no leſs a reſpectable light than their pyramids. Theſe obeliſks, on account of their beauty as well as height, form at this day the principal antique ornaments of Rome; the Roman power, deſpairing to equal the Egyptian, having thought it an honour to borrow two of the moſt diſtinguiſhed monuments of their kings.

Seſoſtris erected, in Heliopolis, two obeliſks of extreme hard ſtone, brought from the quarries of Syene, at the extremity of Egypt, which were each 180 feet high, and of one piece of granite. They were cut with a deſign to acquaint poſterity of the extent of his power, and the number of nations he had conquered. When Auguſtus made Egypt a province of his empire, he cauſed one of theſe obeliſks to be tranſported to Rome, and placed in the camp of Maretius. He durſt not venture upon a ſecond, which was near the palace of Heliopolis, and of a prodigious ſize, made in the reign of king Rameſes, who, it is ſaid, employed 20,000 men in cutting it. This obeliſk muſt be conſidered as the moſt remarkable of all thoſe taken notice of in hiſtory, as it is one of the moſt valuable monuments which now remain of Egyptian antiquity. It was reſpected even by Cambyſes, at the time when that furious prince put all to fire and ſword in Egypt, and who ſpared neither temples, nor thoſe ſuperb monuments, whoſe ruins are ſtill the admiration of travellers. Cambyſes, after having made himſelf maſter of Heliopolis, gave up the whole town to the flames; but when he ſaw the fire approaching to this obeliſk, he ordered it immediately to be extinguiſhed. This Cambyſes was the ſon and ſucceſſor of Cyrus, and conquered Egypt in the year of the world 3479, which was 525 years before Chriſt. Conſtantine, more daring than Auguſtus, undertook to tranſport this obeliſk to Rome; but the death of this prince ſuſpended the execution of his project, which was performed by his ſon Conſtans, who brought it to Rome, and placed it in the Circus, with infinite labour and expence. It was afterwards thrown down, but was re-eſtabliſhed by the care of pope Sixtus V. Theſe obeliſks are at this time two of the moſt diſtinguiſhed ſtructures that ornament the city of Rome.

Beſides the above, there were obeliſks alſo in other parts of Egypt, particularly at Arſinoe, Thebes, and Luxurien, from the latter of which places one of them was removed to Conſtantinople.

There obeliſks were, for the moſt part, cut in the quarries of Upper Egypt; and it is very remarkable that the antient Egyptians ſhould have had the art and contrivance to dig, even in the very quarry, a canal, through which the waters of the Nile ran in the time of its inundation; from whence they afterwards raiſed up the columns, obeliſks and ſtatues, on rafts proportioned to their weight, to convey them to the different parts of Egypt to which they were deſtined; and as the country abounded with canals, there were few places but what eaſily admitted of this convenience.

3. *Of the Antiquities of* Lower Egypt, *or* Delta.

THIS laſt diviſion of Egypt forms a kind of iſland, and in ſhape reſembles a triangle, or Δ, from whence it received the name of Delta, which is that of the fourth capital letter in the Greek alphabet. It extended from Heptanomis to the Mediterranean ſea, and contained not only that part which is encompaſſed by the arms of the Nile, but alſo Mareatis and Alexandria, with its dependencies to the weſt; and Caſiotis and Auguſtamnica, with ſome other territories towards Arabia, to the eaſt.

It begins at the place where the Nile is divided into two large canals, through which it empties itſelf into the Mediterranean. The eaſtern mouth is called the Peluſian, and the weſtern the Canopic, from two cities in their neighbourhood, formerly Peluſium and Canopus, called now Damietta and Roſetta; but between theſe two large branches there are five ſmaller ones.

Near the lake Mareotis were ſeveral conſiderable places, but there are not any veſtiges of them now remaining.

Between the lake and the Canopic branch of the Nile ſtood the famous city of Alexandria, which received its name from its founder Alexander the Great; after whoſe death the Ptolemies made it the place of their reſidence, and the capital of all Egypt.

At a ſmall diſtance from Alexandria were ſeveral other cities, particularly Nicopolis, Eleuſis, and Canopus. The latter of theſe was ſituated near the ſea-ſide, about 13 miles from Alexandria. It is ſaid to have been built by the Spartans on their return from the Trojan war, and to have taken its name from Canopus, the pilot of Menelaus, who was buried there. In the centre of this city ſtood the temple of Serapis, beſides which, in different parts of it were ſeveral obeliſks, but there are not the leaſt remains of them now to be ſeen.

There were ſeveral other cities between the ſea and the canal that runs from Alexandria to Canopus, as alſo to the ſouth and weſt of the laſt mentioned place. Between the Canopic and Peluſian branches were likewiſe the cities of Metelis, Naucratis, and Sais, the latter of which was once the metropolis of Lower Egypt. and ſuppoſed by ſome to be the *Sin* of the ſcriptures. Here was a famous temple dedicated to Minerva, and near it was the aſylum of Oſiris, where he was ſuppoſed to have been buried; for according to the Egyptian mythology, Iſis depoſited ſeveral coffins in different places, that Typhon might not diſcover his body.

To the north of Sais ſtood the cities of Cabaſa and Brutus; the latter of which was famous for having in it the temples of Latona, Apollo, and Diana.

Beſides the before-mentioned, there were many other cities in this part of the Delta, but we know nothing more than their names as recorded by the antients, there not being the leaſt remains of any one of them now extant.

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* An obeliſk is a quadrangular, taper, high ſpire, raiſed perpendicularly, and terminating in a point, to ſerve as an ornament to ſome open ſquare; and was often covered with hieroglyphics, or myſtical ſymbols, uſed by the Egyptians to conceal and diſguiſe their ſacred things, and the myſteries of their theology.

On the eaſt ſide of the Delta, where Egypt was bounded by Arabia Petræa and Paleſtine, ſtood the following remarkable cities, viz. Bubaſtus, on the moſt eaſtern branch of the Nile, where was a magnificent temple dedicated to Diana, who was called Bubaſtus by the Egyptians.

Onias, ſituated higher on the river, and which had its name from a Hebrew prieſt, who had obtained it of a king of Egypt, and built a temple there in oppoſition to that of Jeruſalem. According to Joſephus, Onias was influenced to build this temple by a great faith he had conſtantly placed in a prophecy of Eſaias, who, 600 years before, had foretold that a temple ſhould be built in Egypt, to the honour of the moſt high God by a Jew.

At a ſmall diſtance from theſe cities, ſtood Mount Caſius, where, according to Ptolemy, was a town of the ſame name. Strabo ſays it had a magnificent temple dedicated to Jupiter Caſius; but it was the moſt remarkable for containing the ſepulchre of Pompey, who was buried on this ſandy hill, which runs into the ſea, and ſeems to be the place now called by mariners Tenere. It was near this place that Pompey was treacherouſly murdered by command of Ptolemy. He was buried by Cordus a Roman ſoldier; and a ſuperb monument was afterwards erected to his memory, which was repaired and beautified by the emperor Adrian. One of the Roman poets thus exclaims againſt Egypt on account of the cruel death of Pompey:

“ Oh fatal land! what curſe can I beſtow
“ Equal to theſe, we to thy miſchiefs owe?
“ Well did the wiſe Cumæan maid, of yore,
“ Warn our Heſperian chiefs to ſhun thy ſhore.
“ Forbid, juſt heav'ns! your dews to bleſs the ſoil;
“ And thou with-hold thy waters fruitful Nile!
“ Let Egypt, like the land of Ethiops, burn;
“ And her fat earth to ſandy deſarts turn.
“ Have we, with honours, dear Oſiris crown'd,
“ And mourn'd him to the tinkling cymbals' ſound;
“ Receiv'd her Iſis to divine abodes,
“ And rank'd her dogs deform'd with Roman gods;
“ While in deſpite to Pompey's injur'd ſhade,
“ Low in her duſt his ſacred bones are laid.”

The wretched death of Pompey is beautifully repreſented by Lucan, who in the courſe of his deſcription of that melancholy event, ſays thus:

“ But, ſee! he lies unburied on the ſand;
“ Rocks tear him, billows toſs him up and down,
“ And Pompey by a headleſs trunk is known.”

He then makes Cordus, the Roman ſoldier, ſecure the trunk, and bury it

———— “ in a narrow grave:
“ Then with a ſtone the ſacred duſt he binds,
“ To guard it from the breaths of ſcatt'ring winds;
“ And leſt ſome heedleſs mariner ſhould come,
“ And violate the warriors' humble tomb;
“ Thus with a line the monument he keeps,
“ *Beneath this ſtone the once great* Pompey *ſleeps.*

A little to the eaſt of Mount Caſius is the lake Sirbonis, which ſeparates Egypt from Syria. The antient Egyptians called it the place of Typhon's expiration; and the poets feign that Typhon lay under it, for in thoſe times it was ſuppoſed to be a place of great ſecurity. It was then 25 miles long, but narrow, and encloſed on each ſide by hills of ſand.

There were ſeveral cities on the lake Sirbonis, as alſo on the Red Sea, but there are not any remains of them now to be ſeen. All therefore, that we have further to ſay relative to the antient ſtate of Egypt is, that according to Diodorus Siculus, it originally contained 18,000 cities, the chief of which was Thebes. Memphis ſucceeded to Thebes, and at laſt Alexandria to Memphis; as Cairo has ſince done to Alexandria. It is ſaid that when Alexandria was taken by the Saracens, there were in it 4000 palaces, as many baths, 400 ſquares, and 40,000 Jews that paid tribute.

SECT. III.

Preſent State of Egypt; *containing a Deſcription of the Cities of* Grand Cairo, Alexandria, Roſetta, Damiata, *and other remarkable Places.*

IN deſcribing the ſituation of Egypt at preſent, with reſpect to its cities and principal places, we ſhall begin with Grand Cairo, the largeſt and moſt opulent city in the whole kingdom.

According to Mr. Mallet, the preſent city of Grand Cairo owes its foundation to one Giauhir, vizir of the caliph Meezledin, who conquered Egypt: This vizir cauſed a thick high wall to be built round a plain in which his whole army lay encamped: His maſter, the caliph, a mortal enemy of towns, as are moſt of the Arabs, thinking this a more pleaſant reſidence than Alexandria, cauſed his tents to be ſet up there; but by degrees ſome houſes were built in that incloſure. In proceſs of time it was full of palaces and public ſtructures, and at laſt it grew to be a magnificent city, which was inſenſibly enriched with the ruins of the town of Maſr, which its citizens abandoned in order to come and dwell in this new place. Giauher, in memory of his conqueſt, had given this city the name of El Cahera, which is the Arabic word for victorious: and from hence ſome merchants of Florence and Venice, who were the firſt Nazarene merchants that were allowed to ſettle in this city, formed the name El Cairo, to which they added the epithet Grand, to denote the extent and beauty of it.

Grand Cairo may be ſaid to conſiſt of three towns, or cities, namely, Old Cairo, which adjoins to it, Cairo properly ſo called, and the port of Bulac. Old Cairo is reduced to a very ſmall compaſs, not being above two miles round; but it is the port for the boats that come from Upper Egypt; and ſome of the beys have country-houſes here, to which they retire at the time of the high Nile. Bulac is the port for boats that come up the river from the different parts of Delta; it is about a mile from New Cairo, and near two miles in circumference.

This capital of Egypt is ſituated on the eaſtern ſhore of the Nile, in 49 deg. eaſt longitude, and 29 deg. 50 min. north latitude. It ſtands about a mile from the river, and extends eaſtward near two miles to the mountains, a little above the place where the Nile ſeparates itſelf into two branches for forming the Delta. It is about eight miles in circumference, excluſive of Bulac or Old Cairo; but it is ſaid to have been much larger when it was the center of trade from the Eaſt Indies, though it ſtill continues to be the chief mart and metropolis of the kingdom.

Through the center of the city runs a canal, which comes out of the Nile cloſe to Old Cairo. It has water during three months only, after which time it is a mere dirty ditch. In the watery ſeaſon it forms ſeven or eight ſmall ponds in the city and its environs, waters the adjacent fields, and communicates with the Lake of Pilgrims, about nine miles from Cairo.

The ſtreets of Cairo, like moſt of the Turkiſh cities, are very narrow; the wideſt runs the whole length of the city, but it is little better than a long dirty lane. The other ſtreets are ſo narrow that they frequently make a roof from one houſe to another over the ſtreet, and put a ſlight covering on it to defend them from the ſun: the ſtreets are without pavement, and generally full of duſt; but to remove, in ſome degree, theſe inconveniencies, they are ſwept and ſprinkled with water every day, eſpecially before the houſes of the better ſort.

All the houſes have flat roofs, and are ſeveral ſtories high; they are built of brick, and the windows which look into the ſtreet are ſecured with iron rails and curtains, in order to prevent the women from being ſeen. The outſides of the houſes are without any kind of ornament, and the inſides are equally plain, having no other embelliſhments than the neceſſary furniture for domeſtic uſes, except their ſaloons, where they receive their friends and acquaintance.

The city is well ſecured at night, moſt of the ſtreets having gates at the ends of them, which are always ſhut up as ſoon as the day is cloſed; and to ſome of the principal ones are guards of janizaries. Some of the ſmaller ſtreets conſiſt only of ſhops without any houſes; and there are ſeveral places for ſhops like our Exchange, called Bezeſtans, which are ſhut up at night. Shops of the ſame trade are generally together, as well in the Bezeſtans as the ſtreets.

The moſques in this metropolis are exceeding numerous, being reckoned by moſt writers to exceed 1100. The principal part of them have minarets, or towers, with each its preacher; but ſome of them have neither towers nor preachers. being conſidered only as chapels or oratories. Many of the former are grand and beautiful; but that which exceeds them all, both as to the ſolidity of its building, and a certain grandeur and magnificence that ſtrikes the beholder in a ſurprizing manner, is the moſque of ſultan Haſſan. It is very lofty, of an oblong ſquare figure, crowned with a corniſh all round, that projects a great way, and is adorned with a particular ſort of groteſque carvings after the Turkiſh manner. The entrance to it is finely inlaid with ſeveral ſorts of marble, and carved at top; the aſcent was by ſeveral ſteps, which are broken down, and the door walled up. This laſt ſecurity was made to keep out the rebels, who often took ſhelter in the moſque in times of public inſurrections; and the place is now ſo ſtrong, that there is always a garriſon of janizaries, who have apartments adjoining to it. Between the moſque and the caſtle is a ſpacious and elegant piazza, which is the only one in the whole city.

There is another beautiful moſque at the north-eaſt end of the town called Kubbeel-Azab, or the Cupola of the Arabs. It is ſixty feet high, with a beautiful dome over it, raiſed on a baſe of ſixteen ſides, in each of which is a window. The room is wainſcotted round eight feet high in pannels, with all the moſt valuable marbles, among which are ſeveral fine ſlabs of red and green porphyry: the borders round the pannels are carved and gilt; and a ſort of frize ranges round, in which are ſentences cut in large golden Coptic characters. The walls above this are adorned with Arabic inſcriptions, in letters of gold; and the whole cupola is painted and gilt in the fineſt manner. All over the moſque are hung a great number of glaſs lamps and oſtriches eggs: adjoining to it are ſeveral apartments for the prieſts; and alſo ſome grand ones for great people, who ſometimes come and reſide there. This great edifice is ſaid to have been built by Jaafar, who conquered Egypt for the caliph Moezz.

In the ſouth part of the town is another large moſque, ſaid to reſemble that of Mecca; and an old building, which appears to have been the quarters of the body of ſoldiers called Cherkes, to whom it ſtill belongs, and goes by their name. The part of the town where this moſque ſtands is called Tailoun, from a general of that name, who built a moſque and palace here, but there are not now any remains to be ſeen of either.

To the eaſt of Tailoun is the caſtle of Cairo, ſaid to have been built by Saladin. It is ſituated on a rocky hill, which appears to be ſeparated by art from the eaſt end of the mountain Jebel Mocattham. It has four entrances, two of which are on the north ſide, one on the eaſt, and the other on the weſt. The eaſtern entrance is called the Gate of the Janizaries, and the weſtern one the Gate of the Arabs. The caſtle is about a mile in circumference, but yet is an irregular building, and the principal part of it in a very ruinous condition. At the weſt end are the remains of ſome grand apartments, ſeveral of which are covered with domes, and adorned with Moſaic pictures of trees and horſes that originally belonged to the antient ſultans. This part of the caſtle is now only uſed for weaving, embroidering, and preparing hangings and coverings, great quantities of which are annually ſent to Mecca. The eaſtern part of it ſtands on much higher ground than the reſt, from whence there is a delightful proſpect of Cairo, the pyramids, and the adjacent countries. About the center of the caſtle is a large court, on the ſouth ſide of which are the baſſa's apartments. A ſmall garriſon is kept here, and the men are lodged in large towers, which form an incloſure of about five or ſix hundred paces in circumference. Theſe towers command the baſſa's apartments; ſo that whenever he receives an order from the Porte to quit his government, a battery of four or five cannon is raiſed againſt it, which would ſoon beat it down ſhould he offer any reſiſtance. Near the baſſa's apartments are thoſe of the great divan, wherein are to be ſeen ſeveral leathern ſhields, each almoſt an inch thick, with a javelin ſticking in them, wherewith it is ſaid they were pierced by one of the ſultans, and kept as monuments of his ſtrength. The officers under the baſſa have alſo noble apartments here. Near theſe apartments is the mint where they coin their gold, and ſome ſmall pieces called medines, which are made of iron, and waſhed over with ſilver.

In this caſtle is a particular kind of well: it is generally called Joſeph's Well, but by the Arabians, the Snail Well, becauſe it deſcends in a ſpiral line. It is a ſquare, which within is ſixteen feet wide, and twenty-four feet long. The depth is 244 feet, but it has two ſhafts that are not perpendicularly above one another; the firſt is 148 feet long; and the other 116. The water is drawn up by means of a double wheel, and a double range of earthen jars. The oxen employed to turn the wheel, go up to the firſt ſhaft by a path which is cut in the rock quite round the well from top to bottom. The water of this well can only be drank at the time of the inundation; after which it is brackiſh like all other wells in the town.

To the ſouth of the caſtle is a kind of ancient ſuburb called Caraffa, at the entrance of which are ſeveral magnificent tombs covered with domes, and ſaid to be the monuments of ſome Egyptian kings. The people, in general, have a notion that they are the monuments of the caliphs, the relations of Mahomet, who conquered this country; and ſuch is their veneration for them, that they oblige Chriſtians and Jews to alight from their aſſes or camels, when they paſs this way, to pay them reſpect.

Adjoining to Caraffa, on an eminence, is the great moſque of El-Imam-Shafei, antiently one of the four great doctors of the law, who is held in great veneration among them, and whoſe ſepulchre is there. It is called La-Salchiah, from a title they gave Saladin who built it, together with an hoſpital and college.

At a ſmall diſtance from the above is another moſque, ſituated likewiſe on a hill, in which the Sheik Duiſe was buried, which gave name both to the moſque and hill. The inſide of the moſque is painted with flowers on a red ground; near it are buried ſeveral of the Sheik's children, as alſo the ſons of ſome baſſas.

Beyond this moſque, on another hill, is a ſolid building of ſtone, three feet wide, built with ten ſteps, and at top three feet ſquare; on which the Sheik mounts to pray upon any extraordinary occaſion; as, at the beginning of a war, or when the Nile does not riſe as they expect it ſhould. Under this hill, to the north, are a great number of magnificent tombs covered with cupolas; and ſeveral large moſques built over the burial places of great men.

Beſides the tombs already mentioned, there are ſeveral others about Cairo of the Mahometan doctors or ſantons, which are frequented by numbers of perſons who pay extraordinary devotion to them. Among theſe, the moſt diſtinguiſhed is that of the famous doctor Chafai, of whoſe remains we have the following remarkable ſtory, which ſhews that the Turkiſh monks are no leſs zealous for their ſaints than the monks of Rome.

A ſovereign of Egypt, who was caliph of Babylon, and kept his court there, was deſirous to have the body of this famous Chafai carried to all the places where he choſe to reſide. He wrote to the governor of Egypt to cauſe it to be taken out of the ground, and to ſend it to him in a magnificent coffin. The governor was very ſorry for this order, becauſe, knowing what a profound veneration all the people had for this pretended ſaint, he dreaded an inſurrection; and in order to avoid the ſad conſequences which commonly attend popular riſings, he communicated the order he had received to the derviſes, whom he exhorted to ſubmit to the commands of their prince, and recommended it to them to diſpoſe the populace to conſent to the removal of their ſaint. "I will go to-morrow (ſaid he to them) and perform the caliph's command; do you, therefore, be ready with all neceſſaries." The Turkiſh monks reſolved to oppoſe the order of the ſovereign, but to do it in ſuch a manner as ſhould not make him their enemy. To effect this with eaſe, they reſolved to cover their fraud with a miracle. They worked all night to finiſh their project; and after having opened the ſaint's tomb, they put in combuſtible matter round the corpſe, mixed with ſome phoſphorus, which would take fire as ſoon as it received air.

After they had prepared every thing, they very calmly waited for the governor, who, on pretence of doing more honour to the ſaint, repaired to his tomb, with a retinue of 10,000 men; though all this apparatus and pomp was only to keep the people from riſing in arms. As ſoon as the governor arrived, the workmen began to open the ground. When they came to the place where the corpſe lay, and began to give air to the phoſphorus, the combuſtible matter took fire, and ſuch a hot bright flame burſt out of the tomb, that thoſe who dug there were, for ſome few moments, deprived of their ſight. Theſe were the firſt that cried out, a miracle! The populace did the ſame; and then the prieſts proclaimed, that it was not the ſaint's will to quit the place of his retirement. The imagination of the Egyptians, which is ripe for prodigies, greedily catched at this; and the tomb was inſtantly covered up again, without preſuming to go any farther to work. The governor, like a good politician, and as good a courtier, artfully took advantage of this pretended miracle to ſatiſfy the people, without ſlighting the order of his maſter, to whom he ſent an account of the prodigy, which above 10,000 ſpectators could certify. The caliph, when he heard that the ſaint was well, and did not care to quit his lodging, conſented to let him lie in his old tomb, where he ſtill continues, and where the Mahometan devotees go in crowds to pray.

In Grand Cairo are ſeveral bagnios, which are very handſome, and convenient: they are reſorted to by great numbers of people, ſome of whom viſit them on a religious account, to purify themſelves; while others go to them as places of refreſhment and diverſion; the latter are chiefly women, who, once or twice a week, ſpend moſt of the day in them, and are glad of ſuch a pretence to be releaſed from their confinement. People of the firſt rank have bagnios in their own houſes, to prevent intermixing with thoſe of inferior character.

In Cairo are likewiſe many kanns, which they call okelas. Theſe are indifferent buildings round a court, and are commonly appropriated to the uſe of merchants of particular countries for the ſale of their reſpective commodities. There is one for thoſe of Nubia, and the black ſlaves and goods they bring with them; and another for white ſlaves from Georgia. They have likewiſe ſeveral kanns at Bulac; in all which ſtrangers are accommodated with a room at a very eaſy rate.

Grand Cairo is a very populous city, but the inhabitants of it are a mixture of various nations; ſuch as original Egyptians, among whom are comprehended the Coptic Chriſtians; Arabians; people of Barbary, and other weſtern parts of Africa; and ſome from Nubia; but the principal part of the inhabitants are deſcended from the Mamalukes. There are alſo ſome Greeks, a few Armenians, and many Jews.

The Europeans ſettled here are chiefly Engliſh and French; with ſome Italians from Venice and Leghorn.

The Franciſcans dependent on the convent at Jeruſalem have a large monaſtery here, and the ſuperior is called the vice-prefect of Egypt; the guardian of Jeruſalem having the title of prefect. There is alſo another convent of Franciſcans, whoſe miſſionaries are ſent from Rome with a ſuperior: he is called the prefect of Egypt, and commands three convents they have in Upper Egypt. Theſe live on a ſmall allowance from Rome, and the benevolence of their diſciples: they are under the protection of the Engliſh, who are ready to defend all Chriſtians in theſe countries. Here are likewiſe two other convents, one of Capuchins and another of Jeſuits; both of which are under the protection of the French.

The European merchants here live very agreeably, and are particularly ſociable with thoſe of their own nation. They generally dedicate their time in the morning to buſineſs, and the remainder of the day to ſuch amuſements as the place affords. They frequently ride out to the fields and gardens north of the city, where little danger is to be apprehended: they have a relaxation from buſineſs both on the Chriſtian and Jewiſh ſabbath, as the Jews tranſact a great part of their affairs. When the Nile is high, and little buſineſs can be done, they generally ſpend their time in the houſes they have at Old Cairo and Gize; ſo that they loſe no opportunity of poſſeſſing every enjoyment their ſituation and the circumſtances of the place can poſſibly afford them.

Thoſe proteſtants that die at Cairo are buried in the cemetry belonging to the Greeks, and have the ſervice of the Greek church read over them, unleſs they have a chaplain of their own to perform that office according to their own liturgy.

The city of Grand Cairo formerly carried on a very conſiderable traffic; but its commerce has greatly decayed, ſince the trade with the Indies hath been carried on by way of the Cape of Good Hope. However, from the great convenience of water-carriage, it is ſtill very conſiderable; for there are few arts in any tolerable perfection higher up, or indeed in any other part of Egypt; ſo that all the country, up the Nile at leaſt, is ſupplied with moſt things from this metropolis.

As there is little credit among the Turks, and as they ſeldom truſt one another to negotiate any buſineſs by bills, or riſque their money in the hands of any one, this always occaſions a great conflux of people to the city; ſo that near a quarter of the ſouls in it are not fixed inhabitants.

Among the manufactures here, the moſt conſiderable is that of making Turkey carpets, and a good trade is carried on by means of the caravans. The caravan that ſets out from hence every year conſiſts of between 30 and 40,000 pilgrims, with from 6000 to 9000 camels, beſides horſes, &c. All theſe are eſcorted by 300 of the grand ſeignior's troops, well mounted and armed, to defend them againſt the plundering Arabs, who generally lie in wait for them. It is ſaid that the grand ſeignior allows theſe pilgrims 600,000 ducats yearly for their maintenance, which is near a fourth of the revenue of Egypt.

Before we leave Grand Cairo, it may not be improper to take notice, that in the villages about it the inhabitants have a method of hatching chickens in ovens, which is alſo practiſed in many other parts of Egypt. As this is a matter of a very ſingular nature, we ſhall be a little particular in deſcribing the means by which it is effected.

The ſeaſon for executing this buſineſs is from January to April, when the weather is tolerably temperate. The ovens are underground in oppoſite rows, with a gallery or paſſage between them; and they are raiſed one above another, with holes at top, as are likewiſe in the paſſages, which they open or ſtop, as they would have the heat increaſed or diminiſhed. The fuel that heats them is dung and chopped ſtraw, which make a ſmothering fire. They continue to heat them gently, eight or ten days together, and then bring the eggs from the lower cells, where they had lain in heaps, and ſpread them in the upper apartments ſo as only to cover the floor ſingly. After this, the buſineſs is to turn them every day, and keep a moderate fire in a channel that runs along the mouth of the oven; and, indeed, the art conſiſts chiefly in giving the ovens a proper degree of heat, neither too much nor too little, for in either caſe the labour would not ſucceed. Their general rule is, that the eggs be never made hotter than a man can bear them at his eye-lid. Thus they begin to hatch in about three weeks; at which time it is very entertaining to ſee ſome of the chickens juſt putting forth their heads, others half out of the ſhell, and others quite free. Thunder occaſions abundance of eggs to miſcarry; and at beſt many chickens want a claw, or have ſome defect that is uncommon in the natural way. Mr. Greaves tells us, that the fire in the upper ovens, when the eggs are in the lower, is thus proportioned: The firſt day the greateſt fire, the ſecond leſs, the third leſs again, the fourth more than the third, the fifth leſs, the ſixth more than the fifth, the ſeventh leſs, the eighth more, the ninth none, the tenth a little in the morning. The eleventh they cloſe all the holes with flax, &c. making no more fire, for if they ſhould their eggs would break. Thus 7 or 8000 are hatched in a ſhort time. It is to be obſerved, that the ſame experiment has been made, with ſucceſs, in Italy and other parts of Europe; though it muſt alſo be obſerved, at the ſame time, that the birds thus produced by art, cannot claim an equality, in point of perfection, with thoſe produced by nature.

We ſhall conclude our deſcription of Grand Cairo with an account of the caravan, or grand pilgrimage, made annually from that city to Mecca.

The deſire of gain, joined to the difficulties and dangers of wild Arabs, wild beaſts, and other accidents, in

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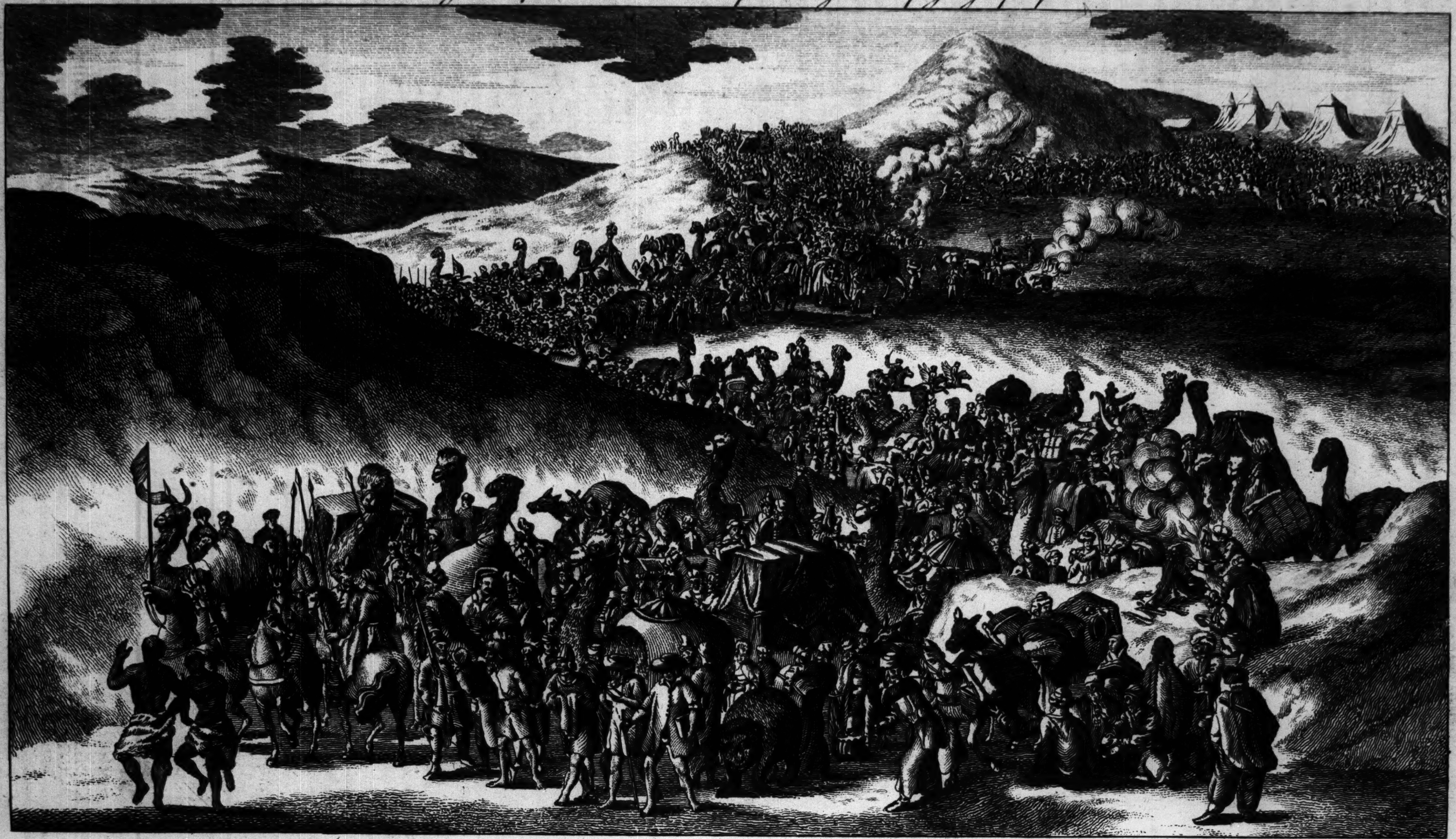
Engraved for Middleton's Complete System of Geography.



The March of the **GRAND CARAVAN** *from Cairo to Mecca.*

ſuch long journies gave the firſt riſe to theſe caravans; which are no other than an aſſociation of a great number of merchants and travellers bound to the ſame country or place. The antiquity of them, even from the time of the patriarchs, ſhews the neceſſity and uſefulneſs of them in thoſe hot and barren climates; nor could any commerce of ſuch lengths and difficulties be carried on, without ſuch aſſociations: but when a certain number of merchants have once joined themſelves in this deſign, fixed the place of rendezvous, the time of their departure, and taken all other neceſſary precautions and helps for conveniencies, ſafety, and diſpatch, experience ſhews what may be performed by them, what long and barren deſarts may be croſſed, what difficulties and dangers may be ſurmounted, and what rich and extenſive commerce may be carried on, and with what diffuſive benefits they may be managed to and from the remoteſt countries. For this commerce, divine providence hath amply provided thoſe countries with plenty of camels, a beaſt exactly fitted for ſuch burdens, and ſuch other fatigues as neceſſarily attends this painful way of travelling; and ſo docile and patient, that, with a little care in bringing them up, they are taught to carry burdens of 500lb. weight thro' theſe ſandy and barren deſarts, over long ridges of mountains, both hard and craggy, and with a ſcorching ſun over their heads; without that conſtant refreſhment of food, drink, and in ſome caſes even of reſt; for want of which, horſes, mules, and other beaſts of burthen, would expire, in leſs than a quarter of the time that they continue without it.

Every Muſſelman is obliged to make at leaſt once in his life this grand pilgrimage to Mecca, the center of the Mahometan faith. It ſets out from Cairo once a year; and is one of the moſt ſplendid and numerous cavalcades in all the eaſt. The number of thoſe which compoſe the caravan ſeldom amounts to leſs than 40,000; but it is often much greater, in times of peace and plenty, when the commerce is not obſtructed: for theſe caravans join to their devotions a conſiderable trade, and return home laden with the richeſt goods from Perſia and India, which come to Gedda by the Red-Sea, and are thence conveyed to Mecca; and this, joined to the richneſs of the preſents carried there, makes it neceſſary that they ſhould be attended by a ſufficient guard. With this view, a draught is always made of all the beſt troops in Egypt to eſcort them; at the head of which is the Emir Hadge, or prince of the pilgrims, who hath the power of life and death over the whole caravan. The ceremony of his ſetting out on this expedition from Cairo is very magnificent; the camels are all ornamented; and the ſum total belonging to the Emir Hadge amounts to 3000; but the reſt is beyond computation.

Thoſe camels are moſt magnificently adorned which are made choice of to carry the preſents to Mecca, eſpecially that which carries the great pavilion called Mahmel, or covering of Mahomet and Abraham's tomb, which is made in the ſhape of a pyramid, with a ſquare baſe, all richly embroidered with gold on a green and red ground; the view of the houſe of Mecca being embroidered upon it, with a portico around it. He is covered with a rich carpet that comes down to his feet; ſo that nothing is ſeen of him but his head, neck, and crupper, which are richly adorned. This camel is ſaid to be bred for that purpoſe; and after he has performed this office, he is eſteemed ſacred, and never more put to any uſe.

Their encampments are ſo ſettled, that the caravan muſt arrive at Mecca in 38 days; and the departure of it is fixed to the 27th day of the moon which follows their Ramadan. It is joined at Beddar, ſix days journey from Mecca, by the caravan from Damaſcus; after which they march jointly to Mecca, and are joined in the way by the caravans from other parts, who then proceed together to pay their devotions at mount Arafſat, from whence they march on to Mecca, where the Emir Hadge puts up the new grand pavilion. The ſtay of the caravan is confined to 12 days; in which time a great and rich traffic is carried on between the pilgrims and their followers from all parts; and then the Emir Hadge gives his ſignal for departure. On their return to Cairo, the greateſt feſtivities are made; and each perſon is honoured with the title of Hadge, or pilgrim, before his own name.

Of the City of Alexandria.

WE have already taken notice of the original city of this name in our account of the antient ſtate of Egypt. The preſent Alexandria, or, as it is called by the Turks, Scandaroon, has two ports: the new one, to which the veſſels of Europe reſort, and the old one, where thoſe only are admitted that come from Turkey. The former is what Strabo calls the Great Port, lying to the eaſtward of the Pharos: the other is the port of Eunoſtus, where was alſo the Cibotus, which had formerly a communication with the lake Mareotis, that lies behind it to the ſouth. The preſent city is ſituated between them, whereas the old city lay farther towards the north and north-eaſt.

The entrance to the new port is defended by two caſtles of a bad Turkiſh ſtructure, and which have nothing remarkable but their ſituation. That which is called the Great Pharillon has in the centre a ſmall tower, the ſummit of which terminates in a lanthorn that is every night illuminated. Theſe caſtles are built on two ſmall iſlands, one of which is called Pharos, and is about half a mile in extent. The weſtern part of the other iſland is called the Cape of the Figs, on account of its being famous for producing that fruit in very great perfection.

The walls of the old city which are ſtill remaining, are built of hewn ſtone, and the arches are admirably executed. They are defended by ſemicircular towers 20 feet diameter, and about 130 feet apart: at each of them are ſtairs to aſcend to the battlements; and there is a walk round the top of the walls built on arches. Theſe walls, as they now ſtand, appear to have formerly encloſed all the city except the palace of the kings to the north-eaſt. The inner walls appear to have been erected in latter times, being much ſtronger and higher than the others, and defended by large high towers.

Within the old walls are a few moſques and three convents. One of the moſques is called *the moſque of a thouſand and one pillars*, where they ſay was a church dedicated to St. Mark, and the patriarch reſided at it, being near the gate, as they report, without which the evangeliſt was martyred. The other great moſque is that of St. Athanaſius, where it is ſaid there was a church of that name. At the church of the Copti convent they ſhew the patriarchal chair: they alſo pretend to have the head of St. Mark; and ſome even ſay that his body is there. At the Greek convent they ſhew ſome things, which, they ſay, relate to the martyrdom of St. Catharine in this city. The Latins likewiſe have their convent in the old city, belonging to that of Jeruſalem; and there are always ſome poor Arabs encamped within the walls, which makes it dangerous to be abroad after ſun-ſet, when all the company begin to retire.

At the ſouth-weſt corner is a large caſtle, with a few ſoldiers in it; but no Europeans are admitted there. In the old gates are many fine pieces of granite; and fragments of columns of beautiful marble are ſeen all over the old city, which bear teſtimony of its original grandeur and magnificence.

A celebrated writer, in ſpeaking of the antient city of Alexandria, ſays, "Inſtead of thoſe antient and magnificent ſtructures which travellers may have heard or read of, they muſt expect to behold little more than their ruins, fragments of ſtately walls, and tottering towers and caſtles, whoſe architecture ſeems the work of the Saracens. Here they will ſee the moſt ſumptuous temples converted into plain moſques; ſome of the fineſt pieces of architecture artleſsly ſcattered, and employed to patch up an ordinary dwelling; the royal palace become a common priſon for ſlavery; the once numerous and opulent inhabitants dwindled into a ſmall parcel of ſtrangers; and a multitude of miſerable wretches, ſervants and ſlaves, employed in lading, unlading, and carrying of merchandize."

The ſame writer ſays, "the new city of Alexandria may juſtly be compared to a poor orphan, whoſe ſole inheritance has been the venerable name of its father. The vaſt extent of the antient city is contracted in the new, to a ſmall neck of land, between two ports. A place formerly ſo famous for the extent of its commerce is no longer any thing more than a mere place of embarking. It is not a phœnix that revives from its own aſhes; being at moſt a reptile ſprung from the dirt, duſt and corruption with which the Alcoran has infected the whole country."

Such is the portraiture of the preſent Alexandria, which is built on the ſtrand to the north, on the ground that ſeems to have been left by the ſea, and makes but a very indifferent appearance. There are but few remains now of thoſe ornaments that decorated the original city. The only ones worthy the attention of the curious are, the famous Corinthian column and two obeliſks.

The Corinthian column, which is known by the name of Pompey's Pillar, is ſituated on an eminence about a mile to the ſouth of the walls, and is ſuppoſed to be the greateſt and moſt magnificent column that the Corinthian order has produced.

The generality of people ſuppoſe this pillar to have been erected in honour of Pompey, and thereby to have received its name; but others are of a different opinion, and aſſert, that it was built in honour of Veſpaſian; which latter appears the moſt probable, it not being mentioned by Strabo, or any other antient hiſtorian. The laſt opinion is farther confirmed in a letter written by Edward Wortley Montague, Eſq. F. R. S. to William Watſon, M. D. F. R. S. dated October 10, 1767. As this letter contains many curious obſervations on the above antient ſtructure, as alſo the beſt and moſt recent deſcription of it that can be met with, we ſhall here preſerve a copy of it, as read before the Royal Society on the 19th of November following. It is as follows:

"Sir,

"I here ſend you a few lines, which I believe will appear extraordinary, as every traveller that has been at Alexandria has mentioned the famous pillar of oriental granite, which is about a mile without the walls of that city, as erected, according to moſt writers, either by Pompey, or to the honour of Pompey. As I differ in opinion from them all, and think this famous pillar was erected to the honour of Veſpaſian, you certainly will expect to hear on what foundation I formed ſo extraordinary a conjecture, as ſo new a one may appear to you.

	F.	In.
By my menſuration, the capital of the pillar is	9	7
The ſhaft — — — — — —	66	1¾
The baſe — — — — — —	5	9¾
The pedeſtal — — — — — —	10	5½
Height from the ground — — — —	92	0
Its diameter — — — — — —	9	1

British meaſure.

"As ſoon as I ſaw this ſurprizing pillar, I was convinced that if it had been erected in Pompey's time, Strabo, or ſome of the antients, would have mentioned it: I therefore determined to examine it narrowly. I perceived too that the pedeſtal was of a bad and weak maſonry, compoſed of ſmall and great ſtones of different ſorts, and abſolutely unable to ſuſtain ſo great a weight; I therefore eaſily concluded ſuch pedeſtal not originally belonging to the pillar. I attempted to get out a ſtone, which I did without trouble, and diſcovered the pedeſtal to be hollow. After ſome time, I mean during the courſe of many days, I made an opening wide enough to enter it; when within it you will judge how much I was ſurprized to find this prodigious maſs of granite ſtood, as on a pivot, on a reverſed obeliſk, as I then believed it was, only five feet ſquare. Curious to know the length of the obeliſk, I began to move the earth on one of its ſides; but my ſurprize increaſed much when I found, after moving a few inches of the ſoil, that the obeliſk was not entire, this pivot being only four feet and one inch thick. It is ſeated on a rock: the ſtone is of an extreme hardneſs, and almoſt a petrefaction, or rather conglutination, of many different ſtones, but all vitreſcent. I never met with any ſtone of this kind any where, except with one ſmall piece on the plain of the Mummies: I broke a piece of it, which lord Bute has: a ſmall piece too of the pillar was ſent, that gentlemen may be convinced it is of red granite, and not a compoſition, as ſome have imagined.

"This part of the obeliſk is covered with hieroglyphics, which are reverſed, a plain proof the pillar was not erected whilſt they were held ſacred characters.

"Convinced, therefore, that it was not of the antiquity one would ſuppoſe it, from being called of Pompey, I viſited it ſeveral times, to ſee if it might not be poſſible to find out ſomething that would give room for a reaſonable conjecture, in honour of whom, or at what time, it was erected. From the inſcription I could not diſcover any thing: it is on the weſt face of the baſe; but ſo much injured by time, and I may ſay too by malice, (for the marks of ſome inſtrument appear clearly to have contributed towards defacing it) that one can but imperfectly make out ſome Greek characters, ſo imperfectly, indeed, that no one word can be found.

"At length, obſerving that the cement, or mortar, which cloſes the ſmall ſeparation of the ſhaft from the baſe, was quite deſtroyed in one part, I was curious to ſee if any thing was made uſe of within, to faſten or tie the ſhaft to the baſe; I ſaw there was: being deſirous to know if it was lead, and if ſo, if it was not of that pure, and of which we ſtill meet with ſome few medals, I endeavoured, with a pretty large hanger, to cut off a ſmall piece of the grapple: there was a great number of lizards that had taken ſhelter there, and which ran out on my introducing the hanger. I then diſcovered a dark ſpot, at the diſtance of more than a foot, within the circumference of the pillar; which, by ſtriking it with the hanger, I found was ſomething ſtuck faſt to the baſe: after ſtriking it ſeveral times, I detached it from its place, and it proved a medal of Veſpaſian in fine order. On one ſide of it was the following inſcription:

ΑΥΤ. ΚΑΙΣ. ΣΕΒΑ. ΟΥΕΣΠ....

On the reverſe,

Victoria gradiens; Dextra ſpicas, ſiniſ. palmam.

"The reverſed hieroglyphics are a proof that this amazing monument was not erected in Pompey's time; and as there is no mention of it in any of the antient writers that I have met with, it ſeems plain that it was not known before the time of Veſpaſian. This medal could not by any accident, I think, have been introduced above a foot within the circumference of the ſhaft; therefore I ſuppoſe it was placed there when the pillar was erected, which from thence I conclude to have been done to the honour of that emperor.

"If you think this paper worth it, you will pleaſe to communicate it to the Royal Society, and that of the Antiquarians.

"I am, Sir,

"Your moſt humble ſervant,

Zante, May 7, 1767. Ed. W. Montague."

The two obeliſks are called *The Needles of Cleopatra*; one of them only is perfect, whoſe height is about 63 feet; but the other is broke, and part of it lies on the ground.

Among other things that have in ſome meaſure eſcaped the injuries of time in this city, muſt be conſidered its great number of ciſterns, which are annually filled with the waters of the Nile, by a canal that is called Cleopatra, and begins about ſix miles from Roſetta, from whence it conveys the water to Alexandria. This is the chief water they have fit for uſe, and when it fails, they are obliged to fetch it from Roſetta. Theſe noble reſervoirs were once very numerous, but they are now reduced to ſix only that are uſeful; the reſt are filled up with earth, as well as the grand pillars that ſupported them, which were made of brick, and covered over with a compoſition impenetrable by water.

Near Cleopatra's canal are ſome catacombs, which conſiſt of ſeveral apartments cut in the rock, on each ſide of an open gallery. On both ſides of theſe apartments are three ſtories of holes, large enough to contain the bodies. It is conjectured that this is the ſpot where the ſuburbs of the old city begun, in which were gardens, ſepulchres, and places to prepare the bodies for interment. The catacombs extended above a mile to the weſt, and there are a great number of them by the ſea-ſide. The moſt remarkable are thoſe towards the farther end of the canal, which may be reckoned among the fineſt that have been diſcovered; being beautiful rooms cut out of a rock, with niches in many of them large enough to contain the bodies, and adorned on each ſide with doric pilaſters.

The city of Alexandria is computed to contain about 15,000 inhabitants,* who are of different nations, and many of them natives of various parts of the Turkiſh empire. The reins of government are held by the Turks, who keep a garriſon in the city conſiſting of a ſmall number of Janizaries. The governor who commands them is an Aga, and has his reſidence in one of the antient bulwarks; but there is likewiſe a cadi, who judges in all civil cauſes. Moſt of the Turks here are artizans or ſhop-keepers; but ſome few of them are merchants, and though they appear mean, are ſaid to be very wealthy.

The greateſt part of the inhabitants are the Chriſtian Copti, Greeks and Armenians, who are natives of the country. Theſe maintain themſelves much on the ſame footing as the Turks; and amongſt the Greeks and Armenians in particular are ſome wealthy merchants.

Here are likewiſe great numbers of Jews, moſt of whom are foreigners, and natives of Conſtantinople, Liſbon, or Leghorn; ſome of them are merchants, and very rich and powerful; but the principal part are poor, and live by ſelling retail what the rich import by wholeſale; by which means the latter preſerve a tyrannic authority over the former. He that refuſes to obey theſe imperious lords has no longer any ſhare in trade, and conſequently in a ſhort time becomes very miſerable. His example induces the reſt to ſubmit themſelves to all that the rich decide. Their ſentences are like thoſe of the judge, to whom the Jews ſeldom have recourſe; ſince, in all their wants, they are under a kind of neceſſity of applying themſelves to the rich men, and of adhering to what they pronounce.

All Europeans here go under the name of Franks; the chief of thoſe that live in the city are the French and Engliſh; the former pleaſe themſelves with being moſt reſpected, and the latter, with having a better trade. The French have about a dozen merchants here, or rather factors to thoſe of Cairo, to whom they have the care of ſending the merchandizes landed here. The French conſul lives with a diſtinguiſhed dignity, and the Turks entertain a very high idea of his power. When he goes to Roſetta, he carries a white flag at the maſt of his pinnace; and when he goes out of the port, as alſo when he returns into it, he is ſaluted by a general diſcharge of the cannon of the French veſſels. He reſides, together with the greateſt part of his nation, in a large hotel, where he has a church, and a chaplain. He does not traffic himſelf, and only goes abroad on very particular occaſions.

The French trade here is very conſiderable, as they annually receive ſeveral ſhips, which are chiefly freighted with commodities from Grand Cairo. The veſſels they make uſe of for this intercourſe are feluccas, barks and tartanes, which they call caravaniers, becauſe, like the caravans, they go from place to place to take in their ladings.

There are many Britiſh veſſels arrive at Alexandria every year, but they are not always laden on account of that nation; for the Jews, and even the Turks, often freight them, and thereby carry on a conſiderable traffic.

The Dutch and Venetians had formerly ſettlements and conſuls at Alexandria; but great bankruptcies, even of the conſuls themſelves, have entirely ruined that commerce. The Turks, who are not to be amuſed where their intereſt is concerned, refuſe to admit, any longer, conſuls from thoſe two nations, till they have indemnified the loſſes ſuſtained by their predeceſſors. Some Venetian merchants, however, come hither every year under French protection.

The Swedes, though in alliance with the Porte, go ſeldom to Alexandria, as they are obliged to pay the duties on their reſpective commodities to the utmoſt extent.

The Turkiſh veſſels, that frequent this port, are ſome ſultanas, who go thither yearly to receive, in merchandizes, the carrat, or tax, of the grand ſeignior. There are alſo Turkiſh veſſels called ſaicks and vergues, that are ſeen daily in the port of Alexandria. The firſt, as being the largeſt, go to Damietta and other parts of the Levant; but the latter are ordinarily employed to go to Roſetta; from which places they bring the European merchandizes, and carry thither thoſe of Cairo that are ſent in exchange.

The Europeans carry on a very profitable trade here, ſince, according to their treaties, they always pay ſo much per cent. leſs than thoſe who are ſubjected to the tax of the grand ſeignior, among whom are comprized the Jews, both foreigners and natives, as well as thoſe nations that have not any conſul.

The environs of Alexandria are very low: the only marks by which the ſailors can know the coaſt are, the tower of the Arabians, which lies 36 miles to the weſtward of the town, and the column of Pompey. This circumſtance often occaſions ſhips bound to Alexandria, to go to Cyprus or to Syria, when the weather is foggy. There are neither woods nor paſtures for a conſiderable diſtance round the town. The land is covered with ſand, and ſome few date-trees grow on it, but the fruit is very indifferent. "It is really a matter of ſurprize, ſays a celebrated writer, that this ſpot ſhould be choſen for ſo great a capital to be built upon, where it is ſo difficult of acceſs for ſhips, and ſo deſtitute of wood, water, and all other neceſſaries of life. But it is much more to be wondered at, that the Ptolemies ſpent ſuch immenſe ſums to populate this place, and to collect there the greateſt abundance of all things that could be had in the world!"

To the ſouth of Alexandria is the lake Mareotis, which is 30 miles long from eaſt to weſt, and 12 broad. It receives its water out of the Nile at the time of its overflowing, but is dry about four or five months in the year.

At the weſt end of this lake is the tower of the Arabs, which the natives call the caſtle Abuzir. It is, indeed, a ſquare caſtle, 80 feet high, and its fronts are each 250 feet broad. It is built of fine free-ſtone, and the walls are 14 feet thick. About three quarters of a mile from this caſtle is another tower, which is ſquare at top and round below; and, ſix miles from thence, there is another to the weſtward, on the walls of which are the remains of an Arabic inſcription. All theſe buildings, however, are in a very ruinous condition.

Of the cities of Roſetta, Damietta, &c.

THE city of Roſetta is eſteemed one of the moſt pleaſant places in Egypt. It is ſituated on the weſt ſide of the Nile, antiently called Bolbitinum, or the Bolbutic branch. The town is about two miles in length, and conſiſts of two principal ſtreets. The fine country of Delta on the other ſide of the Nile, with two beautiful iſlands a little below the town, make the proſpect truly delightful. The country, to the north, is improved with pleaſant gardens of oranges, lemons, citrons, and almoſt all ſorts of fruits, with the agreeable variety of groves of palm-trees, and ſmall lakes in different parts. When the fields are green with rice, which is much cultivated here, it makes a conſiderable addition to the beauties of the ſcene.

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* An Engliſh gentleman who was a few years ſince in Alexandria ſays in a letter to a friend in England "One time, ſince the Turks have been maſter of this city, a cunning Mahometan mufti obſerving it very thinly inhabited, ſpread a report, that Mahomet in one of his writings, had left many bleſſings to the inhabitants of this city, and to thoſe who viſit it, and remained a few days, giving alms; by this falſe report, it got full of inhabitants. The ſame gentleman ſays that near the French Han, is a large open place, where the Franks recreate themſelves; on the north ſide of this place is a ſtand of aſſes, ranged in rows, and with each aſs a driver. Theſe are lett out to ride, and the driver runs behind his beaſt, and with a ſhort ſtick makes him go pretty faſt. It is pleaſant enough to obſerve the Chriſtian ſailors when they come on ſhore, and happen to ſtroll to this place; the drivers in an inſtant bring their aſſes in a ring round the ſailors, and importune them to ride; the ſailors, not underſtanding them, fall to curſing and ſwearing at being ſo hedged in. At length the drivers put the poor tars by force on their beaſts, and drive them about half a mile and back again, and then inſiſt on their fare."

About two miles north of the town, on the weſt ſide of the river, is a large caſtle. It is a ſquare building, with round towers at the four corners, having port-holes at the bottom of it, and ſome pieces of braſs cannon. It is built of brick caſed with ſtone, and is ſaid to have been erected above 400 years. A little lower down, on the oppoſite ſide of the river, is a platform of guns; to the eaſt of which are ſalt lakes, where are gathered great quantities of ſalt.

A little nearer to the ſea, from the above caſtle, is another, whoſe walls, ordnance and garriſon, are but in a poor condition. Somewhat below this ſecond caſtle the Nile ſplits into two branches, one turning eaſt, and the other weſt, and forming what is called a bogaz, or bar in their mouth, which is known by the name of the Canopic. This bar is very dangerous to paſs over, eſpecially when the ſea is agitated by a northerly wind.

The inhabitants of Roſetta have a large manufactory of ſtriped, and other coarſe linen; but their chief employment conſiſts in carrying goods between this place and Cairo. All European merchandizes are brought to this place from Alexandria by ſea, and carried from hence in boats to Cairo; in the ſame manner as thoſe brought from Cairo on the Nile are here put into large boats to be ſent to Alexandria. For this purpoſe the Europeans have their vice-conſuls and factors here to tranſact their buſineſs; and letters are brought regularly from Alexandria by land, to be ſent by boats to Cairo on the day they ſet forwards; but letters of greater conſequence, that require diſpatch, are ſent by foot-meſſengers acroſs the deſarts.

Though Roſetta is ſo near the ſea, the water is good, unleſs when the north wind blows ſtrong, or the Nile is at the loweſt, when the water is brackiſh. It is remarkable, that the river here does not riſe above three or four feet; becauſe the banks are low, and the water riſing above them, ſpreads itſelf all over the adjacent country.

Near this part of the Nile is an iſland of a triangular form called by the Greeks Latomia, on account of the diviſion of the water here, by which two entrances are made at the mouth of the rivers. It is about a mile in circumference, and there are ſandy hillocks from eaſt to weſt along the middle of it. The iſland is ſandy to the north, but to the ſouth it is a kind of moraſs.

The arm of the Nile, at Roſetta, is much about the ſame width as the Thames at Graveſend; but it leſſens by degrees, till it becomes ſo ſhallow in many places as to be very dangerous, owing to the difficulty of avoiding the flats.

Nearly oppoſite Roſetta is the city of Damietta, ſituated on the eaſtern branch of the Nile, between four and five miles from the mouth of the river. It is a very large place, but the houſes in general are indifferently built, and its principal inhabitants are fiſhermen and janizaries. It is encompaſſed by walls, except that part that fronts the river, and at the north end of it is a fine large round tower built of hewn ſtone.

This city is reckoned one of the moſt beneficial for trade, on account of its important harbour on the Mediterranean. It is ſuppoſed to contain about 25,000 inhabitants, excluſive of its ſuburb on the other ſide of the Nile. There are here about 400 Greek families, who are the principal merchants and traders in the city. They have a church, a biſhop, and the free liberty of their religion, except that of ringing the bell. Beſides the Greeks, there are here many other ſtrangers of various nations and religions; but they are greatly reſtrained in the enjoyment of their national privileges, and are afraid of going into the ſtreets, eſpecially after dark, on account of the inſults they are ſubject to from the Turkiſh ſoldiery, who have a natural antipathy to all ſtrangers. They have a particular averſion to Europeans, which ſeems to be handed down to them by their forefathers, and to be occaſioned by the holy war; for this city was the principal ſcene of action, and the place where Lewis IX. was made priſoner. No perſons muſt appear here in an European dreſs; and as a Chriſtian is known by his mein, ſtrangers dare not go out of the ſtreets they are accuſtomed to frequent.

The chief trade carried on here is, the export of rice and coffee to all parts of Turkey; and of the former, a contraband trade to Europe, which has been productive of tumults againſt the Chriſtians. They have alſo an import of tobacco and ſoap, the former from Latichea, and the latter from the coaſt of Syria.

Near the city of Damietta, and to the ſouth-weſt of the lake Mareotis, is the caſtle of the labyrinth, ſo called from the famous antient labyrinth, of which we took proper notice in our account of the antient ſtate of Egypt.

This antique edifice is about 165 feet long, and 80 broad. The portico is a very ruſtic work, and the principal part of it deſtroyed, being no where above ſix feet high; but the front is more ruined than any other part of it. The upper ſtory, in the middle, is fallen down, and is entirely gone almoſt all the way from this break. As the building now remains, there are 44 tiers of ſtone, each nine inches deep, and conſequently the whole is 33 feet in height.

The whole edifice bears the appearance of ſome antient palace, or other public ſtructure; but its remains are totally inſufficient to convey any idea of its original magnificence.

There are many ſtones ſcattered about the plain near this building, eſpecially ſeveral round ones with holes in the middle, which ſeem to have compoſed the pillars that might be about this edifice, and were probably faſtened together by means of theſe holes.

The next principal place that attracts our attention is, the town of Suez, ſituated at the north end of the Red Sea, and is thought to be built on the ſpot where formerly ſtood the antient city of Arſinoe. It is a conſiderable ſea-port on the iſthmus of its name, which joins Aſia and Africa, and is advantageouſly ſeated on a ſmall peninſula that juts into the utmoſt verge of the Red Sea, about 63 miles ſouth-weſt of Cairo. The trade between this town and Cairo is effected by ſhips belonging to private perſons at the laſt-mentioned place.

To the ſouth of the town is a large ſandy bank about two miles long, to the eaſt of which is a road to go out to the ſhipping; and when there is no wind, they draw the boats along by this bank. About a mile ſouth-weſt of it are the ſhips, three miles from the town, the deep water being on the weſt, where the ſhore is encloſed by high hills; but on the eaſt ſide, where the land is low, there are conſiderable ſhoals.

The town is ſmall, but the houſes, moſques, the quay, magazines, and other public edifices, are made of a moſt curious ſort of ſtone, conſiſting of a vaſt number of ſhells, ſo cloſely united by nature as to be inſeparable. The moſques are four in number, all of which are very handſome buildings; and there is alſo a Greek church. The greater part of the inhabitants are Mahometans, there being only about 60 Greek families, and a few Coptics. They get all the neceſſaries of life, and even pot-herbs, from Cairo; for the country, for about ſixty miles round, does not produce any thing. Water is very ſcarce, inſomuch that they are obliged to fetch it from a place nine miles off, and though brackiſh, yet they pay for it two-pence per pail.

The town of Suez is governed by a capitain, whoſe buſineſs chiefly depends on the ſhips; and he has under him a caimacam (the ordinary governors of towns) who both together, or ſeparately, govern the affairs of the place. The caimacam generally reſides here, and the capitain when the ſhips are in the port. They have a garriſon of about 300 men, one half janizaries, and the reſt Arabs; and theſe laſt are commanded by a ſheik, or civil officer of their own, ſtiled ſader.

The harbour lies north and ſouth, is not large, and has very little water: when the tide has ebbed out, it is not above five feet deep. As this harbour is only fit for ſmall veſſels, the larger ones, which are employed in bringing goods to Jedda and other parts, anchor in another harbour, ſituated about four miles and a half from the town.

Many of their veſſels will carry from 180 to 250 ton. Some of them are bored for 30 guns, but never mount more than two, and theſe are the beſt armed; for moſt of them have only two pedereroes. They direct the ſhip by means of a pole ſtrongly faſtened to the rudder, on the outſide, and placed in an inclined ſituation, not quite horizontally: at the end is faſtened a rope, which paſſes on both ſides through blocks faſtened to two thick tranſverſe pieces of wood, which are nailed to the two ends of a long and thick beam placed abaft. The rope being put through the blocks, is hung or faſtened on a peg, which ſtands on that part of the ſtem where the helm is. On each ſide three men are placed, who muſt not leave this rope while the veſſel is under ſail, and muſt alter the direction of the helm, when required, by drawing at the rope. Theſe veſſels are but ill provided with ſailing tackle and trimmings; nor, indeed, do they require them ſo complete as in moſt other voyages, for they never ſail without a fair wind, and always keep along the ſhore.

The harbour in which theſe veſſels lie at anchor is from five to eight fathom deep; they are ſheltered there from the eaſt wind by the mountains of Ettaga; and when they are forced away by another wind, they run aſhore on the neighbouring ſandy beach, without ſuſtaining any damage.

The town is very indifferently fortified, having no other defence than twenty-two cannons and three culverins, all of which are in ſo wretched a condition, that they appear as if entirely uſeleſs. At a ſmall diſtance from the town are to be ſeen, on an eminence, the ruins of an old caſtle, ſuppoſed to have been formerly built by the French.

Many attempts were made by the Roman emperors and kings of Egypt, to cut a channel thro' the iſthmus of Suez, and join the two ſeas together; but every attempt proved ineffectual. There is ſtill to be ſeen, about three miles from the town, a deep ditch, which runs acroſs from north to ſouth, and is ſuppoſed to be a relic of that vain project.

Of the principal towns and villages ſituated up the Nile.

THE firſt we meet with of theſe is called Gize, and ſuppoſed to be ſituated on a part of the ground where once ſtood the antient city of Memphis. It is tolerably large, but the houſes are very low mean buildings; and its only ornaments conſiſt of four or five minarets of moſques, with ſome palm-trees. The inhabitants are chiefly employed in making earthen pots and tiles, but they are ſo indifferently executed, that they produce but little advantage to them.

About a mile and a half to the ſouth of Old Cairo, is the village of Deiir-Etiin, where there is a moſque and a Copti convent. The houſes here are almoſt all built of clay, and covered with reeds. One end of the village is cloſe to the Nile, and the other extends towards the mountains. The greateſt ornaments of this village, as well as moſt of the others, are the palm-trees, which are cultivated in great abundance.

Near the above is the village of Dagjour, remarkable for containing in its neighbourhood many handſome pyramids, as alſo ſeveral ſpacious moſques.

The next village we come to is Beneſoet, ſituated on the weſtern ſhore of the Nile: it is a kind of capital, about 100 miles diſtant from Cairo, and the place of reſidence of a bey, who is governor of it. It has many moſques, ſeveral of which are very large and elegant ſtructures.

To the north-eaſt of this village is Mount Kobzim, at the foot of which ſtands the convent of St. Anthony; and at ſome diſtance are ſeen the mountains of Aſkar, where are the ruins of three monaſteries, called Deir Berdet, Deir Bakſte, and Deir Anna. A late celebrated writer, who travelled through moſt parts of Egypt, and took up his abode ſome time at the convent of St. Anthony, gives the following particular deſcription of it, as alſo the monaſtic life of its inhabitants. After relating his arrival there, he ſays, "Having reſted a little before the convent, I perceived a monk in the window, and I informed him of the reaſons that brought me thither. After the ſuperior was acquainted with this, they called to me from a trap door at the top of the convent, and I ſaw them letting down a rope for me to faſten round my middle. I was by this means drawn up and taken into the monaſtery, had a cell aſſigned to me, and was treated like a monk; that is, I received a portion of lentils and bad bread every morning and evening during my ſtay.

"This monaſtery is a ſquare building, conſiſting of twenty-eight cells, an ugly dining-hall, a mill, an oven, and a kitchen, beſides two very filthy, ſmall and dark churches. Each of them is 30 feet long and 16 broad. There are ſome bad paintings on the walls, now quite black from the fumes of incenſe. One of theſe churches is conſecrated to St. Peter and Paul, and the other to St. Anthony. They are connected by a covered walk, above which there is a little ſteeple with a bell.

"Between the churches and the kitchen is a ſquare tower, in which they have built a chapel. You go to this tower over a draw-bridge, reſting on an adjacent high piece of ground. Here they keep the ſacred veſſels, their proviſions, their books, and all that they hold valuable: this likewiſe is their refuge when they are attacked by the Arabs. There is a garden cloſe to the cells, which is about 260 yards long and 120 broad. In it they cultivate dates, olives, St. John's bread, peaches, apricots, and vines, beſides many kitchen herbs. They likewiſe make wine, of which the monks drink on the four principal feſtivals in the year.

"The water of three very clear ſprings is conducted from the mountains into the gardens, by means of three ſubterraneous vaults. This water is their common drink, and is alſo uſed to water the garden, in which is built a chapel conſecrated to the hermit Mercus, containing two altars, one of which is deſtined for European prieſts.

"The whole fraternity conſiſts of twenty-five friars, twelve of whom are prieſts, and the reſt lay-brothers. They wear a white woolen ſhirt, a brown woolen gown, and a ſur-coat of black ſerge with wide ſleeves, a black calot which fits very cloſe to the head, a purple coloured worſted cap, ſurrounded by a blue and white ſtriped turban, a leather girdle, and red or black ſhoes. They have no ſtockings, and never uncover their heads.

"Beſides the vows of chaſtity, obedience and poverty, they likewiſe make that of never eating any fleſh meat in the convent, but faſting all the year except Saturdays, Sundays, and Eaſter. They ſing their ſervice ſtanding, and leaning on a ſtick called Taunt, which is formed like a T. At midnight they go into the church, ſleep in their clothes on mats of ſtraw, and before they go to reſt, proſtrate themſelves 150 times on the ground, with extended arms. At each proſtration, which they call a penance, they make the ſign of a croſs. Six of theſe friars wear the Aſkim, or angelic dreſs: it is made of very ſoft leather and like a pellum; but becauſe this dreſs obliges thoſe that wear it to make greater auſterities, (in particular they muſt at leaſt make 300 proſtrations every evening before they go to bed) the abbot never gives it to any but whom he ſuppoſes capable of undergoing ſuch hardſhips. Theſe monks are very ſuperſtitious and ignorant. I know not whether they ſtrictly adhere to the rules of which they promiſe the obſervance, on being admitted as members of the order; but ſo much I know, that moſt of them waſte their time in ſearch of the philoſopher's ſtone, or writing bills which they pretend will cure the ſick. They get their proviſion from the village of Buſha on the weſtern ſhore of the Nile."

Not far from the convent of St. Anthony is that of St. Paul, which the Copti call the Tyger convent, from a ſuppoſition that thoſe animals made the tomb of that ſaint. The principal building is a quadrangle, but much leſs than that of St. Anthony. The church (of which it is ſaid the cavern where St. Paul did penance makes a part) is 32 feet long and 14 broad, and is very light. The walls are ornamented with paintings, and on that part where the altar is fixed are the remains of a Greek inſcription, but ſo imperfect as not to be intelligible. The garden is planted with many fruit-trees, particularly vines; and the friars plant as many kitchen herbs here as thoſe do belonging to the garden of St. Anthony. About forty yards from the monaſtery is a rock which ſupplies it with a large fountain of water. The monks here are 14 in number; among them are five prieſts, two of whom wear the angelic dreſs, and the reſt are lay-brothers.

On the ſame ſide of the Nile with the village of Beneſoef is another called Monfalut. It is a ſort of capital, whoſe moſques give it a beautiful appearance: and it is the ſee of a Copti biſhop. The adjacent country is very fertile, and abounds with a great variety of fruit trees.

The village of Siouth contains ſeveral handſome moſques, and is the rendezvous of thoſe who go with the caravan that ſets out from hence to Nubia. This village is ſituated about two miles from the river, in a very pleaſant part of the country; and by the ſide of it is a large lake which is filled from the Nile by a canal, over which there is a bridge of three high Gothic arches. A caſhif reſides here, who is governor of the province; and there is a biſhop, with about 500 Chriſtians. Their church is three miles from the village, among a parcel of hills, in which are cut great numbers of grottos.

Aboutiteſhe is a large village on the ſame ſide of the Nile with Siouth, and has ſome moſques. It is a biſhop's ſee, and is ſuppoſed to be the Hypſele of the antients.

Farther up the Nile, on the eaſt ſide, is the village of Akmin, which is very large, and adorned with ſeveral moſques. Here are the remains of two temples, conſiſting of ſtones 20 feet long and 10 feet broad; all of which are painted, and full of hieroglyphics. On one ſtone there is a Greek inſcription of four lines, of which the firſt and laſt are almoſt totally, and the others partly defaced. The Copti have a convent here, and there is alſo an hoſpital belonging to the Congregatio de Propaganda.

At the foot of a mountain, to the eaſt of this village, is the monaſtery of St. Senodius. It is built of free-ſtone, and of an oblong quadrangular; it is 130 feet long, 20 feet broad, and 50 feet high, and has a cornice that goes quite round it. Its greateſt ſides have two rows of 21 windows each, all cloſed up; on the other ſides there are only nine windows in each row: on the weſt ſide were formerly five doors, but they are now all cloſed up, and the entrance to the monaſtery is by a little double door on the ſouth ſide, whoſe leaves are covered with iron plates. The church is quite decayed, but there are ſtill fourteen columns in it, ſome of ſtone and the reſt of bricks, covered with gypſum, and which ſupport the ceiling. The choir, which is preſerved, contains three altars, but hath not any thing remarkable. Only three monks inhabit this convent, and they have very wretched habitations. There is likewiſe a deep and wide well in it, whoſe water riſes and falls like the Nile, though the convent is above three miles from the river. However, this riſing and falling of the water, which the monks and the Copti look upon as a miracle wrought by Dioſcorus whilſt he ſtaid in this monaſtery, ariſes from a communication with a canal, which gets its water from the Nile, and ſo provides this well with it. This, and the two monaſteries of St. Anthony and St. Paul, are the two cleanlieſt in Upper Egypt.

The next place we come to is the town of Girge, or Tſhirſche, which is the capital of Upper Egypt, and the reſidence of the Bey. It is about a quarter of a mile from the river, and tolerably large, being at leaſt two miles in circumference: the houſes are in general ſpacious, and chiefly built of hard brick; and there are ſeveral handſome moſques belonging to the Turks. It is alſo the ſee of a Copti biſhop, and the fathers De Propaganda have an hoſpital here, where they maintain themſelves by their practice of phyſic, that renders them uſeful to the Turks. When the Bey of Girge has any thing to communicate to the chief of the Arabs from the Divan at Cairo, he ſends them word that they are to come to him. They immediately ſend one of their number with 2000 horſemen to a certain place deſtined for thoſe interviews: theſe troops form a ring round the Bey, who is attended by a train conſiſting only of twelve perſons; and after the interview is over, each returns to his own home.

The village of Gau is ſituated on the eaſtern ſide of the Nile, and was once very large, but a conſiderable part of it has been waſhed away by the overflowings of that river. Here are 14 columns preſerved ſtanding, and full of hieroglyphical figures. At ſome diſtance from the village are many ſcattered coffins cut in ſtone, which the travellers make uſe of as troughs or ciſterns to water their horſes at; and there is alſo a coloſſal ſtatue of rock ſtone, but it is greatly disfigured. At the foot of the mountain are many quarries, the ſtones of which are white, and have a fine poliſh.

About ſeven miles from Gau, on the ſame ſide of the Nile, is the village of Eridy, the reſidence of a ſheik of the ſame name. This village is famous throughout Egypt on account of a ſnake, of which the people relate many ſtrange and miraculous ſtories; and ſome of them believe it to be the devil, baniſhed into the mountains of Upper Egypt by the angel Raphael. Of this ſnake, a celebrated writer has furniſhed us with the following particulars: "The ſheik, ſays he, keeps this ſerpent in his poſſeſſion, as his predeceſſors have done before him time immemorial. It is two feet long, and about an inch thick; the ſkin is ſmooth and reddiſh: it plays with thoſe who take it in their hands without doing them the leaſt harm, and twines about their arms and legs. It is ſingular, that it likes women more than men, and when it ſees a woman, will creep up to her neck, and get into her boſom. They allow it this liberty, as it is believed to be an angel. In honour of this ſerpent, they hold an annual feſtival. The people on this occaſion meet here from 60 miles round, and they flock in ſuch numbers, and give ſo many alms, that above 60 oxen and 200 ſheep are killed to give them a meal. They relate many fables of this ſnake, which is perfectly well taught to do its part. I was told that the ſheik could cut it in pieces at night, and be ſure to find it whole and ſound the next morning. From curioſity, I aſked him whether it was true that he could do ſo, and on his anſwering in the affirmative, I offered him 10 zecchini to perform this miracle before me, but with this condition, that I ſhould keep the pieces of the ſnake till they united again, and that if this did not happen at the proper time, I ſhould not be obliged to pay him. But he would not agree to it, and his excuſe was, that the angel (for thus he called the ſerpent) would be provoked by ſuch a bargain."

Notwithſtanding the abſurd notions the people here entertain of this ſerpent, yet it is remarkable that they can handle theſe reptiles without receiving the leaſt injury, as is evinced by the following particulars, related by another writer, no leſs celebrated than the above. In writing an account of his travels while in Egypt, he ſays, "I am now going to inform you of ſomething which I look upon as very curious; but I aſſure you the thing is ſo amazing, that had I not had occular demonſtration of the fact, I would not preſume to relate it to you.

One morning as I was looking for ſomething in our warehouſes, the floors of which are of ſand, I obſerved in ſeveral parts of them the traces of ſerpents, which gave me ſome uneaſineſs, leſt at any time I ſhould be hurt by them. I conſulted our druggerman about it, who told me to make myſelf entirely eaſy, for he knew an Egyptian who could catch them by a charm. I communicated this to Mr. F—— H——, who, like me, wanted faith to believe that any mortal had power to do any ſuch thing. The druggerman ſent for the man, and as I ſuſpected he might bring tame ſerpents with him, and privately let them looſe, and then catch them again in our preſence; I propoſed that the charmer, before he began, ſhould be ſtript to his buff; this was agreed to be done. We led him into a court-yard where the warehouſes ſtood; but before he went into either of them, he fixed his eyes towards the ſky, and muttered ſomething unintelligible to us; this done, he went into one of the warehouſes, and with a ſhort and ſlender ſtick of a date-tree, he had in his hand, he pointed to the roof, and uttered ſomething with a loud voice, at the ſame time ſtamping hard on the ground: as ſoon as he had done this, he told us there had been ſerpents there, but were gone. He then went into another warehouſe, and after doing the ſame as he had done in the firſt, he ſaid, there was a ſerpent ſomewhere in the walls; which were of looſe ſtones, very thick and much decayed. Here he repeated his charm; and preſently a very large ſerpent came out of the wall, and ſtopped; but the charmer, who ſtood in the middle of the warehouſe, uttered ſome more jargon with very great vehemence, and the ſerpent came to his feet; he took it up in his hand as unconcerned as though it had been only an eel. In the ſame manner he catched another among ſome ruins in the yard. We examined the ſerpents, and found they had their teeth; for I aſſure you, Sir, we were ſo much amazed, that we could hardly believe our eyes. We gave him 30 paras for his trouble, and he went away quite ſatisfied."

To corroborate the above, we ſhall ſubjoin the teſtimony of the learned Dr. Haſſelquiſt, who, in his travels, ſpeaking of the people of Egypt, ſays, "They take the moſt poiſonous vipers with their bare hands, play with them, put them in their boſoms, and uſe a great many more tricks with them, as I have often ſeen. I have frequently ſeen them handle vipers that were three or four feet long, and of the moſt horrid ſort. I enquired and examined whether they had cut out the vipers poiſonous teeth; but I have with my own eyes ſeen they do not: we may therefore conclude that there are to this day pſilli (that is, perſons who are capable of faſcinating or taming ſerpents) in Egypt; but what art they uſe is not eaſily known. Some people are very ſuperſtitious, and the generality believe this to be done by ſome ſupernatural power, which they obtain from inviſible beings. I do not know whether their power is to be aſcribed to good or evil; but I am perſuaded that thoſe who undertake it uſe many ſuperſtitions." He afterwards ſays, "he had vipers of four different ſorts brought him by a female pſilli, who put him, together with the French conſul Lironcourt, and all the French nation preſent, in conſternation. They gathered about us to ſee how ſhe handled the moſt poiſonous and dreadful creatures, alive and briſk, without their doing, or even offering to do her the leaſt harm. When ſhe put them into the bottle where they were to be preſerved, ſhe took them with her bare hand, and handled them as our ladies do their laces. She had no difficulty with any but the *viperæ officinales*, which were not fond of their lodging. They found means to creep out before the bottle could be corked. They crept over the hands and bare arms of the woman, without occaſioning the leaſt fear in her: ſhe, with great calmneſs, took the ſnakes from her body, and put them into the place deſtined for their grave. She had taken theſe ſerpents in the field with the ſame eaſe ſhe handled them before us; this we were told by the Arab who brought her to us. Doubtleſs this woman had ſome unknown art which enabled her to handle theſe creatures. It was impoſſible to get any information from her; for on that ſubject ſhe would not open her lips. The art of faſcinating ſerpents is a ſecret amongſt the Egyptians. It is worthy the endeavours of all naturaliſts, and the attention of every traveller, to learn ſomething deciſive relative to this affair. How antient this art is among the Africans may be concluded from the antient Marii and Pſylli, who were from Africa, and daily ſhewed proofs of it from Rome. It is very remarkable that this ſhould be kept a ſecret for more than 2000 years, being known only to a few, when we have ſeen how many other ſecrets have within that time been revealed. The circumſtance relating to the faſcination of ſerpents in Egypt, related to me, were principally, 1. That the art is only known to certain families, who propagate it to their offſpring. 2. The perſon who knows how to faſcinate ſerpents, never meddles with other poiſonous animals, ſuch as ſcorpions, lizards, &c. There are different perſons who know how to faſcinate theſe latter animals; and they again never meddle with ſerpents. 3. Thoſe that faſcinate ſerpents, eat them both raw and boiled, and even make broth of them, which they very commonly uſe; but in particular they eat ſuch a diſh when they go out to catch them. I have even been told, that ſerpents fried or broiled are frequently ate by the Arabians, both in Egypt and Arabia, though they know not how to faſcinate them, but take them either alive or dead. 4. After they have ate their ſoup, they procure a bleſſing from their ſheik (prieſt or lawyer) who uſes ſome ſuperſtitious ceremonies, and amongſt others, ſpits on them ſeveral times, with certain geſtures. This matter of getting a bleſſing from the prieſt is purely ſuperſtitious, and certainly cannot in the leaſt help to faſcinate the ſerpents; but they believe, or at leaſt will endeavour to perſuade others, that the power of faſcinating ſerpents depends upon this circumſtance."

In the mountains, near the village of Eridy, are 10 or 12 ſepulchral caverns. There are alſo many heaps of ruins, which, according to the report of the Copti, are the remains of the antient town of Irgy.

Dandera is a ſmall village, but very pleaſantly ſituated, it being encompaſſed by continued rows of trees, which produce all the various fruits to be met with in Egypt.

Nagadi is a large town, and, among other edifices, contains ſeveral ſpacious moſques; and the Copti have a biſhop, who conſtantly reſides here.

Carnac is a name given to a vaſt extent of country to the eaſt of the Nile, where are ſeen, in various places, ſome very conſiderable ruins of buildings that were once ſpacious and magnificent.

Eſnay is higher up the river, and is a large place, adorned with a very handſome moſque. It is the reſidence of an Arab ſheik, and is ſituated where the antient Latopolis ſtood; ſome remains of which are ſtill to be ſeen.

Edfu, or Etfou, is the antient Apollinopolis, and is ſituated on the weſtern ſide of the Nile. Here is a fine monument of antiquity well preſerved, which has been long converted into a citadel, occupied by the Turks.

Elſouan is alſo ſituated on the weſtern ſide of the Nile, and is the ancient Seyne, which was under the tropic of Cancer. It is a poor ſmall town, with a ſort of fortreſs, or rather barrack for Janizaries, under their governor, who has the command of the country. In this town, as alſo in an iſland adjoining, are quarries of granite, and the remains of ſome antient buildings. It is at this place where the firſt cataract on the Nile begins, above which is the iſland Gieſiret Ell Heiff, the Philæ of the antients, which is a deſart, and quite covered with rocks of granite. The borders of this iſland are cut in the form of a wall on the rock; and within are abundance of colonades, buildings, and other magnificent antiquities.

At Debonde are the ruins of ſeveral grand edifices; as alſo at Hindau, Sahdaeb, and Teſſa, where Egypt ends, and Nubia begins. From thence up to Derri are many ſmall villages, in ſome of which are to be ſeen ſeveral ruins of antiquity.

Derri is ſituated on the eaſtern ſhore of the Nile, near the place where the river begins to direct its courſe towards the weſt. It is inhabited by a race of people called Barbarins, who are a poor miſerable tribe, and live chiefly by plunder. The ſlope of the ſhore of the Nile here is in many places covered with lupines and radiſhes, the ſeed of which ſerves for making oil.

The people of Derri have frequent occaſion to croſs the Nile, in order to go to Eſſouan, but as they have not the convenience of canoes, they ſupply that deficiency by various projects, the moſt diſtinguiſhed of which, as deſcribed by a modern writer, are as follow: Two men ſit upon a truſs of ſtraw, while a cow goes before ſwimming; one of them holds in one hand the tail of the cow, and with the other directs a cord faſtened to the horns of the animal. The other man, who is behind, ſteers with a little oar, by means of which he keeps a balance at the ſame time. Another way is, to croſs the river with camels loaded in this manner: a man ſwims before, holding the bridle of the firſt camel in his mouth; the ſecond camel is faſtened to the tail of the firſt, and the third to the tail of the ſecond: another man, ſitting on a truſs of ſtraw, brings up the rear, and takes care that the ſecond and third camels follow in a row. A third way is this: they put themſelves a-ſtraddle upon a great piece of wood, after having placed their cloaths over their heads in form of a turban. They alſo faſten to it their aſſagaye or dart; they afterwards make uſe of their arms as oars, and by this means croſs the river without much difficulty, or any danger from the crocodiles.

Having thus given an account of the antient and modern ſtate of Egypt, we ſhall now proceed to deſcribe its inhabitants, with ſuch other particulars as are neceſſary to be obſerved relative to this antient kingdom.

SECT. IV.

Of the Perſons, Manners, Cuſtoms, Habits &c. of the Egyptians.

EGYPT is inhabited by various people, viz. Arabs, Moors, Copts or Coptis, Turks, Greeks, Jews, Franks, &c. And theſe ſo materially differ in their perſons, habits, manners and cuſtoms, that a peculiar deſcription of each is neceſſary.

The Turks are tall, well made, finely featured, fair, and dreſſed after the Aſiatic faſhion.

The Arabs are a ſmall ſwarthy people, and reſide in tents ſcattered about the country in a circular form, which they remove as inclination prompts or neceſſity requires.

The Moors are almoſt as ſwarthy as the Arabs, and in every other particular reſemble the Moors of the Barbary ſtates.

The Greeks are in every particular like thoſe of the Levant, the Jews in all things reſemble thoſe who reſide in the other parts of Africa, and the Franks may be characterized from the different nations from whence they come.

But the Copts or Coptis, who are the real Egyptians, being the deſcendants of the original inhabitants of the country, are a very ill favoured, bad ſhaped, ſlovenly, effeminate, naſty people. They are diſagreeable to the beholders in themſelves, and receive no manner of addition from their dreſs, for if the latter is ever ſo good, they put it on ſo awkwardly and wear it ſo clumſily as to appear very ridiculous to other people. But the beſt dreſs cannot be long decent with theſe people, as they frequently uſe their long ſleeves not only to wipe their hands and mouths after meals, but to blow their noſes on at other times.

But as evil communication corrupts good manners, we find that the other people already deſcribed, when they have a long time reſided in this country, inſenſibly give way to the bad cuſtoms of the original natives, and by degrees adopt the diſagreeable and obnoxious qualities of the Coptis, for

Example is a living law, whoſe ſway
Men more than all the written laws obey.

This obſervation is confirmed by a noble writer, who ſays "Effeminacy and inaction are peculiar to the Egyptians; and though this kingdom is no more than a ſhadow of what it was heretofore, yet the peoples notions are the ſame as ever. They are idolizers of feaſts, love muſic, ſhews and dancing, even to exceſs; and the modern Egyptians vie with the antients in the ſtate of every thing that may be an agreeable entertainment to the ſenſes. It is almoſt impoſſible to be long acquainted with them without catching their humours and manners. The Turks, who are naturally of a ſerious and phlegmatic temper, by degrees loſe ſomewhat of their gravity. Beſides this, ſuch an influence has the climate of this country on the inhabitants, that though the Turks are brave and martial, the children they get here become cowardly, like the other Egyptians, who are, to the laſt degree, poltroons. Therefore all perſons born in Egypt are by the laws themſelves excluded from military poſts; and though, by a ſpecial favour, the children of the Turks have a privilege of being common ſoldiers, yet this right does no extend beyond the ſecond generation. And all the militia that the Grand Seignior keeps up in Egypt are recruited by the Turks that are ſent from the European and Aſiatic provinces. This degeneracy, owing to the air of the country, makes the people of quality glad to mix their blood with that of foreigners; for men as well as animals decline in Egypt, from one generation to another. The horſes here, by degrees, loſe their ſpeed, the lions their ſtrength and courage, and the very birds are inferior to thoſe of other countries."

Beſides the people already mentioned among the inhabitants of Egypt, there are two ſorts of a peculiar kind, the firſt of whom are called the Eſtabliſhed Bedouins, and the latter the Wandering Bedouins. The former live in villages, and are to be conſidered as peaſants of the country. The Wandering Bedouins lead the ſame life as the antient patriarchs; they live under tents, upon the milk of their cattle, and ſhift their habitation for the convenience of paſture: they always encamp in places where they can eaſily come at water; ſome take up their reſidence near the mountains, and others retire to places before uninhabited.

A celebrated French writer has given us a very pleaſing deſcription of theſe people, with ingenious reflections on their manner of life and contempt of worldly grandeur; which, as matters of entertainment, we ſhall lay before our readers.

"The Bedouins, ſays he, are fonder of their rural life than the courtiers are of the pageantry and buſtle of a palace. With them the golden age is ſtill in being; their cattle not only furniſh them with the moſt delicious diſhes of meat, but alſo provide for their other occaſions. The wool of their ſheep ſuffices to clothe them, for they make a ſtuff with it which defends them from the injuries of the air. They look upon thoſe to be madmen, who build immenſe palaces, and yet think they live in a narrow compaſs. Do not cares and perplexities, ſay they, inhabit in thoſe ſtately buildings? If man has no more content nor ſatisfaction in thoſe than we have under our tents, why ſhould we be at the trouble of building them?

"The Bedouins have no need to aſſemble their general ſtates for preſerving their liberty; for they have no diſputes, no civil war; they find paſture and water wherever they go, and that is their beſt treaſure, their induſtry and frugality furniſhing them with every thing elſe. They have no difference about religion, no wrangling doctors and divines; they paſs their lives without being diſturbed by the rage of oppoſite parties, always ready to murder one another. Theſe happy people have no tent encompaſſed with ditches, guarded by ſoldiers, and ſet apart for the confinement of priſoners of ſtate: they make it no crime for their brother to think differently from themſelves; but they have every one the liberty always of praying to the Deity in the Turkiſh, Arabic, Perſian, or even the French language.

"An enemy, were he ever ſo potent, would not be able, with the aſſiſtance of a ſcrap of paper obtained by the favour of a Bedouin miniſter, to get an order for a private man to quit his tent, his family, and his flock, and to repair to the confines of Ethiopia, there to ſtay till further orders. A Bedouin mufti does not go with a guard of ſoldiers from one tent to another, to get a ſubſcription to the confeſſion of the Mahometan faith, drawn up in a ſet form of words, wherein all the virtue of it conſiſts.

"Counſellers, attornies, ſolicitors, the ſeveral degrees of juriſdiction, ſubaltern, inferior and ſovereign, are unknown to the happy Bedouins. A ſuit of law between two perſons never laſts above twenty-four hours, for the oldeſt man of the tribe gives his deciſion of the matter in queſtion on the ſpot.

"Theſe people are ignorant of edicts and new regulations for the riſing or falling the value of money: never does a Bedouin go to bed with an hundred thouſand crowns in his pocket, and riſe not worth a penny. The moſt he loſes is a ſheep, perhaps, which a wolf may run away with in the night. He pays no tax at coming into the world, nor any thing at going out."

Such is the deſcription given of theſe people by the above writer; from which it appears, that if happineſs is in any degree to be poſſeſſed by mankind, the Bedouins muſt be allowed to have a moſt ample ſhare of it. Their minds are not diſturbed by worldly pomp; they are ſtrangers to avarice, and think of no other enjoyments than what reſult from pure nature.

Some of the Bedouins, however, are not quite ſo diſintereſted; for an Engliſh traveller who was lately at Alexandria, informs us of an anecdote which was communicated to him by a gentleman of the French factory there.

"This gentleman (ſays he) told me, that two winters ago, a Bedouin came and ſhewed him ſomething, which on examination proved to be a piece of ice, a thing not found in an age in this place. Mr. Roboly, pleaſed with the ſight of what he had not ſeen ſince he left France, offered the value of a ſhilling for it; but the Bedouin imagining it to be a precious ſtone, diſdained his offer, and wrapping it carefully in a rag, went away in queſt of a better bidder. He met an acquaintance and opening the rag to ſhew him what he had found, was ſurpriſed to find it, and his imaginary jewel, wet; and in order to dry them, he laid them in the ſun-ſhine on a large ſtone. But how great was his ſurpriſe when he ſaw his jewel grow leſs and leſs. He invoked Mahomet, called every Turk that paſſed to look at this miraculous affair, which in a very ſhort time deprived him of his jewel, and left him nothing but the rag."

With reſpect to the dreſs of the Egyptians, in common it is a long ſhirt with wide ſleeves; it hangs almoſt to the ground, and is tied about the middle: over this the vulgar wear a brown woollen ſhirt, and people of a ſuperior condition, a long cloth coat; and the whole is covered by a blue frock, except upon public occaſions, when a white frock is ſubſtituted. In the Lower Egypt indeed, inſtead of the blue frock, a black woollen one is ſometimes worn, which, when left open before, is called a terijee. People of rank have theſe upper garments made of fine cloth, and ornamented with fur. The Coptis and Arabs always wear large ſleeves; but the Turks only wear large ſleeves upon public occaſions; at other times their ſleeves are ſmall and cloſe. The people in general wear drawers, but the men do not tuck the ſhirt or under garment into them, though the women do. Some of the Turks, over their linen drawers, wear another pair made of red cloth, but the latter reaches to the ankles, and beneath them yellow ſocks are worn.

The Arabs and Egyptians wear red leather ſlippers, but the Turks and Chriſtians in general uſe wooden ſandals within doors, and ſhoes or ſlippers, made after the faſhion of their reſpective countries, when they go abroad.

The dreſs of the head and feet of this country is the peculiar characteriſtic of the different people; as all are liable to be fined who tranſgreſs the eſtabliſhed cuſtom. Pococke ſays, the head dreſs is a high ſtiff cap, with a long piece of muſlin wound round it, which is all together called the Turban by Europeans; but inferior people, inſtead of the turban, wear a red woollen cap that comes cloſe to the head, under which they wear a little white linen ſkull cap. The ſaſh wound round the head is the great diſtinction, and none but the relations of Mahomet are permitted to uſe green; other people of rank wear white, middling people brown, and the lower ranks of all go without any ſaſh round their caps. Of the Mamaluk dreſs we have the following account.

The true Mamaluk dreſs is the ſhort garment abovementioned, put into their great red trowſers, which are tied round the leg at each ankle, the foot being left bare; and they wear the ſort of ſhoes uſed by the Arabs when they ride. In other reſpects they dreſs like the Turks; and this is the dreſs of the ſlaves, as alſo of many of the great men, when they are not in a dreſs of ceremony.

The girdle round the waiſt is made either of ſilk, mohair or woollen, and in this a knife in its ſheath is uſually ſtuck. The Coptis wear a large blue cloth round their necks, with which they cover their heads, as a ſecurity either againſt cold, rain or ſun. Some of the Arabs, and native Mahometans, cover themſelves in winter with a large brown blanket, and in ſummer with a blue or white cotton ſheet, which they wear as a ſurtout, putting one corner before over the left ſhoulder, and then bringing it under the right arm; the left ſhoulder and body being by theſe means covered, and the right arm left bare for action.

The dreſs of the Turkiſh women here, like the dreſs of the women in Turkey, differs but little from that of the men, except in being rather ſhorter, and the under garments made of ſilk. Their hair is likewiſe plaited, and their heads bound with an embroidered handkerchief, which encircles a white woollen ſkull-cap. The common Egyptian women, or Coptis, wear a large linen or cotton blue garment, like a ſurplice, with a kind of bib before their faces, which is joined to the head dreſs by a tape over the noſe, the intermediate ſpace being for them to ſee through. The ſuperior ſort wear a piece of gauze over their faces, and a large black veil to cover their bodies. "The women in ſome of the villages on the banks of the Nile (ſays a late traveller) wear a ring in their noſes, about the circumference of a half-crown piece, clumſy bracelets of ſilver, ivory, or iron, round their wriſts and ankles, and large heavy ear-rings of metal or great beads. Their whole clothing is no more than a long blue ſhift, and a veil of the ſame, with winkle-holes cut in it to ſee through. They go into the river up to their middle to fill their pitchers, which they carry on their head to their cottages, and ſometimes are devoured by crocodiles while they are filling them."

With regard to the bracelets worn for ornaments in Egypt, ſome are made of gold finely jointed, others of ſilver or braſs wire, and a common ſort are manufactured of plain iron.

In the cities of Egypt, moſt children go entirely naked during the ſummer, as many in the villages do all the year round, for this reaſon, that they have no cloaths to wear.

The lower kind of women paint their lips and the tip of the chin blue; the better ſort dye their finger nails and their feet yellow, and colour their eye-lids with black lead; but both, with a deſign to render themſelves attractive, take great pains to make their appearance frightfully hideous, at leaſt to ſtrangers.

No women go bare-faced, but ſuch as, for a ſubſiſtance, ſing, dance, or play upon ſome inſtrument about the ſtreets; and common proſtitutes, who are here licenſed, and pay a conſiderable tribute.

We cannot conclude the article of dreſs better than with an extract from a letter lately written by an Engliſh gentleman at Cairo to his friend in London: "As at Grand Cairo (ſays he) no Frank wears his own country dreſs, Mr. —— and myſelf have had our hair cut off, thrown aſide our European garments, cloathed ourſelves like Turks, and in order to be quite complete, have been letting our whiſkers grow ever ſince we left Smyrna. I find theſe garments rather troubleſome at preſent, particularly when I go up ſtairs with any thing in my hands, as I then tread on the bottom of my caſtan. The next morning after my metamorphoſing, I was obliged to get one to aſſiſt in dreſſing me, but can now do it eaſily myſelf. I am at preſent free from many articles I uſed before this mutation, as buckles, ſtockings, garters, ſleeve-buttons, ruffles, ſtocks, cravats, hats, great coats, and walking-ſticks."

The Coptis in general are groſly ignorant; a few indeed can read, write, and caſt accounts; but if any one goes farther in literature, he is deemed a miracle of learning. The Arabs ſeldom know even how to read, and the native Mahometans very rarely, unleſs they have been bred up to the law. What is very ſingular is, that the moſt intelligent and beſt educated people in this country are the ſlaves, who can read and write, are expert in arithmetic, and underſtand the Arabic, Turkiſh, and Coptic languages. This proceeds from the lazineſs of the maſters, who being too indolent to attend to buſineſs, or inſpect their own affairs, generally purchaſe ſlaves who have been properly educated, to officiate for them, and ſuperintend their buſineſs both at home and abroad.

The Egyptians in general are a treacherous people, ungrateful to their friends, inhuman to their relations, faithleſs to ſtrangers, and falſe to their words. If they can cheat you by ſtratagem they will, if not they attempt it openly; and either accuſe you publickly of having committed ſome crime, or of owing them money; and thoſe who preſide in the courts of judicature are ſo venal, that for a trifling bribe they will give judgment in favour of the accuſer, though ſenſible that the accuſation is unjuſt; of which the following is a remarkable, though not a ſingular inſtance:

A worthy French merchant who had long reſided in this city, uſed every day during ſome years to take a ſolitary walk. A poor Turk ſtood to aſk alms in the way this gentleman paſſed, and received daily of him a para, by way of charity. At length the merchant finding his buſineſs decreaſe, determined to quit Alexandria and return to France, where he ſettled, and remained nine years; at the expiration of which, ſome genteel offers were made to induce him to ſettle again in Alexandria. He accepted them and returned. According to his former cuſtom, he went to take his old walk, in which he ſaw the Turk mendicant he had ſo often relieved, and offered him a para, which he refuſed, and ſaid, "Sir, you are ſome hundreds in my debt." The gentleman affronted at this inſolence walked on, and determined never more to give him any thing. The next day the merchant was ordered to appear before the cadi, when the beggar declared he owed him as many paras, as there were days in nine years, (the time of the merchant's abſence.) The cadi deſired the mendicant to explain the nature of the debt, which he did as follows; "during this gentleman's firſt reſidence in this city, I conſtantly received a para a day of him, and on this account, looked on myſelf as his penſioner, and depended on my penſion; but he acted very unjuſtly by me in abſenting himſelf nine years, without firſt leaving a fund ſufficient for the payment thereof; but fate has favoured me in bringing him here again, and I doubt not but I ſhall have juſtice done me." The cadi declared that the beggar had a juſt right to the penſion in queſtion, and ordered the merchant to pay him up to that day, which he was obliged to comply with.

The uſe of laudanum, which was formerly almoſt general in Egypt, has declined greatly of late years, and is ſucceeded by the cuſtom of drinking ſtrong waters. When the common people cannot procure the latter, they pound the leaves of green hemp, make a ball of it, and ſwallow it to make them chearful.

The people in general are great believers in magic, divination and fortune-telling; are fond of taliſmans, philtres, and charms; and firmly imagine that the eyes of ſome particular perſons, commonly called evil eyes, have the power of faſcinating, and doing great miſchief.

The late Dr. Smollet in ſpeaking of Egypt ſays, “ It was from hence that the vagrant race called Gypſies came, and diſperſed themſelves into every kingdom of Europe and Aſia. They were originally called Zinganees, from their captain Zinganeus, who when ſultan Selim made a conqueſt of Egypt about the year 1517 refuſed to ſubmit to the Turkiſh yoke, and retired into the deſarts, where they lived by rapine and plunder, and frequently came down into the plains of Egypt, committing great outrages in the towns upon the Nile, under the dominion of the Turks. But being at length ſubdued, and baniſhed Egypt, they agreed to diſperſe themſelves in ſmall parties into every country of the known world, and as they were natives of Egypt, a country where the occult ſciences, or black art, as it was called, was ſuppoſed to have arrived to great perfection, and which in that credulous age was in great vogue with perſons of all religions, and perſuaſions, they found no difficulty to maintain themſelves by pretending to tell fortunes and future events.”

An ingenious gentleman who lately belonged to the Engliſh factory at Grand Cairo, gives the following entertaining account of the remnants of the Gypſy race, as they are now found in Egypt.

There are ſtill in Egypt a conſiderable number of people known by the name of Gypſies, ſome of which I have myſelf ſeen. Two of theſe peregrinators, both females, came to the factory I was at, and inquired whether any of us were deſirous to be acquainted with future events that would happen to us. Our cook and chamberlain, who were no leſs ſuperſtitious than many in England, bargained with them for two paras each, and I doubt not, but reaped as much benefit from their prognoſtications, as the credulous in Britain do from fortune-tellers there. Nothing can be more extravagant than the notions theſe impoſtors make thoſe they impoſe upon believe; always taking care to level their mummery, with the favourite deſires of the people of the country. Among many other wonderful events which our cook was to have happen to him, the following were apart. They made him believe, that whatever he ſhould wiſh for, would certainly come to paſs; that he would ſoon be bleſſed with the poſſeſſion of three beautiful wives, and a numerous train of concubines; that he would be exceeding rich, and after ſome time become an Adgi. It muſt here be obſerved, that the men in Egypt make beauty only (not money, which is never a point conſidered) the material part of their choice of women, and to be reckoned a pilgrim or ſaint, which is an Adgi, one of their moſt ultimate wiſhes. The effect their extravagant nonſenſe had on the fellow, is ſcarce credible; he became proud, imperious, inſolent, and totally neglected his buſineſs, nor was it poſſible to continue him longer in our ſervice; he even refuſed at different times to act ſo much beneath his new expected dignity, as to labour in his employment: ſo that it may with propriety be ſaid, he was robbed both of his money and his ſenſes at the ſame time. The dreſs of theſe people differs much from that of the reſt of the inhabitants of this country. The women in general go with their faces covered, but the Gipſies leave theirs naked as with us. In their ears they wear long ſtrings of large beads, and at their back is a kind of bag, in which they carry a black cat, which while they are telling people their fortunes, creeps up to their ſhoulder, and putting its head to their ear, is looked upon as their familiar. Though there are males among this order of people, yet they ſeldom appear at Cairo, but the cauſe cannot eaſily be aſſigned. The vulgar ſhew great reverence to theſe wanderers, and believe implicitly every thing they tell them, however extravagant.

By a prophecy which it is ſaid they have amongſt them, they believe that Egypt will again be under their dominion; and at the expiration of a certain time, the Turkiſh empire will be brought to nothing. Mr. Hill has favoured us with this prophecy in Engliſh verſe, as follows:

“ Years over years ſhall roll,
“ Ages o'er ages ſlide,
Before the world's controul,
Shall check the Creſcent's pride.
Baniſh'd from place to place,
Wide as the oceans roar,
The mighty Gipſy race,
Shall viſit every ſhore.

But when the hundred year
Shall three times doubled be,
Then ſhall an end appear
To all their ſlavery.

Then ſhall the warlike powers
From diſtant climes return,
Egypt again be ours,
And Turkiſh turrets burn.

Some of theſe fortune-tellers are very dextrous at breeding up birds, who are taught to carry little ſcrolls of paper from their maſters to thoſe who come to enquire what luck they ſhall have; and the good or bad fortune is written therein, the truth of which the people implicitly believe.

The Turks in this country think themſelves far ſuperior to all the other Mahometans, and the Mahometans in general fancy that all the Chriſtians are much beneath them. From theſe abſurd degrees of pride, good manners and common civility are ſeldom preſerved among the different orders of people. The mode of ſalutation, when any of theſe haughty gentry think proper to ſalute each other, is by ſtretching out the right hand, bringing it to the breaſt, and a little inclining the head; they then kiſs the hand, and afterwards put it to the head. But on extraordinary occaſions, ſuch as when an inferior viſits a ſuperior, the former muſt kiſs the hand, or the hem of the garment of the latter. The word made uſe of in theſe ſalutations is *peace*; but this ſimple word a Mahometan cannot be prevailed on to make uſe of to a Chriſtian. With reſpect to the Arab ſalutation, it is by joining the hands, and bowing the head ſeveral times to the head of him ſaluted.

At meals, the Turks make uſe of a low circular or octangular ſtool inſtead of a table; under it a coloured cloth is placed on the ground, and over it a kind of table-cloth is ſpread, large enough to come into the lap of the gueſts. To people of condition a napkin is given before they eat, and another after they have done, previous to their waſhing. A copper diſh, tinned both within-ſide and without, is put on the ſtool, round which bread, pickles, ſallads, &c. are placed. Then two or three diſhes follow, to which the company either ſit croſs-legged or kneel. The uſe of knives and forks is unknown; and the right hand only is employed at meals, with which they tear the meat in a beaſtly manner; and the maſter of the houſe often throws large pieces to ſuch of the gueſts as he would pay an extraordinary compliment to. The entertainment conſiſts of two or three courſes, and coffee immediately ſucceeds. The food conſiſts of pilaw, ſoups, ſweet ragouts, ſtewed diſhes, pieces of meat cut ſmall and roaſted, and dulma, which is any kind of vegetable ſtuffed with forced-meat. The inferior ſervants, who are not ſlaves, eat what is left; but the ſlaves have a meal of the coarſeſt kind of food provided on purpoſe for them. The Arabs, for their own family, uſe only a ſkin by way of table-cloth, which they ſpread upon the ground; but when they have company, a coarſe woollen cloth is ſubſtituted, when whole ſheep and lambs, boiled or roaſted, are ſet before the gueſts; and as ſoon as one company has done, another falls to, till all is conſumed.

Dr. Pococke ſays, “ an Arab prince will often dine in the ſtreet, before his door, and call to all that paſs, even beggars, who ſit down to the repaſt: for the Arabs are great levellers, put every body on a footing with them, and maintain their intereſt by ſuch generoſity and hoſpitality; but the middling people among them, and the Coptis, live poorly. At a Turkiſh viſit, a pipe is immediately brought, and coffee; if it is a viſit of ceremony, ſweetmeats with the coffee; afterwards a ſherbet; and then, according to the dignity of the perſon, incenſe and roſe-water to perfume, which is a genteel way of diſmiſſing the company. If any one goes to the houſe or tent of an Arab, bread is immediately made, and they ſerve ſour milk, fried eggs, and oil to dip the bread in, a ſalt cheeſe like curds, and other ſimilar things.”

In Grand Cairo, women are obliged to ride on aſſes, becauſe the men are aſſes enough to put confidence in an old prediction, which foretells that a woman on horſeback ſhall ſome time or other take that city. They are likewiſe obliged to have ſhort ſtirrups, which would be diſgraceful for a man riding on an aſs * to make uſe of. Friday is the day appointed for women to go abroad, when they repair to the ſepulchres of their relations to adorn them with boughs and flowers, to hang a lamp over them, and pour water on their graves. The women in riding wear yellow boots without ſoles, or rather boot legs, and ladies of diſtinction are attended by many female ſlaves, who follow them all mounted upon aſſes.

The bagnios are the places where the women moſt particularly meet, where they freely chat of the current news, and converſe together without the leaſt reſerve. We ſhall here inſert, in his own words, an account of the whimſical diſtreſs of an Engliſh gentleman who lately reſided at Grand Cairo, on his inadvertently entering one of theſe bagnios while the women were bathing in it.

As there are excellent bagnios in Cairo; I have often been at one near the place where I live. Going there again about ſix weeks ago, I went in as uſual, paſſing through the entry to the undreſſing room. I had no ſooner got there, but I heard ſuch horrid ſhrieks and cries, that I was really amazed. In my fright I happened to caſt mine eyes on the place where thoſe who came to bathe, undreſs themſelves, and beheld a number of human ſpecies entirely naked, with their poſteriors turned towards me, who kept ſcreaming on. When I was recovered a little from my fright, I perceived they were females. I immediately took to my heels, the woman ſervant following me half way out of the paſſage, endeavouring to ſtrike me with a broom. As ſoon as I had gained the ſtreet, fearing ſome ſevere puniſhment for this accident, I loſt no time in getting to the Bazar, where there are always aſſes to let out. I hired one and ordered the driver to take me to Boulack; when I got there, I bid him drive me half a mile farther up the bank of the Nile. Here I alighted, ſat down under a date-tree, and amuſed myſelf with ſmoaking tobacco, until the duſk of the evening, and then returned to my place in Cairo, very much caſt down for fear of being diſcovered. The next day, on hearing that inquiry was making after the perſon, who contrary to the laws of the country, had preſumed to go into a bagnio, while women were in it, I was ſo terrified that a fever enſued, and I lay ill about a fortnight. After my recovery I learnt from our druggerman, that on the days the ladies come to bathe, a large towel is hung over the outward door of the bagnio, as a ſignal for men not to go in. I acknowledge I ſaw the towel, but not knowing at that time what it particularly ſignified, I imagined it was hung out to dry. Beſides this ſignal, a man is placed at the door-way to prevent miſtakes; but when I went in, he was gone to a neighbouring houſe to light his pipe.

People in ſuperior ſtations do not reſort to coffee-houſes, but thoſe of the middle rank are very fond of frequenting them. In ſome of them they have muſic daily, at ſtated hours, and in others, a perſon is regularly employed to recite ſome entertaining ſtory, which brings a great deal of company together, and highly contributes to their amuſement. Theſe coffee-houſes are, in general, only ſo many large ſheds, with banks under them, and covered with mats; many of them will contain ſeveral hundred perſons, who, beſides the abovementioned amuſement, regale themſelves with a pipe of tobacco, and a diſh of coffee; the latter is made very ſtrong, but neither ſugar nor milk is uſed with it.

Unleſs a Chriſtian inhabitant is married, it is not ſafe for him to ſuffer any woman whatever to come into his houſe, and it is for this reaſon that ſome of the Frank merchants, ſettled here, marry Chriſtian women of the country; for then the Turkiſh ladies may have free acceſs to their houſes, and the merchant's wife can be admitted into the harams, by which means ſhe may ſell them various commodities.

All perſons of the Mahometan perſuaſion have a particular veneration for fools and madmen, as they think them both inſpired, and conſequently dearer than ſaints. The Santos or Santonis, a kind of enthuſiaſts, are likewiſe very much admired; of theſe a late traveller gives an ample and accurate account, which we ſhall therefore inſert.

In this country there is a great number of Saints, Santos, or Santonis; ſome of them go entirely naked, others with a rag or ſkin of a beaſt round their loins for the ſake of decency. Some lead a ſolitary life in holes and caverns, others run begging about the city: theſe laſt are very troubleſome to every decent perſon who paſſes the ſtreets, particularly the Franks, who generally ride, when they have occaſion to go to any diſtant part of the city; for theſe Santos will lay hold of the aſs's neck, and keep with you until you give them ſomething. There is one of theſe, who begs between Cairo and Boulack, with a brick or ſtone in his hand; but will accept of nothing except the donor lays it thereon. I have ſeen one of theſe fellows run his head ſeveral times againſt a ſtone wall, for the ſake of two or three paras. Thoſe Santos who go entirely naked, are highly eſteemed by the people, who ſay they are undoubtedly in a ſtate of innocence, otherwiſe they would know they are naked, and would aſk for clothes. The Santos who beg on the banks of the Nile, between Roſetta and Cairo, wear their own hair. Moſt of them have got ſome favourite paſſage of the Alcoran by heart, which they repeat in the ſtreets. I have ſeen many of their tombs, covered with a building in form of a cupola. Theſe mauſoleums are erected at the expence of thoſe who moſt admired the Santo in his life time.

When the followers of a Santo cannot afford to build him a magnificent ſepulchre, they will, when carrying him to the grave, ſuddenly ſtop, then run backward, as though impelled by ſome external force; and as ſoon as they have (or rather pretend to have) recovered themſelves, they will feign to try again to get the corpſe to the grave, and ſuddenly run backward as before. After they have repeated this prank ſeveral times, they declare to all preſent, that the holy man will not be buried in the common burial ground, but muſt be interred in a diſtinct place, and have a mauſoleum erected over him. The populace believe this, and a collection is immediately made to defray the expence of building one. Some days are ſet apart in memory of ſome favourite Santos, but it is the common people only who pay any regard to them. Thoſe who are too lazy to work turn Santos, and in many reſpects behave like lunaticks; for the better they act the madman, the greater opinion the people have of their ſanctity. Some few of them, I believe, are real lunaticks; but the greateſt part are certainly more knaves than fools.

In a country ſo hot as Egypt it muſt be imagined, that the conſtruction of kitchens, and the modes of cookery, greatly differ from what are found in Europe, particularly towards the northern parts; a gentleman who reſided there tells us, "that the places for dreſſing victuals are detached from the houſes. Theſe ſheds, or cooking-places, have chimnies, though of a peculiar conſtruction; they are made of a kind of baſket-work pargetted in the inſide as our chimnies are, and the outſide covered with a kind of plaiſter. Jacks, for roaſting of meat, are not known here, and in a climate ſo warm as Egypt, the turning of a ſpit, by a large fire, muſt be very fatiguing. In pity to our cook, after endeavouring in vain to find a man who could make a Jack, I got a wheel made of wood, and a dog to turn it (ſuch as are ſeen in and about Briſtol.) It is hardly poſſible to imagine, how

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* A late traveller ſays; "No Chriſtian whatever, under the degree of a conſul is permitted to ride a horſe in Cairo, and a conſul ſeldom does it above once a year, when he goes to pay his reſpects to the baſhaw, and then he throws handfuls of paras among the populace. If a Turk is aſked, why a Chriſtian ſhould not ride a horſe, he will reply, "becauſe He, you call your Saviour, was contented to ride on an aſs."

As I was one day riding through a ſtreet where almoſt all the inhabitants get their living by tranſcribing ſuch parts and ſentences of the Alcoran as are particular eſteemed by the religious Mahometans, the aſs I was riding fell down in the middle of the ſtreet; and the ſcribes at the ſame time exclained "See! ſee! the beaſt is not willing to carry an infidel through our holy ſtreet."

much the people admired this ſimple machine, and what elogiums they beſtowed on me, who, they imagined, was the inventor of it." The ſame ingenious gentleman deſcribes the intolerable heat of Cairo, and the conſequent cuſtoms, in this manner: "Cairo is exceſſive hot in ſummer time; the heat is ſo intolerable, that one has hardly power to ſet about any thing, and ſuch a multitude of flies, that we are obliged to keep a kind of whiſk continually in our hand, otherwiſe they would, in two minutes, cover our faces like a maſk. When we write, we are obliged to have a man ſtand by us to wiſk theſe inſects away. The very beds are ſo hot, that there is no ſleep to be had one night in ſix, and had we not muſketo curtains, there would be no poſſibility of ſleeping at all, becauſe of the gnats. I have often thrown my bed into the corner of the room, and lay on the bare bedſtead."

SECT. V.

Language, Arts, Trade, Commerce, Manufactures, &c. of the Egyptians.

THE language antiently ſpoken in Egypt, at leaſt the moſt antient that we now know of, was the Coptic: this continued in general uſe till the conqueſt of the country by Alexander the Great, who introduced the Greek, which was the moſt prevailing language for above nine hundred years after; that is, till the Greeks were driven out of it by the Arabs; ſince which the vulgar Arabic, or Arabeſk, language, hath been the moſt univerſal. The other languages which are ſtill ſpoken, though not ſo prevalent as the Arabic, are the Turkiſh, modern Greek, and Coptic.

The Turks have a genius for traffic, but very little for the liberal or ingenious arts, theſe being principally in hands of the Franks, or Chriſtians. In particular, Chriſtians only are ſilverſmiths and jewellers; and theſe have a pretty briſk trade, on account of the great demand for trinkets and trappings to adorn women and horſes: for the Mahometans are not allowed to keep plate in their houſes, nor are the men permitted to wear rings, unleſs they give a tenth part of what they are worth to the poor. Few, however, are found who are ſo fond of ornament as to purchaſe the privilege of being fine at the expence of ſo much benevolence.

The window lattices both to the moſques and houſes are very elegant, being curiouſly manufactured either of iron, braſs, or wood. They are made of round bars let into each other, and forming ſmall ſquares, which are decorated with a variety of ornaments. With reſpect to the Turks, thoſe who do attempt any manner of work are much inferior to the Turks of Conſtantinople.

In many of the villages on the banks of the Nile, the inhabitants are chiefly employed in making ſal-ammoniac. This ſalt is procured from the ſoot which ariſes from the burnt dung of animals that feed only on vegetables; but the dung of theſe animals is only fit to be burnt for that purpoſe during the four firſt months of the year, when they feed on freſh ſpring graſs, which in Egypt is a kind of trefoil or clover; for when they feed only on dry meat it will not do. The dung of oxen, buffaloes, ſheep, goats, horſes, and aſſes, at the proper time, is as fit as the dung of camels for this purpoſe. The ſoot ariſing from the burnt dung is put into glaſs veſſels, and theſe veſſels into an oven or kiln, which is heated by degrees, and at laſt with a very ſtrong fire for three ſucceſſive nights and days; after which the ſmoke firſt ſhews itſelf, and, in a ſhort time, the ſalt appears, adhering to the glaſſes, and by degrees covers the whole opening. The glaſſes being broken, the ſalt is taken out in the ſame ſtate and form in which it is ſent to Europe.

The domeſtic trade of Egypt chiefly conſiſts in ſupplying the lower parts of Egypt from the upper parts with corn, pulſe of all ſorts, dates, &c. and ſupplying the upper parts from the Delta with rice, ſalt, &c. Cairo is the general mart for all things imported into Egypt, but Indian linens, muſlins, callicoes, and China ware, &c. bear a greater price here than in England, being brought the principal part of the way by land.

The exportation of coffee and rice from Egypt to any parts not under the Turkiſh government is prohibited; however, great quantities of both are ſmuggled to a variety of places. Senna, caſſia, coloquintida, and a red dye called ſaffranoun, are exported from hence to ſeveral European countries. Flax is ſent to all parts of Turkey and Leghorn, and cotton is tranſported in great quantities to Marſeilles.

The imports are Engliſh, French, and Venetian cloths, ſilk from Leghorn and Venice, likewiſe drugs and dyes which Egypt does not produce; tin from England, lead and marble blocks from Italy, ſmall wares from France and Venice, furs and copper utenſils from Conſtantinople, iron from Salonica, carpets from Aſia Minor, wool from Barbary, raw ſilk from Syria, and coral and amber from various parts.

Beſides the above, the things imported from and exported to different places are,

Imports.	*Exports.*
Agaric	Opium
Arſenic	Indigo
Orpiment	Sugar
Antimony	Cinnamon
Quickſilver	Tamarinds
Vitriol	Saffron
Vermilion	Sal ammoniac, &c.
Cinnabar	
Cochineal	
Brazil wood.	

Of the manufactures of Egypt, the linens are the principal not conſumed at home, great quantities of theſe being ſent to Turkey, France, Italy, Algiers, &c. The chief manufactures here are three, viz. linen, woollen, and ſilk. The ſilk is worked into large handkerchiefs for womens veils, and other rich handkerchiefs worked with gold; and in Cairo many ſattinets and taffetas are made, but both are inferior to thoſe of India. The wool is manufactured into carpets of different colours and ſizes, and various garments. And the linen is made from flax which principally grows in the Delta. The threads are drawn from the diſtaff by letting the ſpindle hang down, without being ſpun. The linen, however, when made, is not very fine, which appears to be principally owing to its not being in great requeſt in Egypt, as the better ſort of people wear a kind of fine light muſlin, which ſeems better adapted to ſo hot a climate: the linen, however, is cheap and white; and the chief place for making it is Roſetta.

Pebbles are here finely poliſhed for ſnuff-boxes, handles for knives, &c. they are done by a wheel, like jewellery work, and are not to be rivalled any where. At Cairo, red leather is made, and a better ſort is prepared at Alexandria; yet the latter is far inferior to that which is made in Morocco.

With reſpect to the trade carried on by the Engliſh factory at Grand Cairo, we ſhall inſert an account of it written by a gentleman who reſided there many years, and belonged to the factory. In a letter written upon this ſubject and addreſſed to a friend, he ſays, "The goods we have to ſell here, are conſigned to us by ſome eminent Turkey merchants in London. The principal articles are, woollens, lead, lead ore, tin, fire arms, cutlery, hard-ware, optics, bob and chime clocks, alſo watches, made in a particular manner for the Turkey trade. We ſell our goods to ſome for ready money, and with others, we barter them for ſome of the following articles, viz. coffee, ſaſſafras, gum elemy, gum arabic, gum tragacanth, ſagapenum, frankincenſe, myrrh, aloes, ſal-ammoniac, aſſafœtida, Cocculus Indicus, &c.

When we firſt ſettled here, and ſold goods to the Mahometans, they would ſometimes bring them back, after having kept them a week, complain of defects, when there were none, and inſiſt upon having the money returned; but we were ſoon after taught in what manner to deal with them. When we ſell any thing now to a Mahometan, as ſoon as the price is agreed on, which we will ſuppoſe is 200 Zermaboop chequins, we call in two Mahometans as witneſſes, and then take a handful of dirt and put it upon the goods, ſaying at the ſame time, we ſell you this dirt for 200 Zermaboop chequins;

if he replies; "I buy this dirt, for 200 Zermaboop chequins, the bargain then will be like the laws of the Medes and Perſians, which alter not. Perhaps cuſtom only has eſtabliſhed this method; but be that as it may, they are never after returned on our hands. When we have gum-arabic, frankincenſe, myrrh, or Cocculus Indicus, to ſend to Chriſtendom, we always take care to have it garbelled firſt; but we, and all other Franks here, are obliged to employ a ſet of men called Garbellers, and no other, as they pay a certain ſum yearly to the Baſhaw for this privilege.

Merchants who conſign goods to Cairo, ſhould be very careful to ſee them well and ſecurely packed or embaled. We had 30 barrels of tin in rods conſigned us by a merchant in London; it came very ſafe to Alexandria, and was there unſhipped and put on board ſome veſſels for this place. In their paſſage up the Nile, the exceſſive heat of the ſun had ſuch an effect on the barrels, as to cauſe ſome of them to fall entirely to pieces, others loſt their hoops, and ſome their heads; which gave the poor thieving ſailors who work theſe veſſels, a fine opportunity of making a penny; which when the goods arrived at Boulack, we found they had not neglected; for out of every barrel damaged, they had taken ſome pounds weight of tin, and ſold it at different villages on the banks of the Nile. I would recommend merchants who ſend tin to Cairo, not to have it put in barrels, but in ſtrong caſes made of elm, or oak, to the length of the rods, and have them well nailed up; if this was done, there would ſcarce be a probability of an ounce being loſt; for I never heard of Nile ſailors forcing any packages open. Woollens ſhould be embaled as tight as poſſible, with a tarpauling under the outſide canvas; for at the mouth of the Nile is a boughas, or mud-bank, on which ſometimes the germs run foul; but cloth packed up in the manner I deſcribe, may in caſe of this accident, be got into another germ without receiving any damage.

Gold and ſilver ſtuffs are packed in ſtout waxed cloth, and then put into a ſtrong caſe. In and near Cairo, they make oil of the ſeeds of ſafflowers, and ſell the greaves at 26 paras the kintal of 150 rotolos; theſe greaves are uſed by the poor for fuel. In Upper Egypt there are many plantations of ſugar-canes; the ſugar and melaſſes made there are ſent to a kan near Boulack for ſale: the melaſſes is put into the ſkins of oxen, heifers, calves, and other animals, which when quite full appear like ſo many dead beaſts.

Buſineſs in general is done by the aſſiſtance of brokers, who are moſtly Jews, and will buy or ſell for their employers, no matter how, ſo as they get their brokerage. A native of Aleppo, who kept a ſhop in this city, ſold many pikes of woollen cloth to a great Turk for the clothing of his ſervants, and to be given to the poor; and a few days after, being deſired by the Turk to bring in his bill, replied, that through the hurry of buſineſs, he had forgot to enter that tranſaction in his book; ſaid he perfectly remembered the rate per pike agreed on, but as to the number of pikes, he was totally at a loſs. The Turk deſired him to gueſs as near as he could, and the ſhop-keeper, ſeeming ſuddenly to recollect himſelf, aſked the Turk if he had the liſting of the cloth by him; and was anſwered in the affirmative; then ſaid he, we can ſoon ſettle the matter, by meaſuring that, which muſt be the ſame as the length of the cloth. The liſting was meaſured, and the ſhop-keeper was paid for as many pikes of cloth; but he groſsly impoſed on the Turk; for it was evident he made him pay twice as much as he ought, as all woollen cloth has two liſtings. The baſeneſs of this tranſaction was a few days after explained to the Turk, but the Aleppo knave, had a friend who warned him of his danger, and adviſed him to decamp, which he immediately did. We pack the drugs, &c. for Chriſtendom, in large ſquare baſkets, made of date-tree-wood, which are called coffaſſes; we line them with coarſe blue linen, and cover them with ſkins of beaſts. During the Turkiſh lent, month, or moon Ramazan, we ſell more woollens than at any other time; for then the Turks purchaſe great quantities for the new clothing of themſelves and ſervants, againſt the feſtival of Bairam.

The Weights made Uſe of in Egypt *are as follow*, viz.

A grain is the firſt and leaſt, four of which is a killat.

Sixteen killats is a dram, of which all the Egyptian weights are compounded.

$1\frac{1}{2}$ drams is a mettigal, by which is weighed gold and ſilver lace.

144 drams is a rotolo, and is equal to 1 lb. 4 oz. $1\frac{8}{11}$ dr.

400 drams is an oke, by which weight ſhop-keepers ſell pepper, ſugar, &c.

The Kintals in Egypt *are as follow*, viz.

One of 36 okes, others of 110, 133, 150, and 155 rotolos.

One pound avoirdupois is equal to $142\frac{12}{14}$ dr.
One hundred weight, to — — 40 okes.
One oke, to — — 2 lb. $12\frac{4}{5}$ oz.
One hundred okes, to — — 280 lb.

The current Coins in Egypt *are*,

Burbers, medines, and ſequins.

The burber is a copper piece of money about as big as a ſixpence, 12 of which make a medine, which is a piece of iron ſilvered over, and about the ſize of a ſilver three-pence.

The ſequin is of two ſorts; the one, called a funduclee, is of the value of 146 medines; the other, called a zermaboop, is worth 110 medines.

Aſpers, though not coined in Egypt, are taken here, three going to a medine. Barbary ſequins, and Spaniſh pieces likewiſe go here. In ſpeaking of great ſums, the inhabitants of Egypt always reckon by purſes, a purſe being 25,000 medines, or 120 pounds ſterling.

The Turkiſh month being lunar, they begin it at the time the moon firſt appears. The Coptic month is 30 days; and every year they have five intercalary days, and every fourth year ſix. Their æra begins 302 years after Chriſt, from the martyrdom of the ſaints in Egypt, in the emperor Diocleſian's reign.

One great caravan that arrives at Cairo, is of thoſe blacks who come from the country near the iſle of pheaſants, and paſs through Fez, Morocco, and Tripoly; being about eight months on their journey, and what they bring is chiefly gold duſt. Caravans alſo come from Tunis and Algiers: beſides, there is one of Berberines, from Sennar, who bring the goods of Ethiopia, and of ſeveral parts of Africa, as black ſlaves, gold duſt, elephants teeth, gums, oſtrich feathers, muſk, ambergris, and ebony.

SECT. VI.

Political and Military Government of Egypt.

THE government of Egypt is the moſt conſiderable one the grand ſeignior has to beſtow. It is veſted in a baſſa, 24 beys, and ſeven corps of different troops, without the conſent of whom the baſſa cannot act. He begins his viceroyſhip with the month of September, which is the firſt in the Coptic calender, and the grand ſeignior ſends his order every year towards that time, by virtue of which he is either confirmed in his poſt, or diſmiſſed from it. His reſidence is in the caſtle of Cairo, and he holds a divan, or privy council, three times a week, viz. Sundays, Tueſdays and Thurſdays, at which the beys and the agas, or head of the abovementioned troops, always aſſiſt.

Although the number of beys is fixed at 24, yet it is never complete: the baſſa, who has a right to appoint them, turns the ſalary of thoſe who are wanting to his own account. This ſalary is 500 aſpers, or about 15 s. ſterling per day; and in caſe they have made ſome campaigns for the good of the country, it is double that ſum. The dignity of bey is purchaſed, and ſeldom at a leſs price than 30 purſes.

It is much the ſame with the militia, or land forces, who are ſeldom found to exceed half their proper number; only with this difference, that the officers ſink the pay of thoſe that are wanting into their own pockets, though not without making ſome ſuitable acknowledgement to the baſſa for winking at the deficiency.

Two of the corps of troops ſerve on foot, viz. the Janizaries and Azabs. The reſt are horſemen, and are called Jumelis, Tufekgis, Sherakſas, Mettefarracas, and Shaous. The Janizaries are ſuppoſed to form a body of 12,000, the Azabs one of 8000, and the horſe 20,000; ſo that the whole number ſhould be 40,000; but for the reaſon before obſerved, they ſeldom amount to above half the number.

The foot ſoldiers form the garriſon in the caſtle and city of Cairo; the Mettefarracas hold the other caſtles, ſuch as Alexandria, Roſetta, &c, The Jumelis, Tufekgis, and Sherakſas, are diſtributed throughout the kingdom, to ſerve the beys and governors of provinces; and the Shaous are employed to keep a watchful eye over the chargeable revenues belonging to the grand ſeignior.

Egypt is divided into a number of provinces, called Caſheflis. The governors of them are ſtiled Caſhefs, and thoſe who poſſeſs villages, Meltezens. All theſe Caſhefs and Meltezens are obliged to obey the commands of the divan and baſſa at Cairo. Each Meltezen, or owner of a village, muſt either have ſold or given his right to another 40 days before his death. If this has not been done, the whole becomes the property of the grand ſeignior, in conſequence of his right of confiſcating all the poſſeſſions of his ſubjects, who at the time of their deaths, are in his ſervice.

The beys are poſſeſſed of all the troops and the power, and there is always one amongſt them who takes ſome advantage above the others, and by that means raiſes their jealouſy; but he only keeps in this ſituation till his enemies have found a ſtronger party than his own. The government of thoſe who thus elevate themſelves above the reſt is ſhort, and their end often proves tragical.

Dr. Pococke ſays, that neither the baſſa, nor any of the beys ſcruple taking off their enemies by poiſon or the dagger, particularly by the former means, of which he relates the following inſtance: "A baſſa, ſays he, knowing that the bey whom he would willingly diſpatch was jealous of his deſigns, ordered his ſervant, when he came to viſit him, to pour his own coffee and that of the bey's out of the ſame pot. The bey, ſeeing this, concluded that it could not be poiſoned, and drank it off; but the ſlave, on his given the coffee to the baſſa, made a falſe ſtep, as he was ordered, and ſpilt it on the floor; upon which the bey, too late, perceived the baſſa's treachery."

When any inteſtine wars ariſe, the baſſa grows rich, partly becauſe the diſunion among the troops throws ſome of the power back into his own hands, and partly becauſe a conſiderable ſhare of the eſtates of thoſe who are killed in battle, or are afterwards proclaimed enemies of the ſtate, becomes his property. But the moſt conſiderable branch of this revenue ariſes form the peſtilence that ſo frequently rages in Egypt; inſomuch that during the three or four months it commonly laſts, it brings in ſo great an income, that a ſingle day may produce two or three hundred thouſand crowns, by the deaths of thoſe who are poſſeſſed of large villages. By the laws of the Ottoman empire, theſe lands revert to the grand ſeignior, but a conſiderable part of them fall to the ſhare of the baſſa, to which he is entitled by virtue of his commiſſion; and theſe frequently amount to immenſe ſums, eſpecially as, by the rapid deaths, with which the purchaſers are often ſnatched away, one after another, he is enabled to ſell the ſame eſtate to three or four different perſons in one week; no land purchaſe being longer than the life of the purchaſer.

A late celebrated writer, in ſpeaking of the political conſtitution of Egypt, ſays, "Notwithſtanding Egypt is ſubject to the grand ſeignior, yet we may ſay it properly belongs to their Mamalucks, or ſlaves, moſt of whom are Georgians or Circaſſians. The Turks, who carry on the trade with thoſe ſlaves, force them to abjure their religion before they bring them into Egypt. All the beys, and eſpecially all the officers of the troops, are renegadoes, and it is rather extraordinary to ſee a Turk raiſed to any great military poſt. They go into the ſervice of the renegadoes, who partly to get rid of the expence of feeding them, obtain for them the pay of a janizary or of a horſeman: in one word, all the ſeven corps of troops conſiſt merely of the life-guards of theſe renegadoes. There are thayas of the janizaries, who have a guard of four hundred men about them, beſides thoſe whom they keep in their villages. The renegadoes inherit equal ſhares of their maſters eſtates with the children; and it has been obſerved, that the latter being brought up to a voluptuous life, ſoon ſpend their inheritance, and are reduced to ſuch wretched circumſtances, as to have recourſe to theſe their own ſlaves, and beg of them for ſubſiſtence, or even to ſerve them. It may juſtly be ſaid, that there is no country beſides Egypt where ſuch vaſt changes happen in families."

The revenues of the grand ſeignior in Egypt conſiſt of three branches, which ariſe from the lands, the cuſtoms and the poll-tax on Chriſtians and Jews. All the villages in Egypt pay a certain yearly rent to the grand ſeignior, which is fixed; and this is the haſna or treaſure, that is ſent every year to Conſtantinople. How eaſy the rent is, may be concluded from the ſum which is raiſed, amounting only to 6000 purſes, each of 25,000 medines, or about 120l. ſterling; out of this, corn, flour, oil, and the like are ſent yearly to Mecca, and 12,000 ſoldiers are paid, which reduces the treaſure to 1,200 purſes. After other deductions, for the conveyance of the water of the Nile to their lands, preſerving the public canals, repairing the caſtles, ſupplying the ſeraglio, and ſtoring the arſenal, the whole of this treaſure carried to Conſtantinople does not commonly amount to more than 200 purſes in ſpecie, or about 24,000l ſterling. The cuſtoms are farmed, and the perſons that pay the poll-tax are only men, after they arrive at the age of ſixteen. It is called the harach, and is impoſed only on the Chriſtians and Jews.

SECT. VII.

Of the Civil Government of Egypt.

THE civil as well as political government of this kingdom is firſt veſted in the baſſa, whoſe prime miniſter is called caia, and generally holds the divan. The baſſa preſerves a dignity not inferior to that of the grand ſeignior: he always ſits behind a lattice at the end of the divan, and ſeldom aſſiſts himſelf, except on very particular occaſions, ſuch as reading ſome order from the Porte, or the like. When he goes abroad, he is always attended by one of the great officers, called a druggerman aga, who is not only an interpreter, but more eſpecially acts as maſter of the ceremonies; and, like the grand ſeignior, he is always eſcorted by a body of guards.

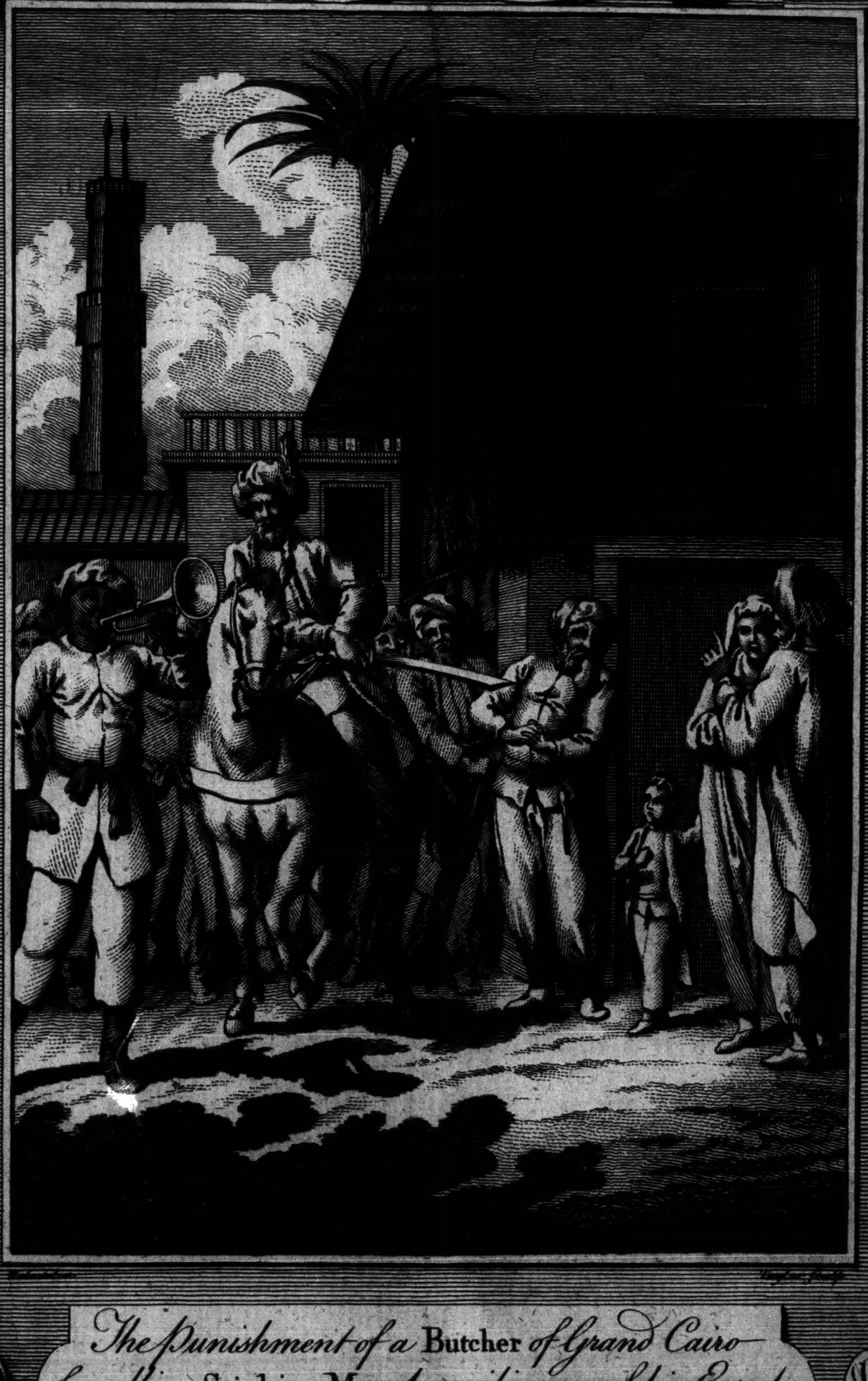
The divan is held three times a week, viz. on Sunday, Tueſday, and Thurſday, at the baſſa's palace at Cairo. This grand council ſits in a ſpacious and magnificent hall, which hath a noble ſquare or court before it, where the members of it parade with all their retinue, and make ſuch a ſplendid appearance with their ſervents and horſes, richly dreſſed and capariſoned, and glittering with gold, ſilver, and precious ſtones, that it is ſaid to exceed even the pomp of the grand ſeignior at Conſtantinople. According to antient records, we are informed that ſultan Selim, having held his divan at Cairo, and in the ſtately hall of the royal palace of the Egyptian monarchs, forbad the then baſſa and all his ſucceſſors to meet any more in that magnificent apartment, leſt the ſight of ſo much grandeur and opulence, joined to the noble appearance of the divan, ſhould inſpire them with a deſign of ſhaking off their loyalty to the Porte, and of making themſelves abſolute maſters of Egypt: ſo that this hall, where the divan now meets, is quite different from that of the antient Egyptian kings; nor is there any thing in it worthy of obſervation, except ſeven deal planks, each about half an inch thick, and cloſely faſtened together by an arrow, which, it is ſaid, that ſultan ſhot through them. Theſe are kept ſuſpended over the place where the baſſa ſits, as a monument of the extraordinary ſtrength of that monarch.

The different diviſions of this country are ſubdivided into provinces, ſome of which are under the direction of governors, called ſangiacks; and others under the government of Arab ſheiks, or chiefs, all of whom are annually choſen by the divan on the 29th of Auguſt, which is the firſt day of the Coptic year. The buſineſs of theſe officers is, to keep the people under their reſpective juriſdictions in proper order, and to gather in ſuch revenues as belong to the grand ſeignior.

The city of Grand Cairo is under the guard of the Janizaries, as is alſo the country north of it, and the Azabs have the charge of the country round the city. An officer conſtantly patroles about the city, eſpecially at night, who is called the Walla, and anſwers to the Turkiſh officer called Soubaſha. He takes into cuſtody all perſons who

behave

Engraved for
Middleton's Complete
System of Geography.



The Punishment of a Butcher of Grand Cairo for selling Stinking Meat by nailing one of his Ears to his Shop Door, and placing a piece of the Flesh in a Wire which is run thro' his Nose.

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behave diſorderly, or cannot give a ſatisfactory account of themſelves; and, if they are not under the protection of the janizaries, frequently inflicts puniſhment on them at his own diſcretion. Another diſtinguiſhed officer belonging to the city is called meteſſib, whoſe buſineſs is to ſee that all weights and meaſures are of their proper ſtandards.

The teſterdar is a great officer, being lord high treaſurer of the tribute paid out of the lands to the grand ſeignior. He is choſen annually by the Porte, but, unleſs in caſes of miſbehaviour, or breach of truſt, he uſually retains his office during life.

The emir hadge, or prince of the pilgrims that go to Mecca, is alſo choſen annually, and generally continues in his office two years, in order to make amends for the great expence he muſt neceſſarily be at the firſt year for his equipage: but if he is a perſon of abilities, and has great intereſt at the Porte, he may be continued longer, though rarely more than ſix years; for if they conduct the caravan ſeven years the grand ſeignior preſents them with a collar of gold. Their perſons are eſteemed ſacred, and if they happen to make any violation on that conduct they ought to preſerve, they are not ſubject to any other puniſhment than being degraded from their office. This officer has command over the eſtates that belong to Mecca. The perquiſites of his office, excluſive of what he is allowed by the Porte, conſiſt in having a tenth of the effects of all pilgrims who die in their journey; and if he behaves himſelf well during his adminiſtration, it procures him the general eſteem and affection of the whole country.

With reſpect to the adminiſtration of juſtice here, it is much the ſame as in moſt other parts of the grand ſeignior's dominions. A cadiliſkier (whoſe office is much like that of lord high chancellor) is ſent annually from Conſtantinople to Grand Cairo, to whom they may appeal from the cadis; and many cauſes of importance in Cairo are immediately brought before him. He has his deputy, called nakib, and his houſe is the place of juſtice. In Cairo there are alſo eight cadis in different parts; and in every ward there is an officer called kabani, who is ſomething like a notary-public; for by him all obligations muſt be drawn that are deemed valid.

A cadi is ſent annually from Conſtantinople to Alexandria, Roſetta, Damietta and Gize; but the cadiliſkier ſends them from Cairo to moſt other towns.

The law here is much ſtudied, and is written in the pureſt language, ſuch as is ſpoken at Damaſcus. They have a ſaying, that "the law cuts the ſword, but the ſword cannot cut the law;" for the grand ſeignior himſelf cannot inflict any puniſhment on a perſon of that profeſſion, however atrocious his offence.

Many cauſes in Egypt are brought before leading men, who abſolutely decide the matter without having any reference to a magiſtrate; nor is there any appeal to be had from them. One thing is much to be admired here in the adminiſtration of juſtice, which is, that all cauſes are immediately decided, as ſoon as the parties make application to thoſe in whoſe power it is to determine them.

Their puniſhments are proportioned to the offences committed. Thoſe guilty of murder are puniſhed with death; but in trifling matters, they either give them the baſtinadoe, or elſe ſeverely whip them. They are particularly ſevere in the puniſhment of bakers for making their bread deficient, as alſo to butchers for ſelling their meat either ſhort of weight, or ſo ſtale as not to be wholeſome. Of theſe latter puniſhments we have a very particular account, given by a perſon who, a few years ago, travelled through moſt parts of this kingdom: "The puniſhment, ſays he, inflicted on bakers in this country, for making their bread deficient in weight, is, I think, ſevere and cruel; for though I cannot excuſe ſo barbarous an impoſition on the labouring part of the community, yet I would, by all means, limit the puniſhment within the bounds of humanity. When found guilty of the firſt offence, the overſeer of the bakers, who is the examiner and only perſon who tries them, immediately orders the delinquent to be ſeverely baſtinadoed, which is beating them on the ſoles of their feet with a large ſtick; for the ſecond, they are more ſeverely puniſhed in the ſame manner; and for the third, without any other proceſs than the above officer's order, they are ſometimes put into their own oven when hot, where they are ſuffered to periſh, being burnt to death; which puniſhment I ſaw executed.

"The puniſhment of the butchers in this country, who are detected in ſelling meat either ſtale or deficient in weight, is no leſs extraordinary than that of the bakers, though not ſo cruel or ſevere; and as I mean to acquaint you more particularly with facts I have had occular demonſtrations of, than relations culled from other travellers, ſuch as dancing camels, &c. related by many, and which, after the moſt ſtrict inquiry among the natives, I affirm, I could never hear the leaſt trace of from the oldeſt inhabitants of Cairo; ſo you may be aſſured the following is a fact, of which alſo I was an eye-witneſs. A butcher in the neighbourhood where I reſided was detected by the examining officer of being guilty of this crime, and without any other form of trial than the order of the officer, was immediately nailed by one of his ears to the poſt of his own door, his noſe pierced, and one end of a wire about ſix inches long faſtened to it; at the other end of which a piece of his ſtinking meat was fixed. In this ſituation he was obliged to continue near four hours."

The relations or deſcendants of Mahomet, called in Arabic, ſheriff or noble, and by the Turks emir or prince, have the privilege of being exempt from appearing before any judge but their own chief, who is himſelf a relation of Mahomet, and is called neckibel-eſheraff. They are ſo much eſteemed, that though any one of the military bodies will puniſh them if guilty of any miſdemeanor, yet they firſt take off their green turban out of reſpect to their character, and then ſubject them to equal puniſhment with others; and the like ceremonies are uſed when they are puniſhed by their own magiſtrate.

Although juſtice is in ſome caſes adminiſtered by the baſſa, his beys, and the military officers, yet they all pay little regard themſelves to the laws of equity. The military officers in particular enrich themſelves by various oppreſſions of the people, eſpecially of the richer ſort, whom they either artfully enliſt, or pretend to have enliſted, under ſome of their bodies; by which they fleece them while alive, and ſeize on the beſt part of their effects after they are dead. The baſſa connives at all theſe abuſes, either as being a ſharer in the ſpoils, or out of fear of diſobliging ſuch a powerful body, by diſcountenancing or ſuppreſſing them. The immenſe riches of the grand ſeignior, ſays a celebrated writer, may be eaſily collected, as he is abſolute lord of all the lands in his dominions; and all the riches center in him, notwithſtanding the bad government; for the little officers oppreſs the people; the great officers ſqueeze them; the baſſa, all the people under him; himſelf becomes a prey to the great people of the Porte; and the grand ſeignior at laſt ſeizes the riches of the great officers about him.

Theſe arbitrary proceedings of the military are exerciſed more or leſs all over the kingdom, eſpecially among the Arabian ſheiks, from whom they extort the moſt exorbitant contributions, under the ſpecious name of tribute for protecting them. The janizaries are ſo bent upon this point, that they keep an exact roll of all the various eſtates, trades and occupations in the kingdom; of all the rich and poor; of the different ways by which they have extorted any ſums from them; and are ever concerting new ones to effect their oppreſſive purpoſe.

The Europeans, and other trading nations, partake of theſe cruel extortions: the janizaries are never at a loſs for a pretence to quarrel with them, ſometimes about their dreſs, at others about their behaviour, as not paying a proper reſpect, or for admitting ſome of their Mahometan women into their quarters by night. Under ſuch pretences, whether real or falſe, they extort money; for there is no other method of avoiding their reſentment than by a quick ſubmiſſion, and ſome anſwerable atonement, as ſpeedy as valuable, according to one of their favourite adages, that "the egg of to-day is preferable to the chicken of to-morrow." But, of all nations, that of the Jews is moſt hated, deſpiſed and oppreſſed by this tyrannic government; under which they are dwindled to a very inconſiderable number, except at Cairo, and reduced to the loweſt poverty; though they were once very numerous, rich, and entruſted with ſome of the moſt important poſts of the ſtate.

The inhabitants of the upper parts of the kingdom are ſtill more wretched, as they are not only equally oppreſſed by their rapacious governors, but frequently expoſed to the inroads and dreadful ravages of the Arabian ſheiks, who take all opportunities of plundering the poor villagers by way of repriſal for the hardſhips they ſuffer from their petty tyrants.

From the tyranny thus exerciſed by one degree of people over another, the government of Egypt may be ſaid to be at leaſt equally oppreſſive with that under the direction of the moſt deſpotic prince. The rich plunder the poor, and the latter, in defence of themſelves, make repriſals wherever they are to be met with. Thus inſurrections frequently happen, the conſequences of which are not only the loſs of property, but of lives; for the poorer ſort, when urged by neceſſity, become deſperate, and wreak their vengeance on thoſe that have oppreſſed them.

“ Tempt not the brave and needy to deſpair;
“ For though your violence ſhould leave them bare,
“ Of gold and ſilver, ſwords and darts remain,
“ And will revenge the wrongs which they ſuſtain:
“ The plundered ſtill have arms.”

SECT. VIII.

Of the religion of the Egyptians.

BEfore we deſcribe the preſent ſtate of religion in Egypt, it may not be improper to give ſome account of that uſed by the antient Egyptians, who were groſs idolators, and worſhipped the moſt fabulous deities.

The Egyptians are ſaid to have been the firſt who erected idolatrous altars, images and temples, and the firſt inventors of feſtivals, ceremonies, and tranſactions with the gods by the mediation of others, and to have firſt given names to the twelve gods. They had a great many deities of different ranks and orders. Thoſe who were chiefly honoured were Oſiris and Iſis, by which it is moſt probable they originally meant the ſun and moon, whoſe influences governed and preſerved the world. The name Oſiris in the Egyptian tongue, ſignified *many-eyed*, an epithet very proper for the ſun; and Iſis ſignified *antient*. Theſe two planets are conſidered by them as the great cauſes of nutrition and generation, and as it were the ſources from whence the other parts of nature, which alſo they looked upon as gods, and to which they gave diſtinct names, were derived. Theſe were Jupiter, or Spirit, the *vis vivifica* of living creatures; Vulcan, or Fire; Ceres, or the Earth; Oceanus (by which they meant their Nile) or Moiſture; and Neith (Minerva) or Air. They had alſo terreſtrial and mortal deities, which had, they thought, merited the honours paid them by the benefits they conferred on man in their life-time, ſeveral of them having been good kings of Egypt. Some of theſe bore the ſame names with the celeſtial gods, and others had proper names of their own. Such were the Sun, Cronus, or Saturn, Rhea, Jupiter (called by them Ammon) Juno, Veſta, Hermes or Mercury, Orus, Venus, Pan, Arueris, Nephthys, Harpocrates, and others.

Beſides theſe gods, the Egyptians worſhipped a great number of beaſts; as, the ox, the dog, the wolf, the hawk, the crocodile, the ibis, the cat, &c. Many of theſe animals were the objects only of the ſuperſtition of ſome particular cities; and whilſt the inhabitants of one part worſhipped a particular ſpecies of them as gods, their neighbours held the ſame in abomination. This was the ſource of the continual wars carried on between one city and another; and this was owing to the falſe policy of one of their kings, who, to deprive them of the opportunity and means of conſpiring againſt the ſtate, endeavoured to amuſe them by engaging them in religious conteſts.

The inhabitants of every city had a peculiar zeal for their gods. “ Among us, ſays Cicero, it is very common to ſee temples robbed and ſtatues carried off; but it was never known that any perſon in Egypt ever abuſed a crocodile, an ibis, or a cat, for its inhabitants would have ſuffered the moſt extreme torments, rather than have been guilty of ſuch ſacrilege.” It was death for any perſon to kill one of theſe animals intentionally; and even a puniſhment was decreed againſt him who ſhould have killed one of them even by accident. Diodorus Siculus relates an incident to which he was eye-witneſs during his ſtay in Egypt. “ A Roman, ſays he, had inadvertently, and without deſign, killed a cat; the exaſperated populace ran to his houſe; and neither the authority of the king, who immediately detached a body of his guards, nor the terror of the Roman name, could reſcue the unfortunate criminal. And ſuch was the reverence the Egyptians had for theſe animals, that in an extreme famine, they choſe rather to eat one another, than feed upon theſe imagined deities.”

But of all the animals which the Egyptians held ſacred, that moſt reverenced was the bull, by which they repreſented Oſiris. There were two of this kind kept, the one at Memphis, called Apis, and the other at Heliopolis, called Mneuis. This laſt was black, and the honours paid to him were inferior to thoſe due to Apis.

The extravagant worſhip which the Egyptians paid to the bull at Memphis and Heliopolis, the goat at Mendes, the lion at Leontoplis, and the crocodile at the lake Mæris, almoſt exceeds belief. They were kept in conſecrated encloſures, and well attended by men of high rank, who at a great expence provided victuals for them, which conſiſted of the greateſt dainties, ſuch as the fineſt flour boiled in milk, cakes of ſeveral ſorts made with honey, and the fleſh of geeſe boiled or roaſted. Thoſe that fed on raw meat were ſupplied with ſeveral ſorts of birds. They were waſhed in hot baths, anointed with the moſt precious ointments, and perfumed with the moſt odoriferous ſcents. They lay on the richeſt carpets and other coſtly furniture; and that they might want nothing to make their lives as happy as poſſible, they had the moſt beautiful females of their ſeveral kinds provided for them, to which they gave title of their concubines, beſtowing extravagant attendance and expence upon them.

The crocodile to whom they paid adoration was trained up to be tame and familiar for the purpoſe; he had his ears adorned with ſtrings of jewels and gold, and his fore-feet were ornamented with golden chains. He was fed with conſecrated proviſions at the public charge, and when ſtrangers went to ſee him, which often happened out of curioſity, they alſo carried preſents of cake, dreſſed meat, and wine, or a drink made with honey, which was offered him by the prieſts, one opening his mouth, and the other feeding him. When he died, his body was embalmed and buried in a ſacred coffin at Arſinoe.

The Egyptians often laid out more money than they were worth in the funerals of theſe animals. Thus, in the beginning of the reign of Ptolemy the ſon of Lagus, the bull Apis dying of old age, the funeral pomp, beſides the ordinary expences, amounted to upwards of 50,000 French crowns. After the laſt honours had been paid to the deceaſed deity, the next care was to provide him a ſucceſſor and all Egypt was ſought through for that purpoſe. He was known by certain ſigns that diſtinguiſhed him from all other animals of that ſpecies; upon his forehead was to be a white ſpot, in form of a creſcent; on his back the figure of an eagle, and upon his tongue that of a beetle. As ſoon as he was found, mourning gave place to joy; and nothing was heard in all parts of Egypt but feſtivity and rejoicings. The new god was brought to Memphis to take poſſeſſion of his dignity, and there inſtalled with a great number of ceremonies.

Beſides the worſhip of animals, the Egyptians carried their ſuperſtitious folly to ſuch lengths, as even to aſcribe a divinity to the pulſe and roots of their gardens, for which they are thus reproached by an antient ſatyrical poet.

“ Who has not heard where Egypt's realms are nam'd,
“ What monſter gods her frantic ſons have fram'd;
“ Here Ibis gorg'd with well-grown ſerpents, there
“ The crocodile commands religious fear:
“ Where Memnom's ſtatue magic ſtrings inſpire
“ With vocal ſounds that emulate the lyre;
“ And Thebes, ſuch, Fate, are thy diſaſtrous turns!
“ Now proſtrate o'er her pompous ruins mourns;
“ A monkey-god, prodigious to be told!
“ Srikes the beholder's eye with burniſh'd gold;
“ To godſhip here, blue Triton's ſcaly herd,
“ The river progeny is there prefer'd:
“ Thro' towns, Diana's power neglected lies:
“ Where to her dogs aſpiring temples riſe:
“ And ſhould you leeks or onions eat, no time
“ Would expiate the ſacrilegous crime:
“ Religious notions ſure, and bleſt abodes,
“ Where ev'ry orchard is o'er-run with gods.”

Such reverence did the Egyptians pay alſo to cats and dogs, that when one of the former died, all the family ſhaved their eye-brows; and if one of the latter, their whole body. In caſe of fire there was great lamentation on account of their cats, which they took greater care, if they could, to preſerve, than their houſes.

It would be needleſs to enumerate all the animals worſhipped by the antient Egyptians; but at the ſame time a piece of remiſſneſs not to take notice of Herodotus's account of the phœnix, which fable of theirs has given riſe to whatever has been ſince related of that imaginary bird. He tells us, the phœnix was one of the ſacred birds, which himſelf had never ſeen but in effigy, for he appeared in Egypt but once in 300 years, immediately after the death of his father, as thoſe of Heliopolis affirmed. Their painters repreſented him with a plumage of crimſon and gold, and of the ſhape and ſize of an eagle. They pretended he came from Arabia, bringing the body of his father embalmed, which he buried in the temple of the ſun. And this they ſaid he performed thus: firſt, he moulded as much myrrh as he could carry into the ſhape of an egg; and having tried its weight, hollowed the egg, and put his father into it: he then ſtopped up the aperture again with myrrh, in ſuch proportion, that the weight of the whole might equal that of the egg before the body was put in, and then carried it to Heliopolis.

The antient Egyptians alſo offered human ſacrifices to their gods. As red oxen were allowed to be ſacrificed, becauſe of their reſemblance to Typhon, who was ſaid to be red-haired, ſo men of that complexion were ſlain in former times at the tomb of Oſiris; but few of the Egyptians having red hair, ſtrangers were the uſual victims. Men were alſo in old times ſacrificed at Heliopolis to Juno or Lucina. Three a-day were ſacrificed at a certain ſeaſon in the dog-days, being burnt alive, and their aſhes ſcattered abroad. But this barbarous cuſtom was aboliſhed by Amoſis, who ordered that ſo many images of wax ſhould be offered in their ſtead.

Several reaſons have been given for the worſhip paid to animals by the Egyptians. The firſt is drawn from the fabulous hiſtory. It is pretended that the gods, in a rebellion made againſt them by men, fled into Egypt, and there concealed themſelves under the forms of different animals; and that this gave birth to the worſhip which was afterwards paid to theſe animals. The ſecond is taken from the benefits which theſe ſeveral animals procure to mankind: oxen by their labour, ſheep by their wool and milk, dogs by their ſervice in hunting and guarding houſes, whence the god Anubis was repreſented with a dog's head. The ibis (a bird very much reſembling a ſtork) was worſhipped becauſe he put to flight the winged ſerpents, with which Egypt would have otherwiſe been grievouſly infeſted, the crocodile was worſhipped becauſe he defended Egypt from the incurſions of the wild Arabs, by preventing their croſſing the Nile, and the ichneumon was adored becauſe he prevented the too great increaſe of crocodiles, which might have proved deſtructive to Egypt.

Since the eſtabliſhment of Chriſtianity, philoſophers have aſſerted other means for the worſhip which the Egyptians paid to animals; and declared, that it was not offered to the animals themſelves, but to the gods of whom they were ſymbols. Plutarch, in his treatiſe, where he examines profeſſedly the pretentions of Iſis and Oſiris, ſays thus: philoſophers honour the image of God wherever they find it, even in inanimate beings, and conſequently more in thoſe which have life. We are, therefore, to approve, not the worſhip of theſe animals, but thoſe who, by their means, aſcend to the deity; they are to be conſidered as ſo many mirrors which nature holds forth, and in which the Supreme Being diſplays himſelf in a wonderful manner, or as ſo many inſtruments which he makes uſe of to manifeſt outwardly his incomprehenſible wiſdom. Should men, therefore, for the embelliſhment of ſtatues, amaſs together all the gold and precious ſtones in the world, the worſhip muſt not be referred to the ſtatues; for the deity does not exiſt in colours artfully diſpoſed, nor in frail matter deſtitute of ſenſe and motion.

Plutarch ſays alſo, in the ſame treatiſe, that as the ſun and moon, heaven, earth, and the ſea, are common to all men, but have different names according to the difference of nations and languages; in like manner, though there is but one deity, and one providence that governs the univerſe, and which has ſeveral ſubaltern miniſters under it, men give to this deity, which is the ſame, different names; and pay it different honours, according to the laws and cuſtoms of every country.

Having thus premiſed the religious worſhip of the antient Egyptians, we ſhall now take notice of that practiſed by the modern ones.

The preſent eſtabliſhed religion in Egypt is that of Mahometaniſm, which is here exerciſed in all reſpects the ſame as in Turkey, except that they are not quite ſo ſtrict in obſerving it in the former as they are in the latter. Thoſe who have the care of the moſques are called ſheiks, which ſignifies head or chief; but the ſuperiors of the religious government are a mufti, who is the principal, and the doctors of the law; and theſe are the judges in all cauſes of a ſpiritual nature.

The number of ſheiks to each moſque is fixed in proportion to its ſize and revenues. One is ſuperior over the reſt, under whom there are hogis, or readers, and thoſe who ſummon the people to prayers. In ſmall moſques the ſheik does all himſelf: he opens the moſque, calls the people to their devotion, and begins the performance of religious duties at the head of the congregation, who ſtand in great order, and make all their motions together.

By the moſt antient and authentic records, it appears that Chriſtianity was firſt planted in Egypt by St. Mark, who was the firſt biſhop of Alexandria, then the metropolis of the kingdom. The juriſdiction of theſe prelates were ſettled by the council of Nice over all the churches of the dioceſe of Egypt, which included Lybia, Pentapolis, and Egypt properly ſo called; and afterwards the Ethiopian, or Abyſine churches, became ſubject to this patriarch.

The firſt emperor that iſſued orders to perſecute the Chriſtians was Nero, and that perſecution extended to Egypt, where many Chriſtians were deſtroyed. Domitian iſſued out orders againſt the Chriſtians, which Nerva revoked. In the time of Severus, a perſecution againſt the Chriſtians went through all the Roman provinces; but it was more cruel at Alexandria than any where elſe; and many Chriſtians of the firſt rank in Egypt ſuffered martyrdom, particularly St. Felicia and St. Perpetua, two female martyrs.

Churches were eſtabliſhed in Egypt in the firſt century; and in the third, more than one half of the Roman empire became Chriſtians. There were many churches in all the cities, which were governed by biſhops, prieſts, and deacons. Of theſe churches, ſome were more eminent, and the biſhops of them had more authority than others. That of Rome, founded by St. Peter and St. Paul, was the firſt: thoſe of Alexandria and Antioch held the ſecond and third rank; and that of Jeruſalem was reſpected, becauſe it gave birth to Chriſtianity: but all theſe churches were linked together in the ſame communion.

The patriarchs that ſucceeded St. Mark in the five firſt centuries were as follow:

The names of the biſhops of Alexandria.	The beginning of their pontificate.	The length of their pontificate.
Anianus,	62	22
Avilius,	84	13
Cerdon,	97	11
Primus,	109	12
Juſtus,	119	11
Eumenes,	130	13
Marcian,	143	10
Celadion,	153	14
Agrippa,	167	12
Julian,	179	10
Demetrius,	189	43
Heraclas,	232	16
Dionyſius,	248	17
Maximus,	265	16
Theonas,	281	19
Peter,	300	11 He ſuffered martyrdom.
Achillas,	311	4
Alexander,	315	

The names of the biſhops of Alexandria.	The beginning of their pontificate.	The length of their pontificate.
St. Athanaſius	326	46
Piſtus,		Theſe three ſucceeded at the different times Athanaſius was depoſed.
Gregory,		
Georgius,		
Peter II.	373	8
Lucius,		
Timotheus,	381	4
Theophilus,	385	27
Saint Cyril,	412	32
Dioſcorus,	444	7 Baniſhed.
Proterius,	451	6 Put to death by the Alexandrians.
Timotheus I.	457	Baniſhed.
Timotheus II.	460	
John Talaia,	482	
Peter Mongus		

The ſucceſſion of the patriarchs of Alexandria which followed is not known, and would be of little uſe in hiſtory, as the Barbarians were then in poſſeſſion of Egypt.

During the perſecutions under the Roman emperors, many of the Chriſtians of Egypt retired to Coptos, and the places about it, from which it is ſaid they obtained the name of Coptis. The Turks ſtill call them by this name. As the Coptis practiſe circumciſion, the Chriſtians of other countries, by way of contempt, give them the nick-name of Kufts, or Girdlers, meaning thereby, "that they are Chriſtians only from the girdle upwards," but carry the ſcar of Judaiſm below it; for either from a ſpirit of oppoſition, or in imitation of their neighbours the Abyſſinians, they have adopted that and many other Jewiſh rites.

The Copti monks, who are diſperſed all over the Upper Egypt in poor wretched convents, have alſo adopted ſo much of the aſcetic life of the old Jewiſh hermits, that they are looked upon as their ſpiritual offspring, and particularly imitate them in their long faſts, ſinging, prayers, and many extravagant ſeverities. Their churches, cells, gardens, utenſils, and dreſs, are as poor and mean as their diet; and, from their aſcetic way of life, they contract a moroſity of temper, which, joined to their tenaciouſneſs and ignorance, render them totally unfit for any other converſation than that which tends to a monaſtic life.

The ceremonies of the Copti church are much the ſame as thoſe of the Greek church: their liturgies are in the ancient Coptic language, which is the Egyptian, though much corrupted, eſpecially by the Greek language, that was introduced among them during the time of the Ptolemies, when they took not only ſeveral of their letters, that might be ſomething different in their manner of pronunciation, but likewiſe adopted many of their words. It is reaſonable to ſuppoſe that the Arabic language took place of it when the Arabs conquered this country; ſo that now the Coptic is no more a living language, nor is it underſtood properly, except by a few of their prieſts.

The Copti churches are always covered with matting; and when theſe people go to their devotion, before they enter the church they take off their ſlippers, and when they come into it, they proſtrate themſelves and kiſs the pavement. The patriarch makes a ſhort diſcourſe to the prieſts once a year; and the latter read legends from the pulpit on great feſtivals, but never preach. They keep the Sunday very ſtrictly, and, taking in Wedneſdays and Fridays, faſt ſeven months in the year. Their abſtinence chiefly conſiſts in not eating eggs, milk, butter, oil, and ſuch things as are at other times commonly uſed.

It is ſaid, that the chriſma, or holy oil, which they call the meiron, is conſecrated but once in 30 years by the patriarch; and that a whole day is ſpent in that ceremony, in the courſe of which they chant the Old and New Teſtament all over. It is poſſible this may be done, but the means of effecting it muſt certainly be by different ſets of them taking different parts.

In their ceremony of baptiſm, they dip the child three times into the water, then confirm it, and give it the ſacrament, that is, the wine; the prieſt dipping the end of his finger in it, and putting it to the child's mouth; which is done after they have adminiſtered the ſacrament, for they do not keep the conſecrated myſteries.

They give abſolution as they do in the Greek church, and alſo anoint all the people preſent, that the evil ſpirit may not go into them. The prieſts are obliged to ſay an office every day, as long as that of the Roman breviary; only it is every day the ſame, which they get by rote. The deacons have a ſhorter form, but the biſhops is longer, and the patriarch's ſtill longer. They adminiſter the ſacrament on Sundays and holidays, which latter are numerous; and alſo on Wedneſdays and Fridays, and every day in Lent. The prieſts prepare for it by going into the church the evening before at ſun-ſet, and continuing there till the ceremony is over: they ſpend the night moſtly in ſinging pſalms, and ſome of the laity ſhut themſelves up with them. They abſtain from blood and things ſtrangled; they pray for the dead; but have a notion that the ſoul goes to heaven in 40 days; and yet they pray for them afterwards.

The Coptis in general are very irreverent and careleſs in their devotions. The night before Sunday and feſtivals they ſpend in churches, and the holy day in ſauntering about from one place to another. They ſeem to think that their whole religion conſiſts in repeating their long ſervices, though without the leaſt devotion, and in ſtrictly obſerving their numerous feaſts. They are in general exceeding ignorant, both prieſts and people; and if we except the convents of St. Paul and St. Anthony, and one at Eſne, the reſt are inhabited only by one or two prieſts. The patriarch muſt be a man that has never been married, and is always taken out of one of the above convents.

The Alexandrian metropolitan is ſaid to have no leſs than 140 biſhoprics in Egypt, Syria, Nubia, and other parts that are ſubject to his patriarchate; beſides the abuna, or biſhop of the Abyſſinians, who is nominated and conſecrated by him. The biſhops elect the patriarch, who is confirmed by the principal Copti, becauſe they muſt advance the money for the firman, or patent, which is afterwards paid out of the patriarchal revenues. He is inſtalled at the eaſt end of the church of St. Macarius in Cairo, where he is elected, and afterwards in the choir of St. Mark in Alexandria. He is generally choſen by the majority of voices: but if the number appear equal, they vote in a more ſolemn manner, by writing their names, and putting them on the altar.

We muſt not quit this ſection, without taking notice of the derviſes, who are a very particular ſort of people, and may be reckoned of two or three kinds. Thoſe that are in convents are in a manner a religious order, and live retired; though ſome of theſe travel with credit, and return to their convents. Some who take on them this character live with their families, and follow their trades: theſe alſo appear to be a good kind of people; but there is a third ſort that travel about the country and beg, or rather oblige every body to give. They all wear an octagonal badge of white alabaſter, with a greeniſh caſt, before on their girdles, and they have a high ſtiff cap without any kind of ornament. The turcomen wear the ſame, a little more pointed, but with a white ſaſh about it. There are few of theſe people in Egypt, except thoſe who live in convents, and theſe are chiefly ſituated within a ſmall diſtance of Cairo.

SECT. IX.

The Hiſtory of Egypt.

IT is certain that the Egyptians are a very ancient people, though not near ſo ancient as they would repreſent themſelves, when they give us a catalogue of their princes, ſome of whom according to their fictitious account reigned ſeveral thouſand years before the creation.*

It is however evident that this country was very early planted, but the hiſtory of its antient ſtate is ſo much enveloped in obſcurity, or diſguiſed by fables, that it cannot in the leaſt be depended on. The firſt king of Egypt of whom we can ſpeak with any degree of authority was Menes or Miſraim, the ſon of Ham, or Cham, who reigned in the year of the world 1816 and 2188 years before Chriſt. Concerning this prince, Herodotus ſays that the Egyptian prieſts informed him that "this Menes was the firſt king who reigned in the world; and that, before his time, all Egypt, except the country of Thebes, was one moraſs. That he diverted the courſe of the Nile, by drying up that part of it, which had paſſed by the foot of the ſandy mountain towards Lybia; and cauſed the waters to run from a certain angle through the hills by a new channel: after which, he built the city of Memphis, within the ancient bed of the river; cauſed a lake to be made without the walls from the river; and founded the magnificent temple of Vulcan. Menes inſtituted the worſhip of the gods, and the ceremonies of the ſacrifices.

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* An excellent writer ſays, "But if, as has been ſuppoſed by ſome, the Egyptians by years did not mean the periodical revolution of the ſun, but only of the moon, their chronology in that caſe might be conſiſtent enough with the ſcripture

Herodotus then tells us that the ſame prieſts read to him the names of 330 ſovereigns who reigned after Menes, eighteen of whom were Ethiopians, one a woman, and the remainder Egyptians. Diodorus Siculus makes mention of ſeveral princes between Menes and Mæris, for he ſays the Meneſian family enjoyed the throne to the 52d deſcent, and that the whole of their reigns included the ſpace of 1400 years. Hence Buſiris the firſt was the 53d monarch from Menes, and he was ſucceeded by eight kings of his line, the laſt of whom, who was likewiſe named Buſiris, was the founder of the city of Thebes, which he made the royal reſidence.

Oſymandyas is ſuppoſed to have ſucceeded the above monarch, though the fact is controverted by ſome hiſtorians. The Bactrians having revolted in the reign of this prince, he raiſed an army of 400,000 foot, and 20,000 horſe, and with this prodigious force reduced them again to obedience. The deſcendants of Oſymandyas reigned after him to the eighth generation; and the laſt monarch of that line, whoſe name was Uchoreus, rebuilt and fortified Memphis, to which city he removed the regal ſeat from Thebes.

Saſychis is conſidered as a great legiſlator, and the queen Nitocris, who ſucceeded him, founded the third great pyramid.

After the death of Nitocris comes the race of ſhepherd kings; for the ſhepherds, who were Arabians, conquered the greateſt part of Lower Egypt, with the city of Memphis its capital. But Upper Egypt ſtill remained unconquered, and Thebes exiſted a kingdom till the reign of Seſoſtris. The firſt of the ſhepherd kings was named Salatis, and this monarch was ſucceeded by five others called Beon, Aphacnas, Apophis, Janiar and Aſſis, whoſe reigns included the ſpace of 259 years.

Thetmothis, king of Upper Egypt, having raiſed a prodigious army, drove theſe ſhepherd kings and their ſubjects from Lower Egypt, and obliged them to retire into Paleſtine. This happened 1825 years before Chriſt, and in the year of the world 2179, from which time nothing remarkable occurs in the Egyptian hiſtory till the year of the world 2276, which was the time when Joſeph was brought a ſlave into Egypt.

The hiſtory then becomes unintereſting again, till the year of the world 2427, when Ramaſes Miamun, one of the Pharaohs of the ſacred writings, reigned over the country, and was particularly oppreſſive to the Iſraelites. This prince had a very long reign, and was ſucceeded on the throne by his ſon Amenophis, in the year of the world 2494. This Amenophis was the Pharaoh under whoſe reign the Iſraelites departed out of Egypt, and who was himſelf drowned in the Red-Sea.

Mœris, or Myris, was the prince that dug the celebrated lake that goes by his name to this day, and erected a noble portico on the north ſide of Vulcan's temple at Memphis. This monarch was ſucceeded by the celebrated Seſoſtris, who began his reign in the year of the world 2513, or 1491 years before Chriſt.

Seſoſtris was one of the greateſt heroes and conquerors of all antiquity, and his reign is deemed one of the moſt extraordinary periods of the Egyptian annals. His father formed a deſign of making him a hero, even from his birth, and laid a plan to bring him up to all the hardineſs of body, fortitude of mind, and military knowledge, requiſite to form the character of a great conqueror. His plan was as follows: he ordered all the male children in Egypt, born on the ſame day with his ſon, to be brought to court, where they were educated with the young prince, and inured to laborious exerciſes, in order to qualify themſelves for a military life, and at the ſame time proper care was taken to adorn their minds with all kind of ſuitable knowledge, ſo that they were at once formed to command and to execute.

When Seſoſtris was arrived to a proper age, his father ſent him, and thoſe who were educated with him, at the head of a conſiderable army, againſt the Arabians, whom they ſubdued. This was the introductory campaign of the young Seſoſtris, and his juvenile companions who had been educated with him, in order to ſerve as officers under him, and who were 1700 in number. The king then ordered Seſoſtris and his army to march againſt the Lybians, whom they ſubdued, as they had done the Arabians. On his return from the Lybian expedition, Seſoſtris mounted the Egyptian throne, his father having died during his abſence.

Having a great thirſt for glory, and being fond of a military life, Seſoſtris determined to extend his conqueſts ſtill farther. But before he entered upon this deſign, or quitted his kingdom, he wiſely provided for its ſecurity during his abſence, by dividing Egypt into 36 nomes, or provinces, over each of which he placed a truſty governor, in whom he could confide, and made his brother, Armais, ſupreme regent of the whole. He then levied a vaſt army, conſiſting of 600,000 foot, 24,000 horſe, and 27,000 armed chariots. With this force he firſt invaded Ethiopia, rendered it tributary, and obliged its inhabitants to furniſh him annually with a ſtipulated quantity of gold, ebony, ivory, &c. Finding his land forces inadequate to the great plans he deſigned to execute, he was the firſt Egyptian king who turned his thoughts to the equipment of a navy. He accordingly, at a vaſt expence, fitted out two fleets, the one, conſiſting of 400 ſhips, was to act in the Arabian ſeas, and the other, which was of a ſimilar force, was ſtationed in the Mediterranean. With the firſt of theſe fleets he entered the Red-Sea, ſubdued the coaſts, conquered the iſlands, and then turning back, he proceeded with equal ſucceſs to India. With his Mediterranean ſquadron he conquered Cyprus, the ſea-coaſt of Phœnicia, and ſeveral of the Cyclades.

On his return to Egypt, he aſſembled another numerous army, with which he landed on the continent, and conquered all the countries where he paſſed. He overran and ſubdued Aſia with an amazing rapidity, entered India, ſubdued the countries beyond the Ganges, and advanced as far as the ocean. The Scythians, as far as the river Tanais, Armenia, and Cappadocia, were conquered. He left a colony in the antient kingdom of Colchos, ſituated to the eaſt of the Black Sea, where the Egyptian cuſtoms and manners have been ever ſince retained. Either the ſcarcity of proviſions in Thrace ſtopped the progreſs of his conqueſts, and prevented his advancing farther in Europe; or his return was haſtened by advice he received from the high-prieſt of Egypt of the revolt of his brother Armais. His empire extended from the Ganges to the Danube: and Herodotus ſaw in Aſia Minor, from one ſea to the other, monuments of his victories. It was his cuſtom to ſet up pillars in every country he conquered, with this inſcription: "Seſoſtris, king of kings, and lord of lords, ſubdued this country by the power of his ſword."

On his return to Egypt with the ſpoils of the nations he had vanquiſhed, he rewarded his officers and ſoldiers with the moſt profuſe liberality. The ancient hiſtorians ſay that one circumſtance reſpecting this conqueror is very remarkable, which is, that he never once thought

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ſcripture and truth; but otherwiſe, as hath been long ſince obſerved of the Chineſe and other people, who run up their original ſo very high, it confutes itſelf, as no tolerable account or hiſtory is given us of theſe pretended times, but, on the contrary, the invention of all arts and ſciences, even of agriculture, is placed about the ſame time as in our hiſtories; which could not poſſibly have been the caſe, had the world been as old as they ſuggeſt; for it cannot be conceived how men could live any time in a regular ſociety without them."

like other heroes of preſerving what he conquered, but contented himſelf with the glory of having ſubdued ſo many nations. After having ravaged various countries, and made the wildeſt havock up and down the world for the ſpace of nine years, he ſeems to have confined himſelf within the limits of antient Egypt, as no traces of this new empire are to be found, either under himſelf in the latter part of his reign, or under his immediate ſucceſſors.

Seſoſtris then expelled his brother Armais from Egypt, on account of his rebellion, when the latter retired into Greece; after which Seſoſtris diſbanded the Egyptian army, and applied his mind to works the moſt ſtupendouſly magnificent that the imagination can conceive, by which he hoped to immortalize his name, and contribute at once to his own reputation and the public good.*

Seſoſtris might be deemed one of the moſt illuſtrious heroes of antiquity, had not his pacific virtues been ſullied by a blind thirſt of glory, and the brilliancy of his fame eclipſed by the clouds of vanity which induced him to forget his humanity. He treated the kings and chiefs of the nations he had vanquiſhed with the moſt unmanly indignities, by ordering them to be chained to his carr, four abreaſt, inſtead of horſes. He was at length, however, reſtrained from this inhuman practice, by a juſt remark made to him by one of thoſe unfortunate princes, who, in ſpeaking concerning the viciſſitudes of fortune, compared the inſtability of human greatneſs to the motion of the chariot wheels, by the rotation of which the ſame part is alternately above and then upon the ground.

After having reigned 33 years, Seſoſtris, upon his demiſe, left the kingdom to his ſon Pheron, in the year of the world 2547, and 1457 years before Chriſt. This Pheron, or Seſoſtris the ſecond, as he is ſometimes called, did not ſucceed to his father's glories, though he did to his territories. He built two magnificent obeliſks in the temple of the ſun at Heliopolis, each being 100 cubits in height, and eight in breadth, conſiſting of one ſtone only: there is nothing more recorded of his reign, but what is apparently fabulous.

From this period there is a chaſm in the Egyptian hiſtory, ſuppoſed to have been owing to a ſtate of anarchy and confuſion, or an inter-regnum; ſo that we have nothing hiſtorically certain upon record, till the time of Proteus, or Cates, who reigned in the year of the world 2800, that is 1204 years before Chriſt. In the reign of this prince, Paris, the Trojan, was driven by a ſtorm from the Ægean to the Egyptian ſeas, which compelled him to put into the port of Tarichea, ſituated in the Canopian mouth of the Nile. Thonis, a tributary king, and the governor of that part, ſeized his perſon, ſecured his ſhips, and ſent Paris himſelf to Proteus at Memphis. The king, underſtanding that he had ſtolen Helen, reproached him ſeverely with his perfidious behaviour and breach of hoſpitality; and then ſeizing all the riches which he had brought with him from Greece, together with Helen, in order to reſtore both to the injured Menalaus, he commanded Paris and his attendants to quit his territories in three days, under pain of being treated as enemies. Homer was apprized of theſe circumſtances, but thought proper to ſink them in his Iliad, as inconſiſtent with his plan, and that he might have an opportunity of rendering his poem much more entertaining by the ſuppoſed preſence of Helen at Troy. This is manifeſt from the Iliad; for deſcribing the voyages of Paris, he ſhews, that after he had been drove through divers ſeas, he arrived at Sidon in Phœnicia:

> There garments lay, in various colours wrought,
> The work of Sidon's dames; from Sidon brought
> By god-like Paris, when he plow'd the ſeas,
> And high-born Helen wafted home from Greece.
>
> *Iliad*, B. VI.

And after having deſcribed the nepenthes or mirth-inſpiring bowl, prepared by Helen, Homer adds,

> Theſe drugs, ſo friendly to the joys of life,
> Bright Helen learn'd from Thone's imperial wife;
> Who ſway'd the ſcepter, where prolific Nile
> With various ſimples cloths the fatten'd ſoil.
>
> *Pope's Homer's Odyſſey*, B. IV. v. 315.

Which verſes ſufficiently ſhew, that Homer was not ignorant of the arrival of Paris in Egypt.

Several circumſtances related of this king Proteus have given riſe to a variety of poetical fables among the ancients. In particular, Euſtaſius enumerates various opinions concerning Proteus; ſome underſtand Proteus allegorically to ſignify the firſt matter, which undergoes all changes: others make him an emblem of true friendſhip, which ought not to be ſettled till it has been tried in all ſhapes; and others again make Proteus a picture of a flatterer, who takes up all ſhapes, and ſuits himſelf to all forms, in compliance to the temper of the perſon whom he courts. Diodorus obſerves, that the Greeks imagined all theſe metamorphoſes of Proteus to have been borrowed from the practices of the Egyptian kings, who were accuſtomed to wear the figures of lions, bulls, or dragons, in their diadems, as emblems of royalty; and ſometimes that of trees, and ſuch like, not ſo much for ornament as terror. Others take Proteus to be an enchanter; which kind of men always pretend to know events. This perhaps was the real foundation of the whole ſtory concerning Proteus: the reſt is the fiction and embelliſhment of the poet, who aſcribes to his Proteus whatever the credulity of men aſcribe to enchanters. Proteus had a magnificent temple erected to him at Memphis, and on his death left the crown to his ſon Rhemphis.

Rhemphis or Rhampſinitus is ſaid, by Diodorus Siculus, to have been of an exceeding avaricious temper, and to have amaſſed ſo much wealth, as to be able to leave behind him 400,000 talents. Herodotus, however, ſpeaks in milder terms of this monarch; he allows indeed he was fond of riches, but not to ſo ſordid a degree, as he is repreſented by Diodorus. He tell us that Rhemphis built the weſtern portico to the temple of Vulcan, and erected two ſtatues before it, each 25 cubits high, the one being dedicated to ſummer and the other to winter. He likewiſe erected a treaſury for the purpoſe of depoſiting the immenſe riches he had collected together; and concerning the building of this edifice, Herodotus records the following ſingular ſtory. The architect employed in this work, placed one of the ſtones in ſo artful a manner, that it might be taken out and put in again by one man only; it being his intention to have ſome ſhare of the riches of the place. But about the time that the treaſure was lodged in it, he was ſeized with a violent fit of ſickneſs; and finding himſelf at the point of death, he ſent for his two ſons, declared to them the whole artifice, and gave them the moſt exact directions in the management of the buſineſs, which he foreſaw would never be his fate to accompliſh. The father died; and the young men, impatient to take advantage of the dicovery, repaired ſoon after his death, to the treaſury; and having, with great eaſe, removed the ſtone, carried off with them a conſiderable ſum, repeating, every night, the ſame theft. Some time after, Rhampſinitus, going in to view his wealth, was ſurprized to find a viſible diminution of his treaſure; and the more, as his ſeal was whole on the door, the only part of the building which he thought could give entrance. The two brothers continued their night expilations, till the king, after two or three further ſurveys, was perfectly ſenſible, that, by ſome means or other, his wealth ſuffered a ſucceſſive decreaſe. He then ordered ſnares to be laid all round the veſſels which held his money. The two brothers failed not to come at night; but one of them, as he approached a veſſel full of ſilver, was immediately taken in the ſnare. As he found it impoſſible to make his eſcape, he called to his brother, who ſtood without, and earneſtly intreated him to come in, and cut off his head, that ſo he might ſave his own life, and prevent the diſcovery of their clandeſtine theft. The brother, conſulting his own ſafety, and deſpairing of his, complied with his requeſt; and putting the ſtone in its place again, took the head away with him. Early next morning, the king, going in to ſee the event of his project, was ſo ſurpriſed to find a man taken in the ſnare without a head, that he haſtened out in the greateſt confuſion; from which he no ſooner recovered, than he directed that the body ſhould be hung on the outſide of the wall, and expoſed to public view; charging the guard, appointed to take care of it, to make a narrow inſpection into the countenances of the ſpectators, and in whomſoever they perceived ſigns of ſorrow and mourning, to bring ſuch perſons into his preſence. The mother of the deceaſed, hearing that the body was expoſed in this manner, diſtracted with grief, and upbraiding her ſurviving ſon, threatened, if he did not procure her his brother's body, and bring it home, to let the king know who had robbed his treaſury. The young man did his utmoſt to bring her to ſome temper, by remonſtrating to her the impracticability of her requeſt, but to no purpoſe. Finding her, therefore, unalterable in her reſolution, he gratified her, in the end, by the following ſubtil invention: loading his aſſes with ſkins of wine, he drove them towards the place where the body hung up. Having reached the guard, he privately opened ſome of the ſkins; and, ſtriking himſelf, in token of deſpair, as ſoon as the wine began to run out, he counterfeited the trouble and conſternation of a perſon utterly undone: in the mean time, the ſoldiers upon duty ſtrove to ſave as much of the liquor as they could for themſelves; which he ſeeing, reviled them with the moſt bitter reproaches, for the pleaſure they took in his misfortune, inſtead of offering to aſſiſt him; but they uſing him kindly, he pretended to be pacified, and leading his aſſes out of the way, feigned to be very buſy in ſecuring the remainder of his wine; in the mean time, the guards ſtood round him, and he, pretending to be pleaſed with their jokes and humour, at laſt conſented to give them a ſkin of the wine; and they, in return for ſo great a favour, preſſed him to ſtay, and take part of it with them: he complied, and when the ſkin was emptied, he gave them another; ſo that, by exceſſive drinking, the whole guard was overcome, and fell into a deep ſleep: then watching his opportunity, in the dead of the night, he took down the body, laid it acroſs an aſs, and, ſhaving the right cheek of each of the ſoldiers, by way of deriſion, carried it home to his mother. The news of this was matter of new wonder to the king, who, to find out the perſon that had done it, bethought him of the following expedient: he ordered his daughter to give her company, in a certain apartment of the palace, to all comers promiſcuouſly; but under this reſtriction, that ſhe ſhould previouſly extort from each of them a confeſſion of the moſt ingenious action he had ever managed, and the moſt wicked crime he had ever committed. The daughter punctually complied with her father's inſtructions; which the young man being appriſed of, he reſolved to perplex the king a little farther. With this view, he got the arm of a dead body, yet freſh, and, taking it under his cloak, went to the king's daughter: ſhe examined him, in the ſame form, and to the ſame purpoſe, as ſhe had done the reſt who had been with her before him; when he frankly confeſſed, that the moſt abominable and wicked action of his life was the cutting off his brother's head, when enſnared in the treaſury; and the moſt ingenious thing he had ever done, was the ſtealing the body from the guard that kept it. She then offered to lay hold of him; but he, holding out the dead arm to her, haſtened out, while ſhe graſped it; and, by the favour of the night, made his eſcape. Rhemphis's rage being now converted into an admiration of the boldneſs and ingenuity of the man, he cauſed it to be proclaimed in every city, that if the perſon, whoever he was, would diſcover himſelf, he ſhould not only be pardoned, but rewarded. The young man, confiding in this, went ſtraightway to the palace, and having made himſelf known, the king gave him his daughter in marriage, accounting him far ſuperior in wiſdom to any man then living upon earth.

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* An ingenious writer ſays, “His works may be conſidered as religious, military, and civil. As to the firſt, he erected an hundred magnificent temples, that is, one in each city, as ſo many monuments of gratitude to the tutelar gods of all the cities: and he took care to publiſh in the inſcriptions of them, that theſe mighty works were completed without the aſſiſtance of any of his ſubjects; for he made it his glory to be tender of them, and to employ only captives in theſe monuments of his conqueſts. He was particularly ſtudious of adorning the temple of Vulcan at Peluſium, in acknowledgment of the imaginary protection of that god, when his brother had a deſign of deſtroying him there. And he erected ſeveral ſtatues at the entrance of this temple, in commemoration of his conqueſt of Ethiopia. His military deſigns were equally great and uſeful. To prevent the incurſions of the Syrians and Arabians, he fortified the eaſt ſide of Egypt with a wall, which ran from Peluſium though the deſart to Heliopolis, 1500 furlongs, or 187 miles and a half. From Memphis, as far as the ſea, he cut a great number of canals on both ſides the river, for the convenience of trade, and ſettling an eaſy correſpondence between ſuch cities as were moſt diſtant from each other. Egypt was thereby alſo made inacceſſible to the cavalry of its enemies, which before had harraſſed it by repeated incurſions. Egypt herſelf, which had been hitherto famous for her horſes and chariots, and was admirably well adapted for either, was now no longer the ſame place in thoſe reſpects, and put on a new face. And his improvements in civil affairs were of the greateſt utility; for he raiſed a great number of high banks, or moles, in every part of the kingdom, on which new cities were built, as a better ſecurity for men and beaſts, during the inundations of the Nile. Beſides, according to Herodotus, he divided the lands equally among all the Egyptians, reſerving to himſelf a certain rent: yet if the river diminiſhed the lot of any man, the royal ſurveyors meaſured it, and aſcertained the loſs: from whence, the above author conjectures, geometry had its beginning, and was afterwards introduced among the Grecians: but aſtronomy, with the uſe of the gnomon, and the diviſion of the day into twelve parts, they received from the Babylonians.

Seven kings ſucceeded Rhemphis, but nothing remarkable is recorded of any of them, except Nilus, who ordered a great number of canals to be dug all over the country, and did his utmoſt endeavours to render the Nile as univerſally ſerviceable as poſſible; whence that river, which had been called hitherto Egyptus, changed its appellation; and from this king, Nilus received the name of Nile.

Cheops followed theſe ſeven kings; he was a great tyrant, built the largeſt of the three great pyramids, (his daughter ſoon after building a ſmall pyramid near that erected by her father) and reigned 50 years. He was ſucceeded by his brother

Cephrenes, or Chabrejis. This prince reigned 56 years, was as great a tyrant as the former, and likewiſe erected a pyramid.

Egypt had been thus afflicted with tyrants for 106 years, when Macherinius, the ſon of Cheops, mounted the throne, and acted quite upon different principles from his father and uncle, being upon the whole a mild and merciful prince.

Aſychis ſucceeded this prince, and erected the eaſtern portico of the temple of Vulcan, with a magnificence that eclipſed the former porticos. After his death, Anyſis, who was blind, mounted the throne; and in his reign Sabbacco, king of Ethiopia, invaded Egypt with a powerful army, drove Anyſis to the fens, and ſeized the kingdom. Sabbacco made great improvements in Egypt, and after having reigned 50 years over that country, evacuated it, when Anyſis returned, and in an extreme old age became repoſſeſſed of his kingdom.

On his death, he was ſucceeded by Sethon, who was both king and a prieſt of Vulcan. It was in the reign of this prince that Sennacherib, king of Aſſyria, invaded Egypt, and committed great depredations, till his whole army, according to the ſacred writings, was ſlain by the deſtroying angel.

Tharaca ſucceeded Sethon, and reigned 18 years; after whoſe death the Egyptians divided their whole country into 12 diſtricts, and elected a king to reign over each diviſion. Theſe 12 kings contracted the ſtrongeſt alliances by mutual intermarriages, and reciprocally covenanted to continue in perpetual amity, without invading the particular territories belonging to each other. This duodecemvirate, or government of 12 kings, however, laſted only 15 years; for Pſammatichus, who ruled near the ſea coaſt, having grown opulent by commerce, and contracted ſeveral alliances with foreign powers, at length became ſo formidable, that, with the aſſiſtance of the Carians and Ionians, he conquered the other 11 kings, and reduced the whole country beneath his ſway. Pſammatichus was a great king, and reigned with much wiſdom and magnificence; he was, however, guilty of one great political error, which was heaping too many favours not only on the Ionians and Carians, but on the Greeks in general, out of gratitude for the aſſiſtance they had given him in ſubduing the 11 allied kings; which ſo much irritated his ſubjects, that 200,000 of them revolted, and made a ſettlement in Ethiopia, under the protection of the king of that country.

To repair the loſs which the country ſuſtained by ſo great an emigration, Pſammatichus applied himſelf to the encouragement of commerce, and opened his ports to all ſtrangers; and at the ſame time entered into new, or renewed his old alliances with the Athenians, and other Greek nations. He likewiſe added a portico to the temple of Vulcan, and built a ſpacious edifice on the front of it. He reigned 54 years, 29 of which he conſumed in the ſiege of Azotus, in Syria, before he could reduce that great city; this having been the longeſt ſiege commemorated in hiſtory.

Necus ſucceeded his father Pſammatichus in the year of the world 3388, and 616 years before Chriſt. This monarch in ſcripture is called Pharaoh Nechoch. He began a canal of communication between the Nile and the Red Sea, which Darius the Perſian afterwards finiſhed. He built a fleet of gallies in the north ſea and another in the Arabian gulph at the mouth of the Red Sea; after which he got ſome of the experteſt ſeamen in the Phoenician ſervice, and ſent them out by the Red Sea, through the ſtreights of Babelmandel, to diſcover the coaſts of Africa, where in three years time they ſailed round the continent of Africa, paſſed the ſtreights of Gibraltar, and returned home by the way of the Mediterranean ſea. Herodotus ſays, that this king fought a battle againſt the Syrians in the plains of Magdolus, where he obtained the victory, and took the great city of Cadytis. Joſephus ſays that Necus made war upon the Medes and Babylonians, who had diſſolved the Aſſyrian empire, and became ſo formidable thereupon, as raiſed the jealouſy of all their neighbours; and therefore, to put a ſtop to their growing greatneſs, Necus marched with a great army towards the Euphrates, to make war upon them, in the 31ſt year of Joſiah king of Judah. But the ſcripture expreſsly ſays, "Pharaoh Necho king of Egypt went up againſt the king of Aſſyria to the river Euphrates: and king Joſiah went againſt him, and he ſlew him at Megiddo." This Valley of Megiddo in the ſcripture, is the ſame as the plains of Magdolus in Herodotus; and the whole is related thus by dean Prideaux: On Necus's taking his way through Judea, Joſiah reſolved to impede his march; and poſted himſelf in the valley of Megiddo, to ſtop his paſſage: whereon Necus ſent ambaſſadors to him, to let him know that he had no deſign upon him; that the war he was engaged in was againſt others; and therefore adviſed him not to meddle with him, leſt it ſhould turn to his hurt. But Joſiah not hearkening thereto, it came to a battle between them, wherein Joſiah was not only overthrown, but alſo unfortunately received a wound, of which, on his return to Jeruſalem, he died.

Necus, animated by this victory, continued his march, and advanced towards the Euphrates, where he defeated the Babylonians, and took Charchemiſh, a great city in thoſe parts, where he left a good garriſon, and after three months returned again towards Egypt: but hearing in his way, that Jehoahaz, the ſon of Joſiah, had taken upon him to be king of Judah without his conſent, he ſent for him to Riblah in Syria, and on his arrival cauſed him to be put in chains, and ſent him priſoner into Egypt, where he died. Necus, then proceeding on his way, came to Jeruſalem, where he made Jehoiakim, another of the ſons of Joſiah, king inſtead of his brother, and put the land to an annual tribute of an hundred talents of ſilver, and a talent of gold; after which, he returned with great triumph into his own kingdom.

Necus died after a reign of ſixteen years, and was ſucceeded by his ſon Pſammis, who reigned only ſix years, and left the kingdom to his ſon Apries.

Apries, in the ſacred writings, is called Pharaoh Hophra; he reigned with great proſperity, took Sidon, and reduced all Phoenicia and Paleſtine; after which he concluded an alliance with Zedekiah, king of Judah (Ezek. xxvii. 15.) declared himſelf the protector of Iſrael, and promiſed to deliver it from the tyranny of Nebuchadnezzar, who ſoon after deſtroyed Jeruſalem, and carried away Zedekiah captive to Babylon (Jer. xxxvii.) Soon after, the judgments decreed by the prophets of God againſt Apries began to operate, for that prince having ſent an army againſt the Cyrenians, it was defeated, and the greateſt part of the men ſlain. But the overthrow was not the only misfortune, for the Egyptians conceived, by the imprudent conduct of Apries in the whole affair, that he had intended this army ſhould periſh. Fearing therefore that he ſhould devote more of them to deſtruction, they revolted in great numbers, and put him to defiance. In this dilemma Apries diſpatched Amaſis, an officer of his court, to appeaſe the inſurgents, and bring them back to a ſenſe of their duty. But while Amaſis was ſpeaking to them, they put on his head the enſigns of royalty, and declared him their king. Amaſis accepted the dignity, and joined the revolters, which ſo enraged Apries, that he ſent Paterbemis, another of his officers, to apprehend Amaſis. Paterbemis not being able to effect the buſineſs, on his return had his ears and noſe cut off by the king's orders. The wrong and indignity offered to a perſon of his character and worth, ſo enraged the reſt of the Egyptians, that the revolt became almoſt general: whereupon Apries was forced to fly, and made his eſcape into the Upper Egypt, where he maintained himſelf for ſome years, while Amaſis held all the reſt. The king of Babylon took advantage of theſe inteſtine diviſions, and ſubdued Egypt from Migdol to Syene: that is, from one end of the kingdom to the other. He made a miſerable ravage and devaſtation wherever he came; killed a great number of the inhabitants; and made ſuch dreadful havoc in the country, that the damage could not be repaired in 40 years. (Ezek. xxix.) Nebuchadnezzar having loaded his army with ſpoils, and conquered the whole kingdom, came to an accommodation with Amaſis, whom he left as his viceroy, and returned to Babylon.

Nebuchadnezzar having left Egypt, Apries forſook his hiding places, and hiring an army of Carians, Ionians, &c. marched againſt Amaſis, and gave him battle near the city of Memphis. Being however vanquiſhed and taken priſoner, he was carried to the city of Sais, and there ſtrangled in his own palace; whereby the prophecies of Ezekiel and Jeremiah were fulfilled. (Jeremiah xliii. xliv. xlv.—Ezekiel xxix. xxx. xxxi.)

Concerning this king Apries, it is obſerved by Herodotus, that he was of that pride and high conceit of himſelf, as to vaunt, that it was not in the power of God himſelf to diſpoſſeſs him of his kingdom. For the firſt 20 years of his reign he had enjoyed as proſperous a fortune as moſt of his predeceſſors; having had many ſucceſſes againſt the Cypriots, Zidonians, Philiſtines, and other nations; but after he took on himſelf, Caligula-like, to be thought as a God, he fell from his former ſtate, and made this miſerable end. After his death, Amaſis, without any farther oppoſition, became poſſeſſed of the whole kingdom of Egypt; which happened in the 19th year after the deſtruction of Jeruſalem.

Amaſis, who became ſole monarch of Egypt in the year of the world 3435, and 565 before Chriſt, was a native of Sinph, in the province of Sais; he was a worthy king, and an excellent legiſlator. Egypt, in his time, was happy in the fecundity of the Nile, and is ſaid to have contained 20,000 populous cities, towns, and villages. To maintain good order in the midſt of ſuch a multitude, Amaſis made a law, whereby every Egyptian was obliged once a year to inform the governor of the province by what means he maintained himſelf; the omiſſion of giving ſuch information being puniſhed with death.

Among other public works he built an admirable portico before the temple of Minerva at Sais, and erected a coloſſus before the temple of Vulcan at Memphis. This coloſſus lay with its face upwards, was 75 feet in length and had beſide it two other ſmaller ſtatues cut out of the ſame ſtone. He likewiſe built the ſpacious temple of Iſis at Memphis, which was a ſtructure of aſtoniſhing magnificence.

In the reign of this king, Cambyſes conceived the deſign of invading Egypt, but when he arrived on the borders of that kingdom, he received information of the death of Amaſis, who departed this life, after a happy reign which laſted 44 years, his body was embalmed, and then interred in a ſepulchre which he had ſome years before erected for himſelf.

Pſammenitus the ſon of Amaſis ſucceeded his father in the year of the world 3479, and 521 years before Chriſt. This prince had a ſhort and calamitous reign; for Cambyſes, ſtill purſuing his deſign of conquering Egypt, the Perſians and Egyptians came to an engagement, when the latter were defeated, great numbers ſlain, and Pſammenitus himſelf taken priſoner. Cambyſes treated the captive king in a moſt ignominous manner; he made his daughter a ſlave, ordered his ſon to be executed as a common malefactor, and at length put Pſammenitus himſelf to death.

Having received the ſubmiſſion of all Egypt, Cambyſes proceeded to Sais, and with an unmanly degree of reſentment, ordered the body of Amaſis to be taken out of his ſepulchre and burnt; he then ſlew the god Apis, ordered the Egyptian prieſts to be ſeverely ſcourged, and oppreſſed the people with the moſt tyrannical cruelty.

Thus were the Egyptians treated with all the inſolence of conqueſt, and reduced to the very loweſt degree of ſubmiſſion. Their royal line was extinct, their religion trampled on, their prieſts perſecuted, and themſelves deſpiſed and oppreſſed. And thus the kingdom, after having continued in a regal ſucceſſion above 1600 years, fell a prey to Cambyſes, one of the moſt outrageous, and violent princes that ever reigned.

The ſucceſſion of the Egyptian kings here ends, and from this period, the hiſtory of this nation becomes blended with that of the Perſians and Greeks, till the death of Alexander the Great, and after that æra, it is intermixed with the hiſtory of other nations. Concerning this great revolution, an ingenious author ſays, "The Almighty had given by the mouth of his prophets, an aſtoniſhing relation of the ſeveral circumſtances of this mighty event. Thus Ezekiel declared, that during forty years, the Egyptians ſhould be oppreſſed with every ſpecies of calamity, and be reduced to ſo deplorable a ſtate, that there ſhould be no more a prince of Egypt. The event verified the prophecies, for ſoon after the expiration of 40 years, Egypt was made a province of the Perſian empire, and has been governed ever ſince by foreigners; for after the ruin of the Perſian monarchy, it has been ſubject, ſucceſſively, to the Greeks, Romans, Saracens, Mamaluks, and laſt to the Turks, who poſſeſs it at this day. See Ezek. xxix. 13—20. xxx. 13. xxxii. Iſaiah xix. 4. xx. Jerem. xliii. 8. 13. xliv. 30. xlvi 13—27.

This period, viz. the year of the world 3480, and before Chriſt 524, is deemed the ſecond period of the Egyptian hiſtory. But with reſpect to the ſubſequent actions of Cambyſes, and his ſucceſſors, who reigned over Egypt, as well as Perſia, we ſhall refer the reader to our account of the empire of Perſia, page 61 and 62, in which the moſt remarkable occurrences are recorded; but as only the outlines of the tranſactions of Alexander the Great's reign are there given, we ſhall here enter into a more copious detail of that ſingular and eccentric monarch's tranſactions.

When Philip king of Macedon had made himſelf maſter of Greece, he prepared to revenge the injuries which it had received from the Barbarians during the ſpace of 300 years. With this view, a war againſt the Perſians was reſolved on in a general aſſembly of the Amphyctions, and Philip was appointed commander in chief of the forces deſtined for this expedition; but before he could put this mighty project in execution, he was murdered by Pauſanias, in the midſt of all the pomp and feſtivity which he made to celebrate the nuptials of his daughter Cleopatra with Alexander king of Epirus. Philip was ſucceeded by his ſon, Alexander the Great, who was then 20 years of age.

The moſt diſtinguiſhed paſſions that appeared in Alexander, even from his tender years, were ambition, and an ardent deſire of glory. The terror of his arms ſoon made all things give way before him in Greece. After puniſhing ſeveral barbarous nations, and alſo the Thebans, he called the general council of all the ſtates, and free cities of Greece to meet at Corinth, to obtain from them the ſupreme command againſt the Perſians, as had been granted his father a ſhort time before his death. The deliberations of the aſſembly were very ſhort, and that prince was unanimouſly appointed generaliſſimo againſt the Perſians.

Alexander, in the ſpring of the following year, collected together his forces, marched with them to Seſtus, and there paſſed the Helleſpont into Aſia. At this time, his army amounted to no more than 30,000 foot, and 4500 horſe; but with this ſmall army he attempted, and alſo accompliſhed, the conqueſt of the whole Perſian empire, and added India to his acquiſition.

When Alexander arrived on the banks of the Granicus, a river of Phrygia, he was oppoſed by the Perſian governors with a very conſiderable army, whom he totally defeated, and, beſides great numbers killed, took upwards of 20,000 priſoners. He then took Sardis, the bulwark of the Perſian empire next the ſea; Epheſus, Miletus, and Halicarnaſſus, though defended by Memnon, Cælenæ, and Gordion, the capital commanders of Phrygia.

Memnon, ſoon after his defeat by Alexander, died, and Darius commanded his army in perſon: it was aſſembled at Babylon, and amounted to 400,000 foot, and 100,000 horſe. Alexander immediately marched to attack Darius, when both armies met and engaged near Iſſus in Cilicia, where the Perſians were defeated, with the loſs of 120,000 foot, and 10,000 horſe, though the Macedonians loſt only 300 foot, and 150 horſe. Darius himſelf eſcaped; but his queen, his children, and his mother, were taken priſoners; to whom the conqueror acted like a huſband, a father, and a ſon.

Alexander, by this conqueſt, obtained all the treaſures, and other rich ſtores, which Darius had depoſited in Damaſcus, as a place of ſecurity; for not only that city, but moſt others in Syria, ſurrendered to him. Inſtead of purſuing Darius into the plains of Babylon, he directed his march towards Egypt. All Phœnicia ſubmitted to him, except Tyre, which was juſtly called the Queen of the Sea, that element bringing to it the tribute of all nations. Alexander deſired to enter the city, that he might offer a ſacrifice to Hercules, its tutelar god; but the Tyrians, who were attached to Darius, refuſed him admiſſion, upon which Alexander immediately reſolved to force them to it by a ſiege. Tyre was at this time ſeated in an iſland on the ſea, about half a mile from the continent, and was ſurrounded with a ſtrong wall. Alexander, to effect his purpoſe, began to throw up a bank, or cauſeway, * which ſhould reach from the continent to the iſland. The Tyrians contemptuouſly aſked the workmen, "whether Alexander was greater than Neptune, and if they intended to prevail over that god?" This diſtinguiſhed undertaking, however, was in a ſhort time accompliſhed: the Tyrians were inveſted on all ſides, and attacked at the ſame time both by ſea and land. After ſuſtaining a ſiege of ſeven months, it was taken by Alexander, who ſold 30,000 of the inhabitants, and then reduced the city to aſhes.

Alexander marched from Tyre to Jeruſalem, with a firm reſolution of chaſtiſing the Jews, becauſe they perſiſted in maintaining their oath of fidelity to Darius. But he ſpared the holy city of God, and offered ſacrifices to him in the temple, after the manner preſcribed to him by the high prieſt, who ſhewed him thoſe paſſages in the prophecy of Daniel, which are ſpoken of that monarch, and which foretold the deſtruction of the Perſian empire, by a Grecian king. Under the figure of a ſpotted leopard, with four heads and four wings, the prophet repreſents Alexander, intermixed with good and bad qualities; raſh and impetuous in his reſolutions; rapid in his conqueſts; flying with the ſwiftneſs of a bird of prey, rather than marching with the weight of an army, laden with the whole equipage of war; ſupported by the valour and capacity of his generals, four of whom, after having aſſiſted him in obtaining his empire, divided it among themſelves, Dan. vii. 4, 5, 6. Iſaiah propheſied the victories of Cyrus, and Daniel thoſe of Alexander, the two moſt famous conquerors that ever exiſted; the one founder, the other deſtroyer, of the powerful Perſian monarchy.

From Jeruſalem, Alexander took his rout to Gaza, which was the only paſs into Egypt, and was defended by Betis the eunuch, who made a gallant defence for two months; but the place was then taken by aſſault, and the inhabitants either put to the ſword or ſold for ſlaves.

The victorious monarch left a garriſon in Gaza, and then turned the whole power of his arms againſt Egypt. Mazæus commanded for Darius at Memphis, and finding

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* This bank, or cauſeway, is ſtill remaining, and the ſame as when firſt made, being about half a mile in length; by means of which, what was formerly an iſland, at that diſtance from the ſhore, was made a peninſula, and ſo it has continued from that time to the preſent.

it would be of little uſe to attempt an oppoſition againſt ſo powerful and triumphant an army, he readily ſubmitted to the conqueror, and gave up 800 talents of gold, with all the royal furniture; whereby Alexander became maſter of all Egypt.

Alexander, during his ſtay at Memphis, determined on making a journey to the temple of Jupiter Ammon,[*] which was ſituated among the ſands and deſarts of Lybia, at the diſtance of 200 miles from Egypt. His motives for making this journey were, according to the religion of thoſe times, vain-glorious and impious. He had read in Homer, and other fabulous authors of antiquity, that moſt of their heroes were repreſented as ſons of ſome deity; and aiming to be celebrated an hero like them, he would alſo be thought the ſon of a god. Accordingly, having choſen Jupiter Ammon to be his father, he ſent meſſengers before, to conſult the prieſts, to cauſe him to be declared the ſon of that god by their oracle, when he ſhould come to conſult it.

In his journey to the temple, he took particular notice of a ſpot of ground oppoſite to the iſland of Pharos, which he thought a very convenient place for a new city; and determined to build one there, which ſhould be called Alexandria, in alluſion to his own name. He drew the plan of it himſelf, and marked out the ſeveral places where the temples and public ſquares were to be erected. He employed Dinocrates to build it, and it ſoon became not only the capital of Egypt, but one of the moſt flouriſhing cities in the univerſe.

As ſoon as Alexander arrived at the temple, he paid his devotions there, and received from the oracle the declaration he wanted. He then returned to Memphis in great triumph, and from that time, in all his letters, orders and decrees, ſtiled himſelf, *King Alexander ſon of Jupiter Ammon*; and occaſioned it to be univerſally propagated, that this god begot him on Olympias his mother, in the ſhape of a ſerpent.

He now turned his attention to his new city of Alexandria, whither he went, and took great pains to populate it, by inviting to it the inhabitants of many other places. Among theſe were great numbers of Jews, to whom he gave very diſtinguiſhed privileges, not only allowing them the uſe of their own laws and religion, but alſo admitting them equally into the ſame franchiſes and liberties with the Macedonians themſelves. After ſtaying a ſhort time at Alexandria, he left it, and wintered at Memphis, where he ſettled all his affairs in Egypt. The military command of it he entruſted only with his Macedonians; he divided the country into ſeveral diſtricts, under each of which he placed lieutenants independent of each other, not thinking it ſafe to commit the whole power of that large and populous country into the hands of one man. The civil government he placed wholly in one Doloaſpes, an Egyptian; for as he intended that the country ſhould ſtill be governed by its own laws and uſages, ſo he thought a native, who was beſt acquainted with them, the moſt likely to ſee them properly executed.

After Alexander had adjuſted theſe matters, he went to Syria, from whence he marched with his army into Aſia, and croſſed the Euphrates and Tigris to meet Darius, who had in vain offered terms of peace, and had therefore collected together a much more numerous army than that he had when defeated at Babylon.

Alexander pitched his camp on the banks of the Tigris, a few days after which there happened an eclipſe of the moon, which ſo terrified the Macedonians, that they refuſed to proceed in their march, crying out, that heaven diſplayed the marks of its anger; that they were dragged, againſt the will of the gods, to the utmoſt extremities of the earth; and that even the moon refuſed to lend them her uſual light. On this Alexander ſummoned the principal officers into his tent, and commanded the Egyptian ſoothſayers to declare what they thought of this phænomenon. Theſe were well acquainted with the natural cauſes of eclipſes; but without entering into ſuch enquiries, they replied, that the ſun was predominant in Greece, and the moon in Perſia; whence, as often as the moon ſuffered an eclipſe, ſome great calamity was thereby portended to the latter.

This anſwer revived the hopes and courage of the ſoldiers, and Alexander proceeded on his march to attack Darius, who was encamped in a large plain near the city of Arbela, where a battle was to be fought, on which depended the empire of Aſia. The Perſian army was very ſuperior in numbers to the Macedonian, notwithſtanding which the former were totally defeated; and, according to Quintus Curtius, 40,000 Perſians were ſlain.

Darius fled into Armenia and Media, while Alexander took Arbela, Suſa, and Perſepolis, where he acquired immenſe treaſures. Darius was afterwards murdered by Beſſus, who was put to death for it by Alexander. Thus died Darius, in the 50th year of his age, and ſixth of his reign; in whom the Perſian empire ended, after it had laſted 206 years, under the government of 13 kings. When Alexander viewed the dead body of Darius, he wept, and paid it ſuch honours, that he ordered it to be magnificently interred. On the death of Darius, all his commanders ſubmitted to the conqueror, by whom they were reſtored to their former honours and employments.

Alexander was at this time captivated with the charms of an Athenian courtezan, called Thais, at whoſe inſtigation he deſtroyed the city and palace of Perſepolis. This ſhe perſuaded him to do in revenge for Xerxes having burnt Athens; and thus was deſtroyed one of the moſt beautiful palaces in the univerſe, ſome remains of which are ſtill to be ſeen, at a place called Chekel-Minar, near Shiras in Perſia.

Alexander, after having conquered various other countries, at length croſſed the river Indus, entered India, and advanced very near the Ganges, which he alſo intended to paſs, had not his army refuſed to follow him. He therefore contented himſelf with marching to view the ocean, and went down the Indus to its mouth. In the courſe of his march to India, he ſubdued many nations, ſome of which reſiſted as long as they were able, while others immediately ſubmitted. His army conſiſted of 120,000 Greeks and Perſians; and his fleet, which he had in the Indus, amounted to 2000 veſſels of different kinds and ſizes. He conquered Porus; after which he ſailed down the Indus as far as the ocean, ſubduing all the nations in his way on both ſides that river.

When he had paſſed the mouth of the Indus into the Southern-ocean, and had carried his victories to the uttermoſt boundaries of the earth on that ſide, he appeared ſatisfied; and after ſettling the conqueſts he had made in India, marched with his army to Babylon, where he relinquiſhed the character of the hero, and ſubſtituted in its place that of the debauchee.

Alexander had two wives, the firſt of whom was Roxana, the daughter of Oxaries, a noble Perſian; and the latter, Statira, the eldeſt daughter of Darius. His chief favourite Hepheſtion, married Drypetis, the youngeſt ſiſter of Statira. Alexander married about an hundred of the Perſian ladies to others of his commanders and principal followers; for as theſe were the daughters of the prime nobility of the Perſian empire, he hoped by theſe marriages to make ſuch an union of the Grecians and Perſians, as ſhould render them both as one nation under his empire. Theſe nuptials were celebrated at Suſa with great pomp and ſolemnity for five days together; and all the dowries of theſe ladies were paid by Alexander, who expended vaſt ſums on theſe and ſuch other occaſions, which were all ſupplied him from the immenſe treaſure of Darius; of which, it is ſaid, the conquered monarch laid up in his treaſury at Ecbatana 190,000 talents, which, according to the loweſt computation, amounts to 3500,000 ſterling.

When Alexander returned to Babylon, he intended to have made that city the ſeat of his empire, but the looſe he gave to diſſipation ſoon fruſtrated thoſe intentions. He ſpent the greateſt part of his time in the pleaſures and luxuries of the place, eſpecially in drinking, which he carried to ſuch exceſs as to continue at it ſometimes for whole nights and days together, till at length he drank himſelf into a fever, of which he died in a few days, in the ſame manner as his favourite Hepheſtion had done the year before, while he was at Ecbatana in Media.

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[*] This temple was built in honour of Ham, the ſon of Noah, who being the firſt planter of Egypt and Lybia, became the great god of thoſe countries in the idolatrous ages. He was the ſame whom the Greeks call Jupiter, and the Egyptians Ammon; but as both names were afterwards put together, he was therefore called Jupiter-Ammon.

Thus ended all the deſigns of this great and vain-glorious prince. Never had any man a greater run of ſucceſs than he during the twelve years of his reign; in which time he ſubjected to him all the nations and countries that lay from the Adriatic-ſea to the Ganges, at that time the greateſt part of the known habitable world.

Alexander was only 32 years and eight months old when he died. He was ſucceeded by his natural brother, Aridæus, who was declared king in his ſtead; but, as he was an ideot, the regency of the kingdom was placed in the hands of Perdiccas. The government of the provinces was divided among the chief commanders of the army, all of whom went to take poſſeſſion of their reſpective diſtricts, leaving Perdiccas at Babylon, to take care of Aridæus, and direct for him the main affairs of the whole empire.

The governors of the reſpective provinces had been but a ſhort time ſettled in their new ſtations, before they began to wage war againſt each other, from the natural conſequences of which, ſeveral of them were killed, and their diſtricts fell into the hands of their conquerors; ſo that in the courſe of a few years, the number of them was reduced to four, namely, Ptolemy, Caſſander, Lyſimachus, and Seleucus, who divided the whole empire between them.

Ptolemy had Egypt, Lybia, Arabia, Paleſtine, and Syria; Caſſander had Macedon and Greece: Lyſimachus had Thrace, and thoſe parts of Aſia that lay upon the Helleſpont and the Boſphorus; and Seleucus had all the reſt.

Thus the prophecies of Daniel were truly fulfilled; which foretold, that the great horn of the Macedonian empire, that is, Alexander, being broke off, there ſhould ariſe four other horns, ſignifying four kings of the ſame nation, who ſhould divide his empire between them. Dan. vii. 6. viii. 8—22. From this diviſion begins the æra of the Lagides, or Ptolemies in Egypt, which continued till the time of Auguſtus Cæſar.

The æra when the empire of Alexander the Great was partitioned out, is termed the third period of the Egyptian hiſtory, and this happened in the year of the world 3681 and before Chriſt 323. The partition of Alexander's empire was however of ſhort duration, except in Egypt, where Ptolemy had firſt eſtabliſhed, and always maintained himſelf upon the throne without acknowledging any ſuperior, or even competitor. After the battle of Ipſus in Phrygia, wherein Antigonus and his ſon Demetrius were defeated, and the former loſt his life, the empire of Alexander was divided into four kingdoms by a ſolemn treaty, as had been foretold by the prophet Daniel.

Egypt, from this time to its becoming a province of the Roman empire, had fourteen ſucceſſive monarchs, including Cleopatra. All theſe had the common name of Ptolemy, but each of them was likewiſe diſtinguiſhed by a peculiar ſurname, and they had alſo the appellation of Lagides, from Lagus the father of the firſt Ptolemy.

The firſt monarch of the Macedonian race who reigned in Egypt after the death of Alexander the Great, was called Ptolemy Soter. This prince had been one of the chief favourites of Alexander the Great, who repoſed the moſt implicit confidence in him on account of his wiſdom, courage, and prudence; in ſhort, he was beloved by the king and revered by the army. On receiving the government of Egypt, he choſe Alexandria as the place of his reſidence, and granted great privileges to thoſe who ſettled there, by which means that city became exceeding populous and wealthy. The name of Soter or Saviour was given to this Ptolemy by the Rhodians, in conſideration of his friendly offices towards them, while their metropolis was beſieged by Demetrius, the ſon of Antigonus. The Rhodians erected ſtatues to Ptolemy, Caſſander, and Lyſimachus, who had greatly contributed to the preſervation of the place; but to expreſs their gratitude to Ptolemy above the reſt, they conſecrated to him a grove, and gave him the name of Soter or Saviour. Soon after his eſtabliſhment in Egypt, Ptolemy confederated with Antigonus, Antipater and Crateras, againſt Perdiccas and Eumenes. However, the troops of Perdiccas mutinied and murdered him, and then went and joined the army of Ptolemy, and Eumenes was defeated by Antigonus in Cappadocia.

It is to be obſerved, that all this time the body of Alexander the Great lay unburied, as the preparations for the funeral, which was deſigned to be the moſt magnificent that had ever been known, conſumed two whole years; in the interim, however, the body had been embalmed, in order to preſerve it againſt the occaſion; and Diodorus Siculus gives the following account of the funeral itſelf, as well as the previous preparations.

The coffin was of beaten gold, ſo wrought by the hammer as to anſwer to the proportion of the body: and it was half filled with aromatic drugs, which ſerved as well to delight the ſenſe, as to preſerve the body from putrefaction. Over the coffin was a cover of gold; ſo exactly fitted, as to anſwer the higher part every way: and over this was thrown a curious purple coat, embroidered with gold: near to which were placed the arms of the deceaſed, that the whole might repreſent the acts of his life. Upon the top of the chariot, in which the body was to be conveyed, was raiſed a triumphal arch of gold, ſet thick and ſtudded over with precious ſtones, eight cubits in breadth, and twelve in length. Upon this roof was placed a throne of gold, joined to the whole work, on which were carved the heads of goats; and to theſe were faſtened golden rings, of two hands breadth in the diameter; at which were hung little coronets of various beautiful colours, like ſo many flowers. Under the top of the arch was a fringe of net-work, where hung large bells, whoſe ſound might be heard at a great diſtance. On both ſides the arch, at the corners, ſtood an image of victory in gold, bearing a trophy. A periſthylium of gold, like a piazza, ſupported the arch-work; the chapiters of whoſe pillars were of Ionian workmanſhip. Within the periſthylium, by a thick net-work of gold, were ſuſpended four tables; on the firſt of which was pourtrayed a chariot curiouſly wrought, repreſenting Alexander ſitting with a royal ſceptre in his hand, ſurrounded by his body-guard, in complete armour; the Macedonians on one ſide, the Perſians with battle-axes on the other; and before them ſtood the armour-bearers. In the ſecond, were ſeen elephants completely harneſſed, with a band of Indians ſeated on the fore part of their bodies; and on the hinder, another band of Macedonians, armed as in the day of battle. The third exhibited to the view ſeveral ſquadrons of horſe ranged in military array; and the fourth repreſented ſhips preparing for a battle. At the entrance into the pavilion were golden lions, that ſeemed to guard the paſſage. From the middle of every pillar, an acanthus of gold ſpouted up in branches, ſpiring in ſlender threads to the chapiters. Over the arch, about the middle of the roof, a purple carpet was ſpread in the open air, on which was placed a vaſt crown of gold, in form of an olive coronet, which, by the reflection of the ſun-beams, darted ſuch an amazing brightneſs and ſplendor, that it appeared as a flaſh of lightning at a diſtance. Under the ſeats, or bottom of the whole work, ran two axle-trees, about which moved four Perſian wheels, whoſe ſpokes and naves were overlaid with gold, and the rounds plated with iron. The extremities of the axle-trees were made of gold, repreſenting the heads of lions biting a dart. The chariot had four draught-beams, or poles, to each of which were harneſſed four ſets of mules, each ſet conſiſting of four of thoſe animals; ſo that this chariot was drawn by ſixty-four mules. The ſtrongeſt and largeſt of thoſe creatures were choſen on this occaſion; and they were adorned with crowns of gold, with collars enriched with precious ſtones and golden bells.

It may eaſily be imagined, that, in ſo long a proceſſion, the motion of a chariot loaded like this would be liable to great inconveniences. Therefore, that the pavilion, with all its appendages, when the chariot moved in any uneven ways, might conſtantly continue in the ſame ſituation, notwithſtanding the inequality of the ground, and the ſhocks that would be frequently unavoidable, a cylinder was raiſed from the middle of each axle-tree, to ſupport the pavilion; by which expedient the whole machine was preſerved ſteady. And, ſuitable to ſo ſtately a proceſſion, a numerous body of workmen and pioneers attended it, to clear the way from all impediments.

The chariot was followed by the royal guards, all magnificently arrayed in arms. The multitude of ſpectators at this ſolemnity is hardly credible: but they were drawn together as well by their veneration for the memory of Alexander, as by the magnificence of this funeral pomp, which had never been equalled in the world.

There was a current prediction, that the place where Alexander ſhould be interred would be rendered the moſt happy and flouriſhing part of the whole earth. The governors conteſted with each other for the diſpoſal of a body that was to be attended with ſuch a glorious prerogative. The affection Perdiccas entertained for his country made him deſire that the corpſe ſhould be conveyed to Æge in Macedonia, where the remains of its kings were uſually depoſited; but Egypt had the preference, and Ptolemy determined to ſignalize his gratitude to Alexander on this occaſion. He accordingly ſet out, with a numerous guard of his beſt troops, to meet the proceſſion, and advanced as far as Syria. When he had joined the attendants on the funeral, he prevented them from interring the corpſe in the temple of Jupiter Ammon, as they had propoſed: therefore it was firſt depoſited in the city of Memphis, and afterwards conveyed from thence to Alexandria. Ptolemy raiſed a magnificent temple to the memory of this monarch, and rendered him all the honours which were uſually paid to demi-gods and heroes by pagan antiquity. Upon which account, ſays Diodorus, "he was deſervedly honoured, not only by men, but by the gods themſelves."

Ptolemy, having been thus ſucceſsful, formed the deſign of making himſelf maſter of Syria, Phœnicia, and Judea. Thoſe provinces lay convenient for him, as well for the defence of Egypt, as for the invading from thence the iſland of Cyprus, which he had an eye upon. They were granted in the firſt partition of the empire to Laomedon the Mytelenian, who had poſſeſſed them from the death of Alexander, without any interruption or diſturbance. Ptolemy at firſt thought to have bribed them, and offered vaſt ſums for that purpoſe, but failing in his deſigns, he diſpatched Nicanor with an army into Syria, while he invaded Phœnicia with a fleet. Nicanor defeated Laomedon, took him priſoner, and ſeized his country. Ptolemy was equally ſucceſsful in the naval department, by which he obtained the poſſeſſion of Syria and Phœnicia; but this increaſe of his power gave umbrage to both Antipater and Antigonus, who grew jealous of his ſucceſs. As the Jews remained ſtill refractory, Ptolemy marched into Judea, and laid ſiege to Jeruſalem, which he took by aſſault on a Saturday (the Jews ſabbath) as they made no oppoſition, thinking it a breach of their law, even to defend themſelves on that day. Ptolemy returned to Egypt with above 100,000 Jews, whom he carried into captivity; but they at length ſo far ingratiated themſelves into his favour, that he ſelected 30,000 of them, to garriſon his moſt important places; and he likewiſe placed colonies of them in Cyrene and Lybia, which countries he had lately ſubjugated; and from theſe the Cyrenian Jews are deſcended.

Antipater about this time died, when Antigonus conceived the idea of re-uniting and making himſelf maſter of the whole partitioned empire. To oppoſe theſe deſigns, a league was formed between Ptolemy, Lyſimachus, and Caſſander.

Antigonus now marched from the Eaſt, to diſpoſſeſs Ptolemy of Syria and Phœnicia, and make himſelf maſter of his ſhipping. Ptolemy, however, withdrew his naval force to Egypt; and Antigonus, being diſappointed of his intended ſeizure of the ſhipping, proceeded to lay ſiege to Tyre, which city he reduced in 15 months; and having thus gained this celebrated ſea-port, he fitted out a fleet of 500 ſail, which rendered him exceeding formidable at ſea. Antigonus then marched with one diviſion of his army to oppoſe Caſſander in the Leſſer Aſia, and ordered his ſon Demetrius, with another diviſion, to defend Syria and Phœnicia (which he had now ſeized) againſt the arms of Ptolemy.

In the interim, Ptolemy reduced the iſland of Cyprus; and having made a deſcent upon Upper Syria and Cilicia, he returned to Egypt with great ſpoils and many captives. At Gaza he defeated the army of Demetrius, and by that means recovered Phœnicia and Syria. But after his departure, Demetrius, being reinforced, again made himſelf maſter of them, and afterwards even conquered the iſland of Cyprus; all of which he annexed to the dominions of his father; and Antigonus, upon this acceſſion of territory, thought proper to wear a crown, and aſſumed the title of king, which before he had not done.

Antigonus now determined to invade Egypt by land, while his ſon Demetrius attacked it by ſea; the army and fleet came to Gaza, from whence Demetrius ſailed to the Nile: but Antigonus met with great difficulties in paſſing the deſert between Paleſtine and Egypt. The ſon could make no deſcent by ſea, nor could the father make any better progreſs by land; for Ptolemy had well guarded all the mouths of the Nile, and all the paſſes and avenues on the frontiers. Therefore Antigonus was forced to return back into Syria with diſgrace; having loſt great numbers of his men by land, and many of his ſhips at ſea, in this unſucceſsful expedition.

Ptolemy wrote to Lyſimachus, Caſſander, and Seleucus, of his ſucceſs, and renewed the league with them againſt their common enemy; from which time he became firmly ſettled in his kingdom, and was never after any more diſturbed in it.

Ptolemy II. ſur-named Philadelphus, was the ſon of Ptolemy Soter, by Berenice, and was declared by his father partner in the empire previous to, and ſucceſſor to the crown after his death. Ptolemy had now governed Egypt 39 years, and was induced, by the aſcendency of Berenice, to declare young Philadelphus his heir. For the king, who at this time was 82 years of age, had ſeveral ſons by his other wives, and among theſe Ptolemy Cerannus, or the Thunderer, who was the ſon of Eurydice, and the eldeſt of the male iſſue, on which account he deemed the crown his birth-right. The king therefore, in order to prevent the conteſt which might enſue after his demiſe between the two brothers, reſolved to place the crown on the head of young Philadelphus during his life-time, and reign in partnerſhip with him. This partiality occaſioned the eldeſt ſon, Cerannus, to depart from court in diſguſt, and retire to Lyſimachus, king of Thrace, who received him cordially in his court.

The celebrated watch tower in the iſland of Pharos was finiſhed in the firſt year of the reign of Ptolemy Philadelphus; and Ptolemy Soter, who was himſelf a learned prince, and a great friend to literature, founded, at Alexandria, a muſeum, or college, of learned men, much upon the plan of the preſent Royal Society at London, or Royal Academy of Sciences at Paris. To render this muſeum reſpectable, he ſupplied it with a valuable library of books, which was afterwards gradually augmented by ſeveral of his ſucceſſors, till it contained 700,000 volumes. The method of collecting (beſides purchaſing) was to ſeize all the books brought into Egypt by any ſtrangers, to ſend them to the muſeum, that they might be tranſcribed, and then to remit the tranſcripts to the owners, and keep the originals to enrich the library. The works of Sophocles, Euripedes, and Æſchylus, were borrowed from the Athenians in this manner; when being tranſcribed, the copies were ſent back, and the originals detained; however, as a recompenſe for the loſs of ſuch valuable works, a preſent of 15 talents, or 1094 pounds ſterling, was remitted with the manuſcripts. Strabo tells us, that this muſeum was a large building adjoining to the palace, and ſtanding near the port, that it was ſurrounded by a portico or piazza, wherein the philoſophers met and converſed together: that the members of the ſociety were under the government of a preſident, whoſe office was of that conſideration and dignity, that during the reigns of the Ptolemies, he was always appointed by thoſe kings, and afterwards by the Roman emperors: and that they had within this building a common-hall, where they ate together, and were plentifully provided for at the common charge. Demetrius the Phalarean ſeems to have been the firſt preſident of this muſeum. He had been prince of Athens, and governed that ſtate with abſolute authority ten years together. As a legiſlator and philoſopher, he was eſteemed one of the moſt eminent men of the time in which he lived; and the emperor Antoninus ranks him with the greateſt princes of that age, even with Philip and Alexander the Great. Demetrius was prime miniſter to Ptolemy Soter; and probably put him upon theſe projects. For Plutarch tells us, that "Demetrius Phalereus perſuaded Ptolemy to get together books which treated of the government of kingdoms and ſtates, and to read them: for in thoſe he would find ſuch good advice, as none of his friends would dare to give him." However, to this muſeum it was owing, that Alexandria, for a great many ages together, was the greateſt ſchool of learning in all thoſe parts of the world, and numbers of the moſt learned men were bred in it. Among the ornaments of literature who have had their education there, we find the names of Clemens Alexandrinus, Ammonius, Origin, Anatolius, Athanaſius, &c.

But to return to Ptolemy Soter; he died in the ſecond year after admitting his ſon to ſit on the throne, and was 84 years old when he departed this life. He was a wiſe, prudent, juſt prince, and made Egypt a happy and flouriſhing kingdom. To his praiſe it is recorded, that he was eaſy of acceſs to his ſubjects, frequently converſed and ate with them at their houſes, and thought it no diſgrace to borrow their richeſt plate when he gave any entertainment, becauſe he had but little of his own; and when ſome repreſented to him, that the royal dignity ſeemed to require an air of greater opulence, his anſwer was, that "the true grandeur of a king conſiſted in enriching others, not himſelf."

After the deceaſe of Ptolemy Soter, Ptolemy Philadelphus reigned alone; and to celebrate his acceſſion to the throne, as ſole monarch of Egypt, he entertained his ſubjects with a moſt ſplended ſpectacle, of which Athenæus hath left us a deſcription, which he tranſcribed from Callixenes the Rhodian, who compiled a hiſtory of Alexandria. It is requiſite here to inſert the particulars, as they are not only entertaining, but convey a very proper idea of the grandeur and opulence of Egypt; we think likewiſe, with Mr. Rollin, that as antient writers ſpeak frequently of ſacred pomp, proceſſions, and ſolemn feſtivals, in honour of their fabulous deities, it is incumbent on us to give ſome idea of them for once, by deſcribing one of the moſt celebrated ſolemnities that ſtands on the records of antiquity. This ſplendid proceſſion continued a whole day, and was conducted through the Circus of Alexandria, being divided into ſeveral parts, and forming a variety of ſeparate proceſſions. The fabulous deities had each of them a diſtinct cavalcade, adorned with the ornaments relative to their hiſtory. But Athenæus has only related the particulars of that of Bacchus, by which a judgment may be formed of the magnificence of the reſt.

The proceſſion began with a troop of Sileni, followed by a band of ſatyrs, who were ſucceeded by the Victories. Theſe laſt had golden wings, and carried vaſes nine feet high, ſtreaming with kindled perfumes: their habits were embroidered with the figures of animals, and every part of them glittered with gold. After theſe came a double altar, covered with a luxuriant foliage of ivy, intermixed with ornaments of gold, and beautified with a golden crown, compoſed of vine leaves, and adorned with white fillets. Next advanced 120 youths, cloathed in purple veſts; each of them ſupporting a golden vaſe of ſaffron, incenſe, and myrrh. They were followed by 40 ſatyrs, with golden crowns; two perſons repreſenting the year, and the genii of the four ſeaſons. Then came Philiſcus, the poet and prieſt of Bacchus, attended by comedians, muſicians, dancers, and others of that claſs. Two tripods were carried next, as prizes for the victors at the athletic combats and exerciſes. An extraordinary large chariot followed theſe, drawn by 180 men; in which was a figure repreſenting Bacchus, 15 feet in height, and in the attitude of performing libations with a large cup of gold. Before him was a large veſſel of gold, formed in the Laconic manner, and containing 15 metretes, or 145 Engliſh gallons. This was accompanied with a golden tripod, with a golden vaſe of odours. Bacchus was ſeated in a ſhade of ivy and vine leaves, intermixed with the foliage of fruit trees; and from theſe hung ſeveral crowns, fillets, and thyrſi, with timbrels, ribbands, and a variety of ſatiric, comic, and tragic maſques: and in the ſame chariot were the prieſts and prieſteſſes of that deity, with the other miniſters, and interpreters of myſteries, dancers of all ſorts, and women bearing vaſes. Theſe were followed by the Bactantes, who marched with their hair diſhevelled, and wore crowns compoſed ſome of ſerpents, others of branches of the yew, vine, or ivy. After theſe advanced another chariot, drawn by 60 men; in which was the ſtatue of Nyſſa, or Niſa, the ſuppoſed nurſe of Bacchus. Then came another chariot, drawn by 300 men; on which was a capacious wine-preſs, full of the produce of the vintage: ſixty ſatyrs trod the grapes, and ſung airs to the ſound of the flutes; Silenus was the chief of the band, and ſtreams of wine flowed from the chariot throughout the whole proceſſion. Next, followed another chariot, drawn by 600 men; which contained a veſſel of 3000 meaſures, or 27,000 Engliſh gallons, and ſhed a conſtant effuſion of wine. This chariot was followed by 120 crowned ſatyrs and ſileni, carrying pots, flaggons, and large cups, all of gold. Then ſucceeded a ſilver veſſel, containing 600 metretes, or 5400 gallons, adorned with jewels. Next appeared ſeveral large and rich bowls, and other veſſels of maſſy gold and ſilver. After this rich equipage, marched 1600 youths, habited in white veſts, and carrying gold and ſilver vaſes. Another troop ſucceeded, with large and ſuperb drinking veſſels, and tables, on one of which was repreſented the bed of Semele. In a chariot, drawn by 500 men, was the repreſentation of a deep-cavern, ſhrouded with ivy and vine-leaves: a fountain of milk, and another of wine, flowed out of the cavern: all the nymphs who ſurrounded it wore crowns of gold: and Mercury was ſeen habited in a ſplendid manner, with a golden caduceus in his hand. The expedition of Bacchus into the Indies was exhibited in another chariot, where the god was repreſented by a ſtatue, eight feet in height, and mounted upon an elephant: he was arrayed in purple; and wore a golden crown, intermixed with twining ivy and vine-leaves: a long thyrſus of gold was in his hand; and his ſandals were of the ſame metal. A tall ſatyr was ſeated on the neck of the elephant, with a crown of gold on his head, formed in imitation of pine-branches, and blowing a kind of trumpet made of goat's horn: the trappings of the elephant were of gold, and his neck was adorned with a golden crown ſhaped like the foliage of ivy. This chariot was followed by 500 young virgins, adorned with purple veſts, and golden zones. Next came 120 ſatyrs, in glittering arms; and theſe were ſucceded by five troops of ſileni, and crowned ſatyrs, mounted on aſſes, entirely harneſſed with gold and ſilver. After this troop appeared a long train of chariots; 24 of which were drawn by elephants; 60 by he-goats; 12 by lions; ſix by oryges, a ſpecies of goats; 15 by buffalos; four by wild aſſes; eight by oſtriches; and ſeven by ſtags. In theſe chariots were youths habited like charioteers, accompanied by others of a leſs ſtature, cloathed in mantles embroidered with gold. On each ſide of theſe were three chariots drawn by camels, followed by others drawn by mules; in which were tents, with women of various nations, habited like ſlaves; and the camels carried great loads of odoriferous ſpices. Then marched a large band of Ethiopians, followed by hunters at the head of 2400 dogs of the Indian, Hyrcanian, and Moloſſian breed. They were ſucceeded by 150 men, with ſeveral ſorts of birds, deer, ſheep, and oxen; alſo a large white bear, 14 leopards, 16 panthers, four lynxes, three bears, a camelopard, and a rhinoceros. Bacchus advanced next, ſeated in a chariot, and wearing a crown of gold embelliſhed with ivy leaves: he was repreſented as taking ſanctuary at the altar of Rhea, from the perſecution of Juno; and Priapus was placed near him, with a golden crown. The ſtatue of Juno was crowned with a golden diadem; and thoſe of Alexander and Ptolemy had crowns of fine gold. The image of Virtue was placed near that of Ptolemy; and alſo another ſtatue, which repreſented the city of Corinth. At a little diſtance was a great vaſe with golden cups, and a large bowl of gold. This chariot was followed by ſeveral women richly arrayed, and wearing crowns of gold. In another chariot was a gold thyrſus, 135 feet long; and a ſilver lance 80 feet in length. In this part of the proceſſion were a variety of wild beaſts and horſes, and 24 lions of a prodigious ſize; alſo a great number of chariots, in which were the ſtatues of ſeveral kings and deities. After theſe came a chorus of 600 men, among whom were 300 who played on gilded harps, and wore golden crowns. After them were 2000 bulls, all of the ſame colour, and adorned with golden frontlets, in the middle of which roſe a crown of gold. Next advanced the proceſſion of Jupiter, and a great number of other deities; cloſed by that of Alexander, whoſe ſtatue of maſſy gold was placed in a chariot drawn by elephants: on one ſide of this ſtatue ſtood Victory, and Minerva on the other. The proceſſion was graced with ſeveral thrones of gold and ivory, on one of which was a large golden diadem. On the throne of Ptolemy Soter was a golden crown, which weighed 10,000 pieces of gold, and was equal to about 5000l. ſterling. In this proceſſion were alſo 300 golden vaſes, in which perfumes were to be burnt; with fifty gilded altars, encompaſſed with golden crowns: there were large torches of gold, rich gilded hearths, and magnificent Delphic tripods of gold. After theſe were ſeveral gilded palms, and a gilt caduceus 62 feet long; a gilded thunderbolt 60 feet in length; and a gilded temple 60 feet in circumference. Next were carried 3200 crowns of gold; together with a conſecrated crown 120 feet in circumference, and adorned with a profuſion of gems: many golden veſſels, and other ornaments, embelliſhed with jewels; particularly 20 golden bucklers, and 64 complete ſuits of golden armour; as alſo many tables of gold, covered with golden goblets. There were likewiſe 400 chariots loaded with veſſels, and other works of ſilver; 20 others filled with golden veſſels, and 800 more appropriated to the carriage of aromatic ſpices. The troops which guarded this proceſſion were compoſed of 57,600 foot, and 23,000 horſe, all armed and dreſſed in a magnificent manner. During the games and public combats, which continued ſeveral days, after this pompous ſolemnity, Ptolemy Soter preſented the victors with 20 crowns of gold, and they received 23 from his conſort Berenice. It appeared by the regiſters of the palace, that theſe laſt crowns were valued, according to Egyptian eſtimation, at 334,000l. ſterling: from whence ſome judgment may be formed of the immenſe ſums to which all the gold and ſilver, employed in this ſplended ceremonial might amount.

Ptolemy Philadelphus now devoted his whole attention to the improvement of the noble Alexandrian library, and ſpared neither pains or expence to procure the moſt valuable and curious books from various nations. In particular, he procured a copy of the Old Teſtament, and had it tranſlated into the Greek language; of which tranſaction we have the following account. Being informed that the Jews had a book which contained the laws of Moſes, and the hiſtory of that people, he was deſirous to have it tranſlated out of the Hebrew into the Greek language, that his library might be enriched with ſo valuable a performance. To accompliſh this deſign, it was neceſſary for him to addreſs the Jewiſh high prieſt; in which he met with great difficulty, becauſe a great number of Jews had been actually reduced to a ſtate of ſlavery in Egypt, by Ptolemy Soter, during the invaſion of Judea in his time; and it was repreſented to the king, that there would be no probability of obtaining from that people either a copy, or a faithful tranſlation of their law, while he ſuffered their countrymen to continue in their ſervitude. Ariſteus, Soſibius, and Andreas, three of his principal noblemen, adviſed Ptolemy to releaſe all the Jew Captives, who amounted to about 120,000; upon which that monarch publiſhed an edict for their releaſe, and iſſued an order, that a certain ſum per head ſhould be paid out of the public treaſury to their maſters, by way of indemnification for the loſs of their ſlaves. The whole expence of redeeming the Jews, of both ſexes and all ages, amounted to 297,000l. ſterling. Ptolemy then wrote a letter to Eleazer, the high prieſt of the Jews at Jeruſalem, to ſend from thence a true copy of the Hebrew original book of the law of Moſes, and with it ſix out of each of the twelve tribes of Iſrael, to tranſlate it into Greek.

Ariſteas and Andreas were ſent with this letter to Jeruſalem, and had with them likewiſe ſeveral gifts for the temple, to the value of 495,000l. ſterling. When they arrived at Jeruſalem, they were received with the utmoſt teſtimony of joy, and their requeſt was granted with the greateſt readineſs. In conſequence of which, they ſoon returned to Alexandria with an authentic copy of the Moſaic law, written in letters of gold, and given them by the high prieſt himſelf, with ſix elders of each of the twelve tribes, being in the whole 72 elders, or interpreters, who were authorized to tranſlate the whole from the original Hebrew into the Greek language.

Ptolemy Philadelphus, on the arrival of the 72 elders at Alexandria, ſent for them immediately to court, when he made a trial of their knowledge and abilities, by propoſing 72 different and difficult queſtions to them in their order, that is, one to each; and from the anſwers which they made, approving of their wiſdom, he gave to each of them three talents, or 1350l. ſterling, amounting in the whole to 97,200l. ſterling. The elders were then conducted to the iſle of Pharos, and lodged in a houſe provided for their reception, where they were plentifully ſupplied with all neceſſary accommodations. They applied themſelves immediately to their work, and completed the volume, which is commonly called the Septuagint verſion, in 72 days. They agreed in the verſion of each period by common conference together; after which, the whole was read over and approved of in the preſence of the king, who gave to each of them three rich garments, two talents in gold, and a cup of gold of a talent weight, with which they returned to Jeruſalem.

This verſion is ſtill extant, and is the ſame which was in uſe in the time of our bleſſed Saviour, as moſt of the paſſages quoted by the holy penmen of the New Teſtament are found verbatim in this verſion: it is ſtill uſed in the oriental churches, as it was by thoſe in the primitive ages.

An excellent writer ſays, "This verſion, which rendered the ſcripture of the Old Teſtament intelligible to a vaſt number of people, became one of the moſt conſiderable fruits of the Grecian conqueſts, and was evidently comprehended in the deſign God had in view, when he delivered up all the Eaſt to the Greeks, and ſupported them in thoſe regions, notwithſtanding their diviſions and jealouſies, their wars and frequent revolutions. In this manner God prepared the way for the preaching of the goſpel, which was then approaching, and facilitated the union of ſo many nations, of different languages and manners, into one ſociety, and the ſame worſhip and doctrines, by the inſtrumentality of the fineſt, moſt copious, and correct language that was ever ſpoken in the world, and which became common to all the countries conquered by Alexander the Great.

It is here neceſſary to obſerve, that the moſt antient and the beſt manuſcript of the Septuagint verſion now extant, is the Alexandrian copy, which is in the king's library at St. James's, wrote all in capital letters, without the diſtinctions of chapters, verſes, or words. It was ſent as a preſent to king Charles I. by Cyrillus Lucaris, then patriarch of Conſtantinople, who had been before patriarch of Alexandria. He alſo ſent an account of the book in a ſchedule annexed to it, written in Latin with his own hand; ſignifying, that "This book of the holy ſcriptures of the Old and New Teſtament, as we have it by tradition, was written by the hand of Thecla, a noble Egyptian lady, above 1300 years ſince, a little after the council of Nice."

Ptolemy Philadelphus had married the daughter of Lyſimachus, whoſe name was Arſinoe, and this princeſs brought him two ſons and a daughter. The eldeſt of the former afterwards ſucceeded him, and was known by the name of Energetes; but their mother, through jealouſy, promoted a conſpiracy to deſtroy her huſband, who diſcovered the plot, and confined her in Upper Egypt; and Ptolemy then married another princeſs of the very ſame name, but of different qualities.

About this time the Romans began to flouriſh, and obtain a name among foreign nations, whereupon Ptolemy, deſiring to enter into an alliance with them, ſent an embaſſy for that purpoſe to Rome. The Romans received them with the greateſt cordiality, and returned the compliment by ſending an embaſſy to Egypt the enſuing year.

Ptolemy received the Roman ambaſſadors with the greateſt reſpect, gave them a ſplendid entertainment, and preſented each of them with a crown of gold; which they received becauſe they were unwilling to diſoblige him by declining the honour he intended them; but the next morning they placed thoſe crowns on the ſtatues of the king, erected in the public parts of the city. Ptolemy alſo gave them magnificent preſents at their departure, which they depoſited in the public treaſury on their arrival at Rome: however, the republic would not ſuffer itſelf to be exceeded in generoſity of ſentiments, and ordered that the ambaſſadors ſhould receive a ſum of money equivalent to what they had put into the treaſury.

This was a noble conteſt between glory and generoſity. We may obſerve here three fine examples ſet before us, in the noble liberality of Ptolemy, the diſintereſted ſpirit of the ambaſſadors, and the grateful equity of the Romans.

Ptolemy reigned about 20 years in a peaceful manner, but then his tranquillity was diſturbed by ſome inteſtine broils and quarrels he had with his relations; theſe, however, he ſoon got over by his vigilance and policy; and then turned all his thoughts to advance the trade of his kingdom by the means of navigation. To this end he drew the merchants, both of the eaſtern and weſtern parts of the world, by many privileges and immunities, to make Alexandria the center of trade; and that city continued the chief mart of commerce for above 1700 years afterwards (that is, till another paſſage from the weſt to thoſe countries was found out by the way of the Cape of Good-Hope, in 1486). But as the road from Coptus to the Red-Sea was through deſarts, where no water could be had, nor any conveniencies of towns or houſes for the lodging of paſſengers, Ptolemy endeavoured to remedy both theſe inconveniencies, by drawing a ditch from Coptus which carried the water of Nile all along by that road, and built on it ſeveral inns at ſuch proper diſtances as to afford every night lodgings and convenient refreſhments both for man and beaſt, to all that ſhould paſs that way. As he thus projected to draw all the trade of the eaſt and weſt into his kingdom, ſo he provided a very great fleet to protect it, part of which he kept in the Red-Sea, and part in the Mediterranean. This laſt was extremely fine, and ſome of the ſhips which compoſed it of a very unuſual bigneſs: for he had in it,

Ships.			
2	of	30	Oars on a ſide each.
1	- -	20	
4	- -	14	
2	- -	12	
14	- -	11	
30	- -	9	
37	- -	7	
5	- -	6	
17	- -	5	

Total 112 ſhips.

Beſides the above, he had as many more with four and three benches of oars, excluſive of a prodigious number of ſmall veſſels. With this formidable fleet he advanced the trade of his country, and kept the maritime nations of Leſſer Aſia in awe.

The above fleet was certainly very conſiderable, conſidering the age in which it was built, and the little knowledge that mankind at that time had of maritime affairs.

Ptolemy, during his whole reign, paid the greateſt attention to the improvement of his library; and after his death, left behind him the character of a wiſe, prudent, magnanimous, and learned prince, by at once endeavouring to promote commerce, and encourage literature in his kingdom, by which he improved the minds, and mended the circumſtances of his ſubjects. The encouragement he gave to the profeſſors of different arts and ſciences brought many learned men to his court; among theſe were ſeven celebrated poets of that age, who, from their number, were called the Pleïdaes, or ſeven ſtars; theſe were, Aratus, Theocritus, Callimachus, Lycophron, Apollonius, Nicander, and Philicus. Theocritus wrote an idyllium, and Callimachus an hymn, in praiſe of Philadelphus, which have reached our time; as alſo have ſome of the works of Aratus and Lycophron. In his court likewiſe flouriſhed Ariſtarchus, a learned grammarian; Manetho, the famous Egyptian hiſtorian, who dedicated his hiſtory to him; Conon and Hipparchus, two celebrated mathematicians; Zenodotus of Epheſus, the firſt who corrected the works of Homer, as Suidas informs us; And Ariſtophanes, who, according to Vitruvius, read over all the books in the Alexandrian library, in the order they ſtood. Zoilus, the critic, came alſo to his court, and lived ſome time at Alexandria. He had written againſt Homer, whom all beſides highly valued and admired: though his eminence this way was remarkable, it could not recommend him to Ptolemy; and for the ſame reaſon having drawn on him the averſion of all men, he at length died miſerably. As Philadelphus had abundance of wit, and his happy genius had been carefully cultivated by great maſters, he always retained a peculiar taſte for the ſciences, but in ſuch a manner as ſuited the dignity of a prince; for, inſtead of ſuffering them to engroſs his whole attention, he regulated his propenſity to thoſe grateful amuſements by prudence and moderation. To perpetuate this taſte in his dominions, he erected public ſchools and academies at Alexandria, where they long flouriſhed in great reputation. His intercourſe with learned men, and his care to dignify the ſciences, may be conſidered as the ſource of thoſe meaſures he purſued to make commerce flouriſh in his dominions; and in which attempt no prince ever flouriſhed more than himſelf.

Ptolemy III. ſurnamed Euergetes, or the benefactor, ſucceeded his father in the year of the world 3758, and 246 before Chriſt. In the commencement of his reign, he made preparations to wage war againſt Antiochus Teos, king of Syria, who had repudiated Berenice, the ſiſter of this Ptolemy. But in the interim, Antiochus was poiſoned by his other wife, Laodice; whoſe ſon, Seleucus Callinicus, aſcended the throne, and began his reign by putting Berenice and her ſon to death.

Ptolemy determined to revenge the death of his ſiſter, and aſſembled a conſiderable body of troops for that purpoſe. The cities of Aſia Minor intereſted themſelves in the quarrel, and diſpatched great numbers of forces to join with the king of Egypt. With theſe reinforcements Ptolemy became very formidable; and having put himſelf at the head of the confederate army, he ſoon made himſelf maſter of Syria and Cilicia, and having taken Laodice, he put her to death; then paſſing the Euphrates, he conquered all the country from thence to the Tigres. A domeſtic ſedition, however, interrupted the progreſs of his arms, and obliged him to return to Egypt with part of his forces. But to ſecure the countries he had conquered, he left one of his generals, named Antiochus, to guard the provinces which he had taken on the weſt ſide of Mount Taurus, and Xantippus was entruſted with the care of thoſe on the eaſt ſide of it. Having thus provided for the protection of the places he had ſubjugated, Ptolemy returned to Egypt, carrying with him immenſe riches, of which he had deſpoiled the enemy, particularly 40,000 talents of ſilver, which are equal to 18,000,000 ſterling; a great number of gold and ſilver veſſels, 2500 ſtatues, &c. &c. All this happened exactly as it was foretold by the prophet Daniel, (Chap. xi.) who tells us, that after the king's daughter of the ſouth, with her ſon, ſhould be cut off, and he that ſtrengthened her in thoſe times, that is her father, ſhould be dead, "out of a branch of her roots ſhall one ſtand up in his eſtate," that is Ptolemy Euergetes, who ſpringing from the ſame root with her, as being her brother, ſtood up in the eſtate of Ptolemy Philadelphus his father, whom he ſucceeded in his kingdom; and that he "ſhall come with an army, and ſhall enter into the fortreſs of the king of the north, and ſhall deal againſt them, and ſhall prevail: and ſhall alſo carry captives into Egypt their gods with their princes, and with their precious veſſels of ſilver and of gold, and he ſhall continue more years than the king of the north: ſo the king of the ſouth ſhall come into his kingdom, and return into his own land." The king of the ſouth is the king of Egypt; and the king of the north is the king of Syria; for both are there ſo called in reſpect of Judea, which, lying between theſe two countries, hath Egypt on the ſouth, and Syria on the north. After this the holy prophet proceeds, through the reſt of the chapter, to predict all the other moſt remarkable events that were brought to paſs in the tranſactions of the ſucceeding times of theſe two races of kings, till the death of Antiochus Epiphanes, the great perſecutor of the Jews.

After the return of Ptolemy to Egypt, Seleucus prepared a great fleet on the coaſt of Syria, to reduce the revolted cities of Aſia. However, his enterprize was ineffectual, as his whole navy was deſtroyed by a violent tempeſt. Seleucus and a few of his attendants eſcaped, but all the reſt who compoſed the fleet were drowned. But, ſays Juſtin, this dreadful ſtroke contributed to the re-eſtabliſhment of his affairs, for the cities of Aſia, which had revolted out of the abhorrence they had of him for the murder of Berenice and her ſon, on hearing of his great loſs, and thinking him ſufficiently puniſhed, changed their hatred into compaſſion, and declared for him again.

Being thus reſtored to the beſt part of his dominions, Seleucus prepared a formidable army againſt Ptolemy, in order to recover the reſt of his territories. But in this attempt he had no better ſucceſs than in the former, for he was defeated by Ptolemy, who cut off the greateſt part of his troops, and he himſelf, with a few followers only, with great difficulty eſcaped to Antioch.

The repeated misfortunes of Seleucus, however, ſeemed to conciliate the affections of his ſubjects, and their love to him roſe in proportion to his diſtreſſes. Hence it was that the cities of Smyrna and Magneſia, in Lower Aſia, out of the reſpect which they bore to him, entered into a league to join all their power and ſtrength for the ſupport of his intereſt and dignity, which they cauſed to be engraved on a large column of marble; "This very marble, ſays the learned dean Prideaux, is now ſtanding in the Theatre-yard at Oxford, with the ſaid league engraven on it in Greek capital letters, ſtill very legible. It was brought out of Aſia by Thomas earl of Arundel, in the beginning of the reign of king Charles I. and was given, with other marbles, to the univerſity of Oxford, by Henry duke of Norfolk, his grandſon, in the reign of king Charles II."

An accommodation at length took place between Ptolemy and Seleucus, and the former then applied himſelf to the enlarging of his dominions ſouthward; and he extended them a great way down the Red-Sea, making himſelf maſter of all the coaſts of it both on the Arabian as well as the Ethiopian ſide.

After having reigned 25 years, he was poiſoned by his ſon, who ſucceeded him in the year of the world 3783, and 221 years before Chriſt, and was called Ptolemy IV. or Philopater.

This was a moſt profligate and vicious prince, and his title of Philopater was given him ironically, for the word itſelf ſignifies, lover of his father; but his enmity to his father, and murdering him at laſt, being notoriouſly known, he received that appellation by way of deriſion. Giving way to his diabolical diſpoſition, he ſoon after murdered his mother Berenice, and his brother Magas, and thus embrued his hands in the blood of his whole family.

The weakneſs and wickedneſs of this monarch's reign induced Antiochus, the lineal king of Syria, to try to recover his dominions, which had for ſome time paſt been annexed to the Egyptian territories. He firſt reduced Selucia, and afterwards Tyre and Ptolemais.

He began the next campaign in a formidable manner, having ſpent the winter months in equipping a great fleet, and fitting out a very large army. The fleet he gave the direction of to Diognetus, and took the command of the army upon himſelf.

On the other hand, Ptolemy had put his army under the command of Nicolaus, and entruſted his fleet to the care of Perigenes. Nicolaus marched to mount Libanus, where he ſeized all the paſſes between that place and the ſea. The fleets coaſted and the armies marched on both ſides; ſo that their naval as well as land-forces met at the paſſes which Nicolaus had ſeized. While Antiochus attacked Nicolaus by land, the fleets began to engage; ſo that there was a general engagement both by ſea and land at the ſame time. Neither party had the ſuperiority at ſea; but Antiochus had the advantage on land, and forced Nicolaus to retire to Sidon, after loſing 4000 men. Antiochus could not beſiege him there, but marched into Galilee and Gilead, which he reduced to his obedience, and then took up his winter-quarters at Ptolemais.

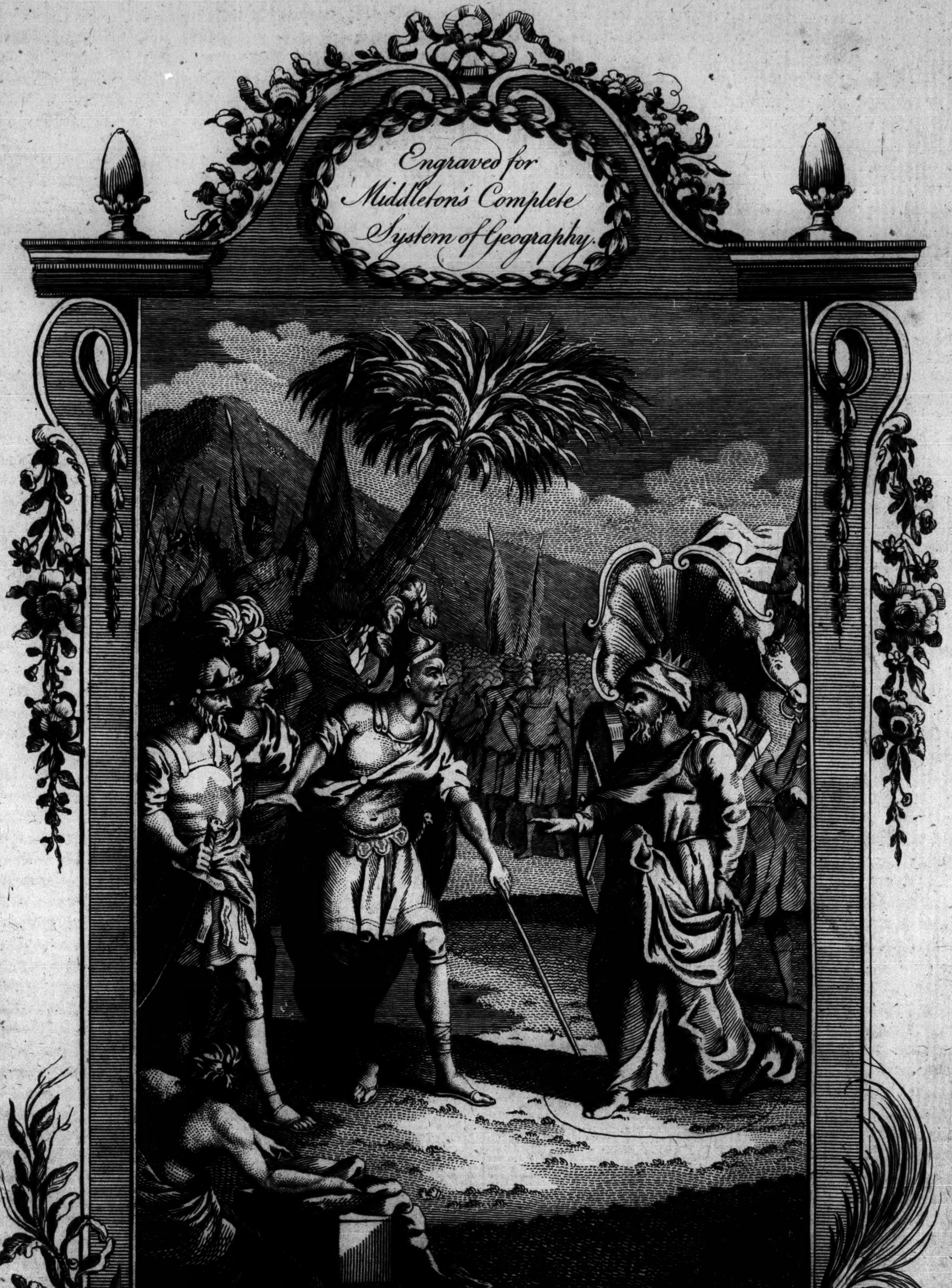
In the enſuing campaign, both parties again took the field. Ptolemy was himſelf at the head of his army, which conſiſted of 70,000 foot, 5000 horſe, and 73 elephants, which he led from Peluſium over the deſarts that parted Egypt from Paleſtine, and encamped at Raphia, a town lying between Rhinocorura and Gaza. Antiochus met him there with an army of 62,000 foot, and 102 elephants. The two kings drew out all their forces for a deciſive battle, and both rode before the front of their reſpective armies to animate their troops. Arſinoe, who was ſiſter and wife to Ptolemy, accompanied him in this action, and continued in the army during the heat of the whole battle, exhorting the ſoldiers to behave valiantly, and expoſing herſelf to all the dangers of the engagement.

During the battle, Antiochus commanding the right wing, routed the oppoſite wing of the enemy; but purſuing them too far, in the interim the other wing of the enemy having beaten his left wing, fell upon the main body, then left naked, and utterly broke them before he could return to their aſſiſtance. This compelled Antiochus to retreat, with the loſs of 10,000 men killed, and 4000 taken priſoners; after which he abandoned all his conqueſts, and retired to Antioch with the remnants of his troops.

In conſequence of the above victory, all Cœle-Syria and Paleſtine ſubmitted to Ptolemy, who went to Jeruſalem on purpoſe to viſit the temple. "But, ſays an accurate author, he was not content with viewing this temple only from the outer court, beyond which it was not lawful for any Gentile to paſs, but would have preſſed into the ſanctuary itſelf, even into the holy of holies, where none but the high-prieſt was to enter, and that only once a year, on the great day of expiation. The high-prieſt, prieſts, levites, and people, in vain oppoſed this raſh and impious reſolution. The king entered the inner court; but as he was paſſing farther to go into the temple itſelf, he was ſmitten from God with ſuch a terror and confuſion of mind, that he was carried out of the place in a manner half dead. On this he departed from Jeruſalem, filled with great wrath againſt the whole nation of the Jews; and on his return to Alexandria ſeverely put it into execution."

The inhabitants of Alexandria were of three ranks: 1ſt, the Macedonians, who were the original founders of the city, and had the firſt right to it: 2dly, the mercenary ſoldiers, who came there to ſerve in the army: and, 3dly, the native Egyptians: but, by the favour of Alexander the Great, and Ptolemy Soter, the Jews were enrolled among the firſt rank, and had all the privileges of original Macedonians conferred on them. Philopator reſolved to deprive them of this right, and to publiſh a decree, whereby they were degraded from the firſt rank, and cauſed them to be enrolled in the third rank, among the common people of Egypt. However, he permitted ſuch of the Jews as would be initiated into the heathen religion, to retain their former privileges. But of the many thouſands of the Jewiſh race, which then dwelt at Alexandria, there were found only 300 who accepted of this condition, and forſook their God, to gain the favour of their king; the reſt ſtood all firm to their religion, and held the apoſtates in abhorrence, which ſo much enraged the king, that he took a reſolution of deſtroying all the Jews in his extenſive dominions, purpoſing to begin with thoſe of Egypt, and then to proceed againſt the inhabitants of Judea. Accordingly he ordered all the Jews in Egypt to be brought in chains to Alexandria. They were brought and ſhut up in the Hippodrome, a large place without the city, where the people uſed to aſſemble to ſee the horſe-races and other ſhews. The king was determined to expoſe them there for a ſpectacle to be deſtroyed by his elephants, who were brought forth three days ſucceſſively for that purpoſe, and on the third day the king was preſent, when the elephants, to the number of 500, made drunk with wine and frankincenſe, that they might with the more rage execute what was intended upon thoſe people, were let looſe upon them: but, inſtead of falling upon the Jews, they turned their rage all upon thoſe who came to ſee the ſhew, and deſtroyed great numbers of them. Several appearances were ſeen in the air, which much frighted the king, and all the ſpectators. All which manifeſting the interpoſal of divine power in the protection of thoſe people, Philopator durſt not any longer proſecute his rage againſt them, but ordered them all again to be ſet free; and fearing the divine vengeance upon him in their behalf, for the appeaſing and diverting of it, he reſtored them to all their privileges, reſcinding and revoking all his decrees which he had publiſhed againſt them.

Ptolemy at length concluded a peace with Antiochus, who gave up Cœle-Syria and Paleſtine. If Ptolemy had purſued the victory at Raphia, he might have deprived Antiochus of the whole Syrian empire; and the Egyptians were ſo much incenſed at ſuch a diſadvantageous peace, that they broke into a rebellion; Ptolemy, however, ſuppreſſed it, and put many of the principal perſons concerned to death, and immediately after this occurrence,



Engraved for Middleton's Complete System of Geography.

The Interview of the Roman Ambaſsador
POPILLIUS, *with* **KING ANTIOCHUS** *in Egypt.*

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rence, the Romans ſent ambaſſadors to renew their ancient friendſhip and alliance with Egypt, and enter into a treaty of commerce and mutual aſſiſtance.

Peace being entirely reſtored throughout the Egyptian territories, Ptolemy Philopater gave himſelf wholly up to luſt and licentiouſneſs, and ſuffered himſelf to be wholly guided by Agathoclea, his concubine, and Agathocles, her brother; drinking, gaming, and libertiniſm engroſſed his whole time, till his exceſſive debaucheries quite emaciated him, and weakened him ſo, that he fell a martyr to exceſs, and died after having reigned 17 years, being then only 37 years of age.

Ptolemy V. ſurnamed Epiphanes, or the Illuſtrious, was but five years of age when he acceded to the ſovereignty. The death of his father was concealed by Agathoclea and her brother, till they had plundered the palace of many valuable effects; after which they made it publicly known, and then ſummoned the Macedonians to a general council, when Agathocles, having the young king in his arms, implored their protection for him againſt the ambition of Thepolemus. The Macedonians were ſo highly incenſed at this, that they immediately wreſted the young prince from the arms of Agathocles, and placed him on the throne in the public hipodrome, where Agathocles, Agathoclea, and Oenanthe, their mother, were put to death in his preſence, as by his order; after which all their creatures were cut off, and the guardianſhip of the young king was committed to the charge of Saſibius, the ſon of him who had been the ruling miniſter of the court during the laſt three reigns.

Philip, king of Macedon, and Antiochus, king of Syria, thinking to take advantage of the death of Philopater, and the infant ſtate of his ſucceſſor, entered into a league to divide his dominions between them, in which it was agreed that Philip ſhould have Caria, Lybia, Cyrene and Egypt; and Antiochus all the reſt. Accordingly the latter marched into Syria and Paleſtine, both which places ſubmitted to him without the leaſt oppoſition.

The Egyptians, finding themſelves much diſtreſſed by the league made between Philip and Antiochus, againſt their infant king, and the uſurpations which had been made by them on his provinces, ſent an embaſſy to Rome, to pray their protection, offering them the guardianſhip of their king, and the regency of the kingdom during his minority; and the farther to induce them to accept of their offers, they alledged that the deceaſed king had recommended both to them at his death.

The Romans, thinking this would extend their fame, accepted the offer, and took upon them the tuition of the young prince. They immediately diſpatched three ambaſſadors to the kings of Syria and Macedon, to let them know that they had taken on them the tuition of the young Egyptian king, and to require them to deſiſt from invading his dominions, otherwiſe they ſhould be obliged to make war upon them for his protection.

Ariſtomenes, an old experienced miniſter of the Egyptian court, was not only appointed guardian over the young king, but alſo inveſted with the care of the government, which truſt he diſcharged with great prudence and fidelity. He recruited the army with the beſt ſoldiers he could get, and took 6000 ſtout Ætolians into pay. He ſent one Scopas, an experienced commander, to recover Syria and Paleſtine; but he was defeated by Antiochus, with the loſs of a great number of his men.

Soon after this conqueſt, Antiochus ſent a meſſenger to Alexandria, with propoſals of a marriage between Cleopatra, his daughter, and king Ptolemy, to be conſummated as ſoon as the parties ſhould be of a proper age for it; promiſing the reſtoration of the provinces he had conquered, on the day of the nuptials, by way of dowry with the young princeſs.

The conſideration of theſe propoſals was interrupted by means of Scopas, who had been conquered by Antiochus. This general had concerted a ſcheme for making himſelf maſter of Egypt, by murdering the young king; but the plot was diſcovered by Ariſtomenes, who put Scopas and all his accomplices to death, and diſmiſſed the Ætolians from the ſervice.

At the time this conſpiracy was fully ſuppreſſed, the king was fourteen years of age; and, according to the cuſtom of that country, was declared to be out of his minority; in conſequence of which he was enthroned with great pomp, and the government placed ſolely in his hands.

The Egyptians having accepted the propoſals offered by Antiochus, the next year the young king was married to his daughter Cleopatra; on which Antiochus agreed to give up to Ptolemy the provinces of Cœle-Syria, and Paleſtine. Antiochus was ſoon after killed in the province of Elimais, where he had plundered the temple of Jupiter Belus.

The following year after Ptolemy's marriage, his wife Cleopatra bore him a ſon, who reigned after him in Egypt, by the name of Ptolemy Philometor. She had alſo another ſon by him, and a daughter called after her own name.

The principal affairs of government had hitherto been under the direction of Ariſtomenes, who had conducted himſelf with ſuch propriety as to obtain univerſal eſteem; but the king growing weary of that able and faithful miniſter, determined to get rid of him, which he accompliſhed by cruelly ordering him to be put to death. The remainder of his reign was little more than diſorder and confuſion, and his kingdom was involved in farther troubles than it had been in the time of his father.

The Egyptians, unable to bear longer the grievances under which they had laboured, from the bad adminiſtration of the king, attempted to depoſe him; but he extricated himſelf out of theſe troubles by making Polycrates his chief miniſter, who was a wiſe and valiant man. The revolters were ſuppreſſed, and many of them put to death, among whom were ſome of the principal nobility.

Ptolemy V. maintained a ſtrict alliance with the Romans during the whole time of his reign; and he alſo carefully cultivated the friendſhip of the Achæans. He had propoſed to make war upon Sedeucus, king of Syria; but he was poiſoned by ſome of his attendants, which put an end to his project and life in the 24th year of his reign, and 29th of his age.

On the death of Ptolemy Epiphanes, his ſon, Ptolemy VI. called Philometor, ſucceeded to the ſovereignty; but being a child only ſix years of age, his mother Cleopatra was declared regent, who governed the kingdom with great care and prudence till her death, which happened only one year before the expiration of the king's minority.

The regency, after her death, was inveſted in Lennæus, a nobleman of the court, and Eulæus, who had the principal care of the young prince. As ſoon as theſe two had entered on the adminiſtration, they made a demand of Cœle-Syria and Paleſtine from Antiochus Epiphanes, the ſon of Antiochus the Great, who had agreed to give up thoſe provinces to Ptolemy V. on his marrying his daughter Cleopatra. Antiochus refuſed to comply with their demands, which occaſioned a war between Egypt and Syria. Cleopatra was mother to one king, and ſiſter to the other, whereby ſhe had prevented any breach being made between them during her life; but the new regents being abſolute, friendſhip ſubſided, and animoſity took place between Antiochus and his nephew Ptolemy Philometor.

The young king having now attained his fourteenth year, was declared to be out of his minority, and great preparations were made at Alexandria for his being enthroned with the uſual pomp and ſolemnity.

Antiochus being informed of this, ſent Apollonius, one of the prime nobles of his court, to be preſent at the ceremony, and to congratulate the young king on the occaſion. When the ambaſſador returned to Antiochus, that prince found that war was intended againſt him, and therefore he put his frontiers in a proper poſture of defence.

Antiochus, not chuſing to wait for the enemy, marched to attack them, and was met by the forces of Ptolemy between mount Caſius and Peluſium, where a battle enſued, in which Antiochus having got the victory, fortified thoſe borders of his dominions, and then took up his winter quarters at Tyre, which he eaſily obtained by the governor giving it up without making the leaſt oppoſition.

In the early part of the following year Antiochus invaded Egypt both by ſea and land. He obtained another victory over the Egyptians on their frontiers; took Peluſium; and from thence made his way into the heart of the kingdom. So ſuperior was he in ſtrength wherever he came, that it was in his power to have cut them all off to a man; but inſtead of taking this advantage, he rode about the field in perſon after the victory, forbidding the ſoldiers to put any of the conquered to death. This clemency ſo far endeared him to the Egyptians, that on his farther march into the country, they all readily yielded to him. In ſhort, the only place that held out againſt him was Alexandria, he having made himſelf maſter of Memphis, and all the other parts of Egypt.

The young and puſillanimous king voluntarily ſurrendered himſelf into the hands of Antiochus, who treated him with great reſpect; for they eat at the ſame table, and converſed together as friends. Antiochus pretended for ſome time to take care of the intereſt of the young king his nephew, and to manage the affairs of the kingdom as his tutor and his guardian; but when he had made himſelf maſter of the country, under this pretence, he ſeized all to himſelf, pillaged every place he went to, and greatly enriched himſelf and his army with the ſpoils of that country he had pretended to protect.

Antiochus marched from Egypt into Judea; took Jeruſalem; ſlew 40,000 of its inhabitants; and ſold the like number for ſlaves. He ſacrilegiouſly plundered the temple, to the value of 800 talents of gold, or 12,960,000 l. ſterling, and returned to Antioch with the ſpoils of Judea as well as Egypt, which both together amounted to an immenſe treaſure. See Maccabees, chap. v. ver. 21.

The Egyptians, finding their king fallen under the power of Antiochus, and by him deprived, as it were, of the crown, looked on him as altogether loſt to them; and therefore, having the younger brother with them, they placed him on the throne, and made him their king in his ſtead.

When theſe honours were conferred on the younger brother, he took upon himſelf the name of Ptolemy Euergetes II. which was ſoon changed to that of Kakergetes, the former ſignifying *beneficent*, and the latter *benevolent*. He afterwards obtained the name of Phyſcon, that is, the *fat gut*, or *great-bellied*, by reaſon of the great and prominent belly which he acquired by his luxury and gluttony; and by this name he is moſt commonly mentioned by hiſtorians.

Soon after this prince aſcended the throne, Antiochus made another expedition into Egypt, under pretence of reſtoring the depoſed king; but in reality to ſubject the whole kingdom to himſelf. He conquered the Alexandrians in a ſea-fight near Paluſium, entered the country with a great army, and marched directly towards Alexandria, to lay ſiege to that city. The ambaſſadors who were then at Alexandria, on embaſſies from ſeveral of the Grecian ſtates to the Egyptian court, interpoſed in vain. Antiochus inveſted Alexandria; on which Ptolemy Euergetes, and Cleopatra, his ſiſter, who were then ſhut up in the town, ſent ambaſſadors to the Romans, to ſolicit their aſſiſtance.

The Roman ſenate, moved with their remonſtrances, and perſuaded that it would not be for their intereſt to ſuffer Antiochus to attain ſuch an height of power, reſolved to ſend an embaſſy to Egypt, to put an end to the war. Accordingly three of the moſt proper perſons were appointed for this important negotiation, whoſe inſtructions were, that they ſhould firſt wait upon Antiochus, and afterwards on Ptolemy; that they ſhould order them, in the name of the ſenate, to ſuſpend all hoſtilities, and terminate the war; and that, ſhould either of the parties refuſe a compliance, the Romans would no longer conſider them as their friend and ally.

While this negotiation was concerting, Antiochus, having met with great oppoſition from the Alexandrians, thought proper to alter his plan, and concluded that it would be moſt to his intereſt to keep up an enmity between the two brothers, which would probably ſo weaken them that he might at length get the maſter over them both. With this view he withdrew from Alexandria to Memphis, and there ſeemingly again reſtored the whole kingdom to Philometor, excepting only Peluſium, which he retained in his own hands; that having this key of Egypt ſtill in his cuſtody, he might thereby again enter the kingdom when matters ſhould be ripe for his deſign; and having made theſe diſpoſitions, he returned to Antioch.

From the misfortunes Ptolemy Philometor had met with during theſe revolutions, he began to be a little rouzed from his lethargy, and appeared ſuſceptible of the future intentions of Antiochus. Wherefore, as ſoon as that prince was gone, he invited his brother to an accommodation, which was effected by means of their ſiſter Cleopatra; and an agreement was made upon terms that they ſhould reign jointly together. Philometor then returned to Alexandria, and peace was reſtored to Egypt, much to the ſatiſfaction of the people, eſpecially of the Alexandrians, who had greatly ſuffered by the war.

When Antiochus heard that the two brothers were reconciled, he fell into a great rage, and determined on future revenge. Accordingly, in the 13th year of the reign of Philometor, he made another invaſion upon Egypt, in which he purpoſed, without owning the intereſt of either of his nephews, to ſuppreſs them both, and make an abſolute conqueſt of the whole kingdom. He ſubdued all the country as far as Memphis, and marched towards Alexandria; but here he was ſtopped in his progreſs, and all his former deſigns totally fruſtrated; for, at a place called Leuſine, within four miles of the city, he was met by the ambaſſadors ſent from the Roman ſenate. Among theſe was Popillius, his old friend and acquaintance, with whom he had contracted an intimate friendſhip and familiarity while he was at Rome.

As ſoon as Antiochus ſaw Popillius, he put forth his hand to embrace him; but the latter refuſed the compliment, and told him, that the public intereſt of his country muſt take place of private friendſhip; that he muſt firſt know, whether he was a friend or an enemy to the Roman ſtate, before he would own him as a friend to himſelf; and then delivered into his hands the tables, in which were written the decrees of the ſenate, and required him to give an immediate anſwer thereto. Antiochus having read the decree, told Popillius he would conſult with his friends about it, and ſpeedily give him the anſwer they ſhould adviſe. But Popillius inſiſting on an immediate anſwer, drew a circle round the king, in the ſand, with the ſtaff which he had in his hand, and required him to give his anſwer before he ſtirred out of that circle; at which ſtrange and peremptory way of proceeding Antiochus being ſtartled, after a little heſitation yielded to it, and told the ambaſſador that he would obey the command of the ſenate; whereon Popillius accepted his embraces, and acted according to his former friendſhip with him. That which made him ſo bold as to act with him after this peremptory manner, and the other ſo tame as to yield thus patiently to it, was the news which they had a little before received of the great victory which the Romans had obtained over Perſeus, king of Macedonia.

Antiochus, after this, went back to Syria, and Popillius returned with his colleagues to Alexandria, where they ratified and fully fixed the terms of agreement between the two brothers. The ambaſſadors then ſailed to Cyprus, and cauſed an entire reſtoration of that iſland to be made to the Egyptian kings, to whom it of right belonged. They then returned to Rome, and were followed by ambaſſadors from the two Ptolemies, to thank the ſenate for the protection they had received from them.

Antiochus again plundered Jeruſalem, and finiſhed an impious life by a miſerable death. See II Maccabees, chap. xiii. The two Egyptian kings preſerved the agreement ratified between them by the Roman ambaſſadors but a very ſhort time; for they broke into an open rupture, inſomuch that Phyſcon drove Philometor from the throne. The latter, in conſequence of this, embarked for Italy, and landed at Brunduſium, from whence he travelled on foot to Rome, in a ſordid habit, and with a mean attendance, to demand from the ſenate the neceſſary aid for replacing him on the throne. As ſoon as the ſenate were informed of his arrival, they ſent for him, and conducted him to a lodging ſuitable to his royal dignity. A day of audience being appointed, Philometor made known his caſe to the ſenate, who immediately decreed his reſtoration, and ſent two ambaſſadors with him to Alexandria, to ſee their decree executed; who reconducted him accordingly, and ſucceeded in negotiating an accommodation between the two brothers. Lybia and the province of Cyrene were aſſigned to Phyſcon; Philometor had Egypt and the iſle of Cyprus. Each was declared independent of the other, and the treaty and agreement were fully confirmed with the uſual ceremonies.

Phyſcon, being diſſatisfied with the ſhare allotted him, went to Rome to ſolicit the ſenate that he might have Cyprus inſtead of his brother, which was granted, and two ambaſſadors were ſent with him to Philometor, to ſee it executed. The latter refuſed to ſubmit to this deciſion, and the Romans declared him their enemy. Philometor afterwards defeated Phyſcon, and took him priſoner at Lapitho in Cyprus, where he pardoned him every thing, and even reſtored him Lybia and Cyrene, whereby the war between the two brothers was wholly ended, and never after revived.

About this time Antiochus Eupater, king of Syria, was put to death by Demetrius Sotor, the ſon of Seleucus Philopater, who became king in his ſtead; but he was defeated and killed by Alexander Balus, who then mounted the throne, and married Cleopatra, the daughter of Philometor. The latter, ſoon after, ſuſpecting that Alexander had a deſign upon his life, took his daughter from him, gave her to young Demetrius, the ſon of Demetrius Sotor, and engaged to re-eſtabliſh him on the throne of his father.

Soon after this, Philometor defeated Alexander near Antioch, when the latter fled to Zabdiel, an Arabian prince, who cut off his head, and ſent it to Ptolemy; but this prince died a few days after, of a wound he had received in the battle. Thus Alexander, king of Syria, and Ptolemy Philometor, king of Egypt, died about the ſame time, the former after a reign of five years, and the latter after one of thirty-five. Demetrius, who had attained the crown of Syria by this battle, aſſumed the ſurname of Nicator, or the Conqueror.

Ptolemy VII. ſurnamed Phyſcon, or tun-bellied, ſucceeded his brother in all his dominions; in which he was at firſt oppoſed by Cleopatra, the wife of the late king, by whom ſhe had a ſon; but affairs were accommodated through the mediation of Thermus, the Roman ambaſſador. It was agreed that Phyſcon ſhould marry Cleopatra, and educate her ſon, who ſhould be declared heir to the crown after his death.

Phyſcon had no ſooner married the queen, and taken full poſſeſſion of the crown, than he began to ſhew the natural cruelty of his ſoul; for before the day of their nuptials was expired, he killed the young prince in his mother's arms. He had affected to aſſume the name of Euergetes, or the Benefactor; but was now called by the Alexandrians, Kakergetes, or the Malefactor, on account of his wickedneſs; for he was the moſt iniquitous and cruel, as alſo the moſt vile and deſpicable of all the Ptolemies that reigned in Egypt.

Cleopatra, his wife, brought him a ſon, whom he called Memphritis, from his being born at the city of Memphis; but this gave no ſatisfaction to his people, who univerſally deteſted him on account of the barbarous cruelties he was perpetually exerciſing on his ſubjects. He murdered and baniſhed not only ſuch as were devoted to his deceaſed brother Philometor, but alſo thoſe who had been firmly attached to himſelf. He empowered his foreign mercenaries to commit murder and rapine upon the oppreſſed and terrified Alexandrians, who fled into other countries, and left their city in a manner deſolate. On this he invited all ſtrangers to come and re-people the place; and as great multitudes flocked there, he not only gave them habitations, but admitted them to all the rights of thoſe who, by his cruelty, had been obliged to deſert the place of their nativity.

Among thoſe that fled out of Egypt were many learned men, and other profeſſors of arts and ſciences; by which means learning (which had been a long time loſt) was revived in Greece, Aſia Minor, the Iſles, and in all other places where they went.

While the city of Alexandria was receiving new inhabitants, three Roman ambaſſadors arrived there, who were received in great ſtate by the king. Theſe ambaſſadors, after taking a full view of Alexandria, and the ſtate of affairs there, ſailed up the Nile, to ſee Memphis and other parts of Egypt; by which they had an opportunity of diſcovering the number of cities it contained, and the ſtrength of the country. They found that it wanted nothing but a prince of capacity and application to make it a very potent and formidable ſtate. They were therefore pleaſed that Phyſcon appeared entirely deſtitute of every qualification neceſſary for ſuch an undertaking; and they looked upon him in the moſt deſpicable light, more eſpecially as the deformities of his body* were equal to thoſe of his ſoul. After ſtaying a ſhort time at Alexandria, they went over to Cyprus, and from thence proceeded to execute their commiſſion in the other countries to which they were ſent.

Phyſcon ſtill perſevered in giving a looſe to luxury, tyranny, and cruelty. He divorced his wife Cleopatra, and married her daughter, who was called by the ſame name. He treated the new inhabitants of Alexandria as arbitrarily as he had done the old ones; and thinking it would be his beſt ſecurity to cut off their young men, who were the ſtrength of the place, he cauſed his mercenaries to ſurround them in the Gymnaſium, as they were at their public exerciſe, and put them all to death.

This horrid maſſacre ſo exaſperated the people, that they roſe in a general tumult, and ſet fire to his palace, with an intent to have burnt him in it; but he made his eſcape to Cyprus, with Cleopatra his young wife, and Memphritis his ſon. When he arrived there, he was informed that the Alexandrians had put the government of the kingdom into the hands of Cleopatra, his divorced wife, upon which he hired an army of mercenaries, and determined to make war againſt her.

He had made one of his ſons governor of Cyrene, and fearing the Alexandrians would make him king, he ſent for him to Cyprus, where he put him to death: by which ſhocking barbarity the Alexandrians were ſo much farther enraged, that they pulled down and demoliſhed all his ſtatues, wherever erected in their city.

Phyſcon imagined this was done at the inſtigation of Cleopatra, his divorced queen; wherefore, to be revenged upon her, he cauſed Memphritis, a very hopeful and young prince he had by her, to be ſlain before his face; after which, cutting his body in pieces, he put them all into a box, with his head, thereby to ſhew to whom they belonged; and ſent it, with them incloſed therein, to Alexandria by one of his guards, who was ordered to preſent it to the queen on the day then approaching, which was to be celebrated as the anniverſary of her birth. It was accordingly preſented to her on that day, when the joy, which before was univerſal, was turned into the greateſt lamentation, and the horrid ſcene produced a general deteſtation againſt the author of it.

The Alexandrians raiſed an army under the command of Marſyas, whom Cleopatra had made her general to defend the country againſt Phyſcon, who got together an army, and ſent it againſt the Alexandrians, under the command of Hegelochus his general, who defeated Marſyas, took him priſoner, and ſent him in chains to Phyſcon.

Cleopatra fled to her daughter, who was queen of Syria; and Phyſcon returned to Alexandria, where he re-aſſumed the government. He married his daughter Tryphœna to Antiochus Gripus, the ſon of his niece Cleopatra, and placed him on the throne of Syria.

Phyſcon ſoon after died at Alexandria, in the 67th year of his age, having reigned 29 years from the death of his brother Philometor; but no reign was ever more tyrannical, or abounded with greater acts of cruelty.

He left behind him three ſons; Apion, whom he had by a concubine; and Lathyrus and Alexander, whom he had by his niece Cleopatra. The kingdom of Cyrene he bequeathed to Apion; and left Egypt to his widow Cleopatra, in conjunction with one of her ſons, whom ſhe ſhould think fit to chooſe.

Ptolemy VIII. ſurnamed Lathyrus, had been baniſhed to Cyprus by his father, and even his mother wiſhed to keep him from the crown. But a faction being raiſed in his favour, he was ſent for, and placed on the throne in the year of the world 3887, and 117 years before Chriſt. Nothing worth recording happened in this monarch's reign, which laſted 10 years, when his mother contrived to dethrone him, and place his brother Alexander in his room. Ptolemy Lathyrus then retired to Cyprus, where he was ſuffered to reign unmoleſted over that iſland.

Ptolemy IX. or Alexander I. began his reign in the year of the world 3897, and 107 years before Chriſt.

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* The natural deformity of this prince is particularly mentioned by Poſidorius, the ſtoic, who ſays, that he had a great head, and a broad face, extremely deformed and ſhocking, upon a ſhort ſquat body, with a belly enormouſly prominent.

The firſt tranſaction of Lathyrus, after being depoſed from the throne of Egypt, was entering Phœnicia with an army of 30,000 men, in order to oppoſe Alexander Jannæus, the king of the Jews, who had invaded that country with 50,000 men. The two armies engaged at Aſophes, near the river Jordan, and Lathyrus obtained a complete victory; but he was ſoon after obliged to return to Cyprus by his mother Cleopatra, who brought a great army from Egypt into Phœnicia, took Ptolemais, and drove Lathyrus out of that country; as ſhe was apprehenſive if he ſhould make himſelf maſter of it he would thereby grow ſtrong enough to recover Egypt.

The continual wickedneſs of the queen-mother was ſuch, that her ſon Alexander began to be apprehenſive that ſhe would either dethrone him, as ſhe had done his brother, or murder him; on which account he took the impious precaution of putting her to death. This parricide occaſioned a revolt, and Alexander was driven from the throne by his own ſubjects. He attempted to recover the crown again, but was killed in an engagement againſt the revolters, and his brother Ptolemy Lathyrus, being ſent for from Cyprus, was reinſtated on the throne, and continued to reign over Egypt till his death, which happened 36 years after the death of his father, 11 of which he reigned jointly with his mother in Egypt, 18 in Cyprus, and ſeven alone in Egypt after his mother's death. He was ſucceeded by Cleopatra his daughter, and only legitimate child; her proper name was Berenice, for it is to be obſerved, that as all the males of this family had the common name of Ptolemy, ſo all the females of it had that of Cleopatra, and beſides, had proper names to diſtinguiſh them from each other. Thus Selene was called Cleopatra; ſo were two of her ſiſters; and thus Berenice received that name according to the uſage of her family: the obſerving of this will remove many obſcurities and difficulties in the Egyptian hiſtory.

It was at this time that Sylla was perpetual dictator at Rome, and ſent Alexander to take poſſeſſion of the crown of Egypt, on the death of his uncle Lathyrus, as his neareſt heir male; for he was the ſon of that Alexander who had put his mother to death, and had attached him to Sylla, who was then the diſpenſer of law to the world. The Alexandrians had put Cleopatra upon the throne ſix months before he arrived among them. However, to compromiſe the matter, and avoid diſpleaſing Sylla, it was determined that Alexander ſhould marry Cleopatra, and reign jointly; but Alexander either diſliking the lady, or not liking to have a partner in the government, put her to death 19 days after their marriage, and reigned alone 15 years. This monarch, who was called Ptolemy X. or Alexander II. began his reign about the year of the world 3923, and 81 before Chriſt. He was at firſt oppoſed by the two ſons of Selene, the ſiſter of Lathyrus, who went to Rome to ſolicit the ſenate in their behalf, but their ſolicitations were ineffectual. The people at length growing tired of their king, expelled him the kingdom, and called in Ptolemy Auletes, the illegitimate ſon of Lathyrus. Alexander applied to Pompey for aid, which was out of his power to grant, and the baniſhed king went to Tyre, in hopes of ſome more fortunate circumſtance ariſing in his favour; he, however, died before any ſuch auſpicious event happened.

Ptolemy XI. ſurnamed Auletes, or the Piper, on account of his priding himſelf particularly on being ſkilful in playing on that inſtrument, began his reign in the year of the world 3939, and 65 years before Chriſt. He was an exceeding wicked prince; and at the time of commencing his reign, Julius Cæſar was conſul of Rome. As he wiſhed to be confirmed in his title to the crown, and to enter into an alliance with the Romans, Cæſar inſiſted upon his paying ſix thouſand talents for thoſe courteſies. The revenues of Egypt amounted to much more than that ſum, yet it was with difficulty the king raiſed it, and the overtaxing his ſubjects occaſioned great murmurings. Much about the ſame period a decree was publiſhed at Rome by Claudius, for depoſing Ptolemy king of Cyprus, the brother of Auletes, ſeizing his kingdom for the republic, and confiſcating all his effects. The Egyptians preſſed their king to demand that iſland as an old appendage of Egypt, which he declined, and they expelled him from his kingdom on that account. Auletes made his eſcape to Rhodes, where he met with the famous Cato, who was on his way to Cyprus, to put the decree in execution againſt that iſland. Auletes and Cato had an interview, when the former told the latter that he was going to Rome to require aſſiſtance of the Romans, in order to re-eſtabliſh himſelf in his kingdom; but Cato greatly blamed him for having quarrelled with his people, and thus expoſing himſelf to the diſgrace, trouble, and contempt, which he muſt expect to meet with at Rome. Adding, that if all Egypt was to be ſold, the purchaſe-money would not be ſufficient to ſatisfy the greedy expectations of the principal Romans; therefore he adviſed him to return to Egypt, and make up all differences with his people. Cato even offered to go with and aſſiſt him therein. But Ptolemy went forward to Rome, where he ſoon found, by full experience, all to be true that Cato had told him. The king was obliged to pay great attendance on the leading-men of the common-wealth, and expend great ſums among them to procure them to favour his cauſe; and after all, when there was no more left to be extorted from him, an oracle was trumped up out of the Sibylline books, whereby it was pretended the Romans were forbidden to give him any help in this caſe. So that after he had ſolicited this matter a whole year at Rome, and expended vaſt ſums in it, he was forced to depart from thence without ſucceſs, and retire to Epheſus, after which the Egyptians placed his daughter Berenice on the throne, and ſent an embaſſy into Syria to Antiochus Aſiaticus, who, by his mother Selene, was the next heir male of the family, to invite him to come into Egypt, and there marry Berenice and reign with her: but the ambaſſadors on their arrival in Syria found him juſt deceaſed. However, they made the ſame propoſal to Seleucus his brother, which he readily accepted. He proved a very ſordid and baſe ſpirited man, which occaſioned the Egyptians to give him the nickname of Cabioſactes, or the ſcullion. It was this monarch, who ſacrilegiouſly robbed the ſepulchre of Alexander the Great, of the coffin of maſſy gold, in which his body had been depoſited by Ptolemy I. and put it into a coffin of glaſs. However, the wife of this king, conceiving a great diſlike to him, got him to be aſſaſſinated, and afterwards married Archilaus, the high prieſt of Comana in Pontus.

At this time Gabinius was proconſul in Syria, and had paſſed with a body of troops over the Euphrates, in order to reinſtate Mithridates in the kingdom of Media, from which he had been expelled by his brother; but Ptolemy Auletes came to him with letters from Pompey, their common friend and patron, who was declared conſul for the enſuing year. By thoſe letters he conjured Gabinius to exert all his power in favour of the propoſals that prince ſhould make him with regard to his re-eſtabliſhment in his kingdom. However dangerous that conduct might be, the authority of Pompey, and the hope of gain, made Gabinius begin to waver. The lively remonſtrances of Antony, who ſought occaſions to ſignalize himſelf, and was beſides inclined to pleaſe Ptolemy, whoſe intreaties flattered his ambition, fully determined Gabinius. This was the famous Mark Antony, who afterwards, as triumvir, governed one third part of the Roman empire for ſeveral years. He accompanied Gabinius into Syria as his general of the horſe, and in that ſervice firſt ſignalized himſelf. Being a young man of great courage and a bold ſpirit, he was the chief promoter of an expedition into Egypt; though it was oppoſed by moſt of the other generals; but the opinion of Antony agreed beſt with the avarice of Gabinius, and carried it againſt them all. The more dangerous the enterprize, the more right Gabinius thought he had to make Ptolemy pay dear for it, who offered him 10,000 talents; the greateſt part to be advanced immediately in ready money, and the reſt as ſoon as he ſhould be reinſtated. Gabinius accepted the offer without any heſitation, re-paſſed the Euphrates, croſſed Paleſtine, and marched directly into Egypt.

On the arrival of the Roman army on the borders of Egypt, Mark Antony was ſent with a body of horſe to ſeize the paſſes, and open the way for the reſt of the army to follow. He ſucceeded in his deſigns, by ſecuring all the paſſes, and taking Peluſium, the key of Egypt on that ſide. Antony having thus opened the way, Gabinius entered Egypt with the whole army, at that ſeaſon of the year when the Nile was loweſt. Archilaus, the huſband of queen Berenice, omitted nothing that could be done to defend the country, and had ſeveral conflicts with the invaders; but the Egyptians were of too effeminate a nature to oppoſe ſuch warlike people as the Romans, neither had they equal ſkill in military affairs. Hence it was impoſſible for Archilaus, at the head of ſuch undiſciplined forces, to oppoſe the Roman legionary troops; ſo that he was not only frequently defeated, but at length ſlain in one of the engagements. Mark Antony, however, ordered his body to be ſought for in the field of battle, and had it afterwards interred in great funeral pomp. After the death of Archelaus, Egypt was ſoon reduced to obedience, and compelled again to receive Auletes; who was no ſooner reſtored than he put his daughter Berenice to death, for having worn his crown during the time of his exile, and likewiſe either killed or baniſhed moſt of the capital men who had been concerned againſt him, and confiſcated their eſtates in order to raiſe the money to pay Gabinius for aſſiſting him in obtaining his kingdom.

Having left ſome Roman troops to be a guard to Auletes, Gabinius returned to Syria.

Being firmly ſeated on his throne, as he imagined, Auletes filled his dominions with blood and ſlaughter, the people being kept in fear by the idea of his Roman friends.

Ptolemy Auletes died about four years after his reſtoration, and 30 after his firſt coming to the throne, when he was ſucceeded by his eldeſt ſon, Ptolemy, and his eldeſt daughter, Cleopatra, who, according to his will, were to reign in conjunction. They were both very young, their father therefore had appointed the Roman ſenate to take care of them till they came to years of maturity. Accordingly, Ptolemy XII. and his Siſter Cleopatra, jointly ſucceeded to the throne of Egypt in the year of the world 3953, and 51 years before Chriſt.

This was the Cleopatra, who afterwards became ſo famous, and had a great ſhare in the civil wars of Rome; or rather ſo infamous for her laſcivious amours, eſpecially with Mark Antony the Roman triumvir. Little is known of the beginning of their reign: but we find that the minor king was under the tuition of Pothinus the eunuch, and of Achillas the general of his army, who deprived Cleopatra of her ſhare in the ſovereignty, that they might engroſs the whole power to themſelves. Injured in this manner, ſhe went into Syria and Paleſtine, where ſhe raiſed a very conſiderable army, and led it herſelf into Egypt, to aſſert her right by force of arms. Ptolemy alſo aſſembled his forces, and marched againſt his ſiſter. Both armies encamped near Peluſium and mount Caſius, where they obſerved the motions of each other, without ſeeming inclined to come to an engagement. Such were the affairs of Egypt at this period, which was the very time that the unfortunate Pompey fled thither to beg protection againſt the victorious Julius Cæſar.

It is here neceſſary to premiſe, that Pompey had been raiſed by Sylla, and ſucceeded to a great part of his power. He by turns flattered the people and ſenate, in order firmly to eſtabliſh his intereſts, but at length attached himſelf entirely to the latter, and neglected to conciliate the affections of the people any longer. At the ſame time Cæſar was determined to rival him in power, and turned to the ſide of the people to effect his purpoſe. He gained the public favour, by propoſing in his conſulate a diviſion of lands, and enacting as many popular laws as poſſible. The conqueſt of Gaul had greatly heightened the reputation of Cæſar. Pompey and he had previouſly been united by intereſt, but ambition and jealouſy of each other's power at length occaſioned their fatal diſunion, and rendered it impoſſible to ſettle their differences otherwiſe than by appealing to the ſword. Cæſar, having reduced all Italy and Spain, followed Pompey into Greece, where they at length came to a deciſive battle, in the plains of Pharſalia, in Theſſaly, in which the army of Pompey was totally routed, and fled to the iſland of Leſbos, from thence he went to Cyprus, and afterwards proceeded to Egypt, to ſolicit the protection and aſſiſtance of Ptolemy.

Previous to his landing on the Egyptian coaſt, he diſpatched ſome meſſengers to Ptolemy, to inform him of his misfortunes, and to require his ſuccour. Ptolemy, being a minor, could return no anſwer of himſelf; but his two miniſters, Pothinus, and Achillas, Theodotus the rhetorician, who was the king's preceptor, and ſome others, conſulted together what anſwer to return. Some were for receiving and relieving him, others for rejecting and refuſing him aſſiſtance. But Theodotus repreſented to them in an artful oration, that their ſafeſt courſe was to diſpatch him, arguing in this manner to perſuade them to acquieſce:

"Should we receive him, Cæſar would be avenged on us for abetting his enemy, or ſhould we reject him and he again recover his power, he then would be revenged on us for this refuſal, therefore the only way to ſecure us from both, is to cut him off. This will make Cæſar our friend, and prevent Pompey from doing us any hurt as an enemy; for, according to the adage, dead men do not bite."

This mode of reaſoning conciliated the opinions of the reſt, and brought them to adopt the bloody method he had propoſed. Achillas, and Septimius a Roman officer, with ſome others, were pitched upon to put the ſanguinary deſign in execution. They took Pompey on board a ſmall boat, under the pretence that great veſſels could not approach the ſhore without difficulty. The Egyptian troops were drawn up on the ſea-ſide, with their king Ptolemy, at their head, as with a deſign to honour Pompey; and the latter having tenderly embraced his wife Cornelia, who was in the ſhip with him, he ſtepped into the boat, where he was barbarouſly murdered; in the ſight of his wife on one ſide, and the young king on the other.

The murderers then cut off his head, and threw his body on the ſand, where it had no other funeral than what Philip, one of his freedmen, aſſiſted by an old Roman ſoldier named Cordus, gave it. They raiſed a wretched funeral pile, and afterwards made a kind of ſepulchre over his remains, with the fragments of a wreck which had been driven on ſhore. A ſuperb funeral monument was, however, afterwards erected to his memory, and, at a ſubſequent time, it received additional embelliſhments from the emperor Adrian.

Thus miſerably periſhed Pompey the Great, in the 59th year of his age, concerning whoſe death Lucan, in his Pharſalia, puts the following lines in the mouth of Pothinus, as additional reaſons for the murder of that celebrated perſon.

"Nor, Pompey! thou thyſelf ſhall think it hard,
"If from thy aid, by fate, we are debarr'd.
"We follow where the gods conſtraining lead;
"We ſtrike at thine, but wiſh 'twere Cæſar's head.
"Our weakneſs this, this fate's compulſion call;
"We only yield to him who conquers all.
"What hopes thy fond miſtaking ſoul betray'd,
"To put thy truſt in Egypt's feeble aid!
"Our ſlothful nation, long diſus'd to toil,
"With pain ſuffice to till their ſlimy ſoil;
"Our idle force due modeſty ſhould teach,
"Nor dare to aim beyond its humble reach.
"Shall we reſiſt where Rome was forc'd to yield;
"And make us parties to Pharſalia's field."

The ſame admirable poet, in another place, thus pathetically exclaims againſt Ptolemy, on account of his having concurred in this bloody affair:

"Can then Egyptian ſouls thus proudly dare!
"Is Rome, ye gods! thus fall'n by civil war!
"Can he to Nile transfer the Roman guilt,
"And let ſuch blood by cowards hands be ſpilt?
"And thou, inglorious, feeble, beardleſs boy!
"Dar'ſt thou thy hand in ſuch a deed employ?
"Does not thy trembling heart, with horror, dread
"Jove's thunder, grumbling o'er thy guilty head?
"Had not his arms with triumphs oft been crown'd,
"And e'en the vanquiſh'd world his conqueſt own'd;
"Had not the rev'rend ſenate call'd him head,
"And Cæſar given fair Julia to his bed,
"He was a Roman ſtill—That name ſhould be
"For ever ſacred to a king like thee.
"Ah! fool, thus blindly by thyſelf undone,
"Thou ſeek'ſt his ruin, who upheld thy throne;
"He only cou'd thy feeble power maintain,
"Who gave thee firſt, o'er Egypt's realm to reign."

And again concerning Septimius one of the murderers,

“ Say you, who with the ſtain of murder, brand
“ Immortal Brutus's avenging hand:
“ What monſtrous title yet to ſpeech unknown,
“ To lateſt time ſhall mark Septimius down.”

The ſame author thus finely deſcribes the manner in which the head of Pompey was carried on the point of a ſpear to Ptolemy, who ordered it to be embalmed, that he might have the cruel pleaſure of keeping and often beholding it.

Caught by the venerable locks which grow
In hoary ringlets on his gen'rous brow,
To Egypt's impious king that head they bear,
That laurels us'd to bind, and monarchs fear.
Thoſe ſacred lips, and that commanding tongue,
On which the liſt'ning forum oft has hung;
That tongue which could the world with eaſe reſtrain,
And ne'er commanded war, or peace, in vain;
That face, in which ſucceſs came ſmiling home,
And doubled ev'ry joy it brought to Rome;
Now pale and wan, is fix'd upon a ſpear,
And borne, for public view, aloft in air.
The tyrant, pleas'd, beheld it; and decreed
To keep this pledge of his deteſted deed.
His ſlaves ſtrait drain the ſerous parts away,
And arm the waſting fleſh againſt decay;
Then drugs and gums through the void veſſels paſs,
And for duration fix the ſtiff'ning maſs.
Inglorious boy! degenerate and baſe!
Thou laſt and worſt of the Lagean race!
Whoſe feeble throne, ere long, ſhall be compell'd
To thy laſcivious ſiſter's reign to yield.

It is eaſier to imagine than expreſs the diſtreſs of Cornelia, who had ſeen her huſband maſſacred in ſo cruel and treacherous a manner. She, with her young ſon Sextus, eſcaped firſt to Tyre, and then into Africa. Many of the Roman ſhips, however, were taken by the Egyptian gallies, and all on board were barbarouſly put to the ſword.

Cæſar haſted to Egypt with all poſſible expedition, and entered Alexandria with only two legions, and 800 horſe, being not in the leaſt apprehenſive for his perſonal ſafety, becauſe his troops were ſo few, not exceeding 4000 men in the whole; as he placed a thorough confidence in their ſkill and intrepidity; and in the terror which accompanied the fame of his rapid conqueſts. Here he firſt heard of the death of Pompey, and had his head preſented to him, which ſo much affected him that he wept, and ordered it to be buried with the moſt honourable ſolemnities.

“ He who, relentleſs, through Pharſalia rode,
And on the ſenate's mangled fathers trod;
He who, without one pitying ſigh, beheld
The blood and ſlaughter of that woful field;
Thee, murder'd Pompey, could not ruthleſs ſee,
But pay'd the tribute of his grief to thee.
Oh myſtery of fortune and of fate!
Oh ill conſorted piety and hate!”

Rowe's Lucan.

Pompey's head was brought to Cæſar by Theodotus, the rhetorician of Chios, the worthy preceptor of ſuch a prince as Ptolemy. He was one of his council, and had been a principal adviſer of this barbarous murder. Plutarch, however, informs us, that he was afterwards taken by Brutus in Aſia, and, on that account, put to a cruel death.

While Cæſar waited for ſome more legions from Aſia, he paſſed the time in calling in the remaining part of the debt due to him from Auletes, and in hearing the diſputes and interfering in the controverſy between Ptolemy and Cleopatra. The unpaid money due from Auletes, Cæſar exacted with great rigour, which Pothinus took care to repreſent to the people in the very worſt colours, in order to prejudice them as much as poſſible againſt him. He even plundered the temples of their gold and ſilver utenſils, and made the king and great officers of the court eat out of wooden or earthen veſſels, pretending that Cæſar had ſeized on all thoſe of gold and ſilver. The Egyptians were ſtill more exaſperated at him for preſuming to call their king and queen before him, to be judged by him with reſpect to the controverſy that was between them, he having ſent a peremptory order to each to diſmiſs their reſpective armies, and leave their cauſes entirely to his determination.

This was deemed by the people an infringement of the ſovereign authority, and not fit for any independent prince to ſubmit to; Cæſar, however, anſwered theſe arguments in this fallacious manner: “That he did not take upon him to judge as a ſuperior, but as an arbitrator, appointed by the will of Auletes, who had thereby put his children under the tuition of the Roman ſtate; and all the power of the Romans being veſted in him, as their dictator, it belonged to him to arbitrate and determine this controverſy, as guardian of thoſe children by virtue of that will; and that he claimed it no otherwiſe than to execute the will, and ſettle peace between the king and his ſiſter, according to the purport of it. This explanation having appeaſed the people, the affair was referred to Cæſar, and advocates appointed to plead for both ſides.

In the mean time, Cleopatra hearing that Cæſar was amorouſly inclined, laid a plot to attach him firſt to her perſon, and then to her cauſe; for ſhe was a woman of a very laſcivious and abandoned character, and did not regard what ſhe ſacrificed to her inclination or her intereſt. She deſired permiſſion to come in perſon to Cæſar, to plead her own cauſe before him. This was readily granted, and ſhe was privately conveyed into the city by her ſervant, who carried her on his back, tied up in her bedding, to Cæſar's apartment in the citadel, where he threw down his burden, untied it, and up ſtarted the lady, with the beſt airs ſhe could put on. Cæſar was pleaſed with her ſtratagem, and ſmitten with her beauty; which had all the effect on him that ſhe wanted.

Their amour was productive of a ſon, who was called Cæſarion; but the intrigues and lewdneſs of Cleopatra brought great miſchiefs afterwards both to the Egyptians and Romans. Hence exclaims the poet,

“ Oh fatal form! thy native Egypt's ſhame!
“ Thou lewd perdition of the Latian name!
“ How wert thou doom'd our furies to increaſe,
“ And be what Helen was to Troy and Greece!”

On the enſuing day after Cleopatra had been firſt carried thus to Cæſar, the latter ſent for Ptolemy, and told him to receive his ſiſter again upon her own terms; at which the young king was ſo inflamed with rage, that he ran into the ſtreet like a fury, raged like a lunatic, tore the diadem from his head, threw it down and ſtamped upon it; and then bitterly complained to the people, that he was betrayed by a ſiniſter colluſion between Cæſar and his ſiſter Cleopatra. This put the whole city preſently into great confuſion, and the people in vaſt multitudes flocked to the comfort and aſſiſtance of their king. The Romans, however, ſeized his perſon; and Cæſar took care to ſatisfy the Egyptians, by aſſuring them that his deciſion in the cauſe between the king and his ſiſter ſhould be ſuch as to give univerſal ſatisfaction.

Cæſar having ſummoned the aſſembly, cauſed the will of the late king to be read; and according to that will he decreed that Ptolemy and Cleopatra ſhould jointly reign in Egypt; and that the other Ptolemy, the younger ſon, and Arſinœ, the younger daughter of the deceaſed monarch, ſhould reign in Cyprus.

This deciſion, as it was certainly truly equitable, gave ſatisfaction to all, except Pothinus, who well knew that his power would be greatly diminiſhed if Cleopatra, who hated him, had any thing to do in the government. On this account, he perſuaded Achillas to march with his army from Peluſium to Alexandria, in order to drive Cæſar from it.

Achillas had with him 20,000 good troops, and therefore thought he could overpower Cæſar by numbers; but the ſkilful Roman placed his ſmall body of forces ſo judiciouſly, that he ſuſtained the aſſault with great eaſe and little loſs. Achillas not having ſucceeded in the firſt attack, made an attempt upon the fort, with an intention to ſeize the fleet, in order to block up Cæſar by ſea; but here he was again fruſtrated by Cæſar's ſetting fire to the fleet, in order to prevent his deſign. He at length took poſſeſſion of the tower of Pharos, and Cæſar fortified himſelf in the ſtrongeſt part of the city itſelf, from whence Arſinœ eſcaped to Achillas, but Cæſar put Pothinus to death.

But here it is proper to mention, that while the fleet was on fire, ſome of the ſhips drove on ſhore, and communicated their flames to the adjoining houſes, and ſpreading into that quarter of the city called Brachium, it conſumed the ſame, together with the celebrated and noble Alexandrian library, which had been ſo many years collecting at ſuch an immenſe expence, and at that time contained above 400,000 volumes; an irretrievable loſs to the learned world!

The eunuch Ganymedes put Achillas to death, and ſucceeded him in the command of the Egyptian army. Photinus, one of the principals in adviſing the death of Pompey, was, as we have already juſt mentioned, put to death by the order of Cæſar; and now Achillas, who was one of the principals in executing the murder of that great Roman, fell a victim to the treachery of Ganymedes. Hence the poet, ſpeaking of the latter, ſays,

With juſt remorſe repenting fortune paid
This ſecond victim to her Pompey's ſhade.

Ganymedes, after having taken upon himſelf the command of the Egyptian army, contrived various ſtratagems to diſtreſs Cæſar during the war; in particular, he found means to ſpoil all the freſh water in the quarter where the Romans were poſted; for there was no other freſh water in Alexandria but that of the Nile, which was kept in vaulted reſervoirs, ſupplied from the river by a canal, which communication he ſtopped, and turned the ſea water into the reſervoirs. After being greatly diſtreſſed, Cæſar contrived to relieve his troops, by ſinking wells ſo deep that he found ſprings, and by that means obtained plenty of freſh water.

Cæſar at length being reinforced with more troops and ſome ſhipping, defeated Ganymedes in ſeveral ſallies, and in three naval engagements. But in an attack upon the iſland of Pharos, and the mole which leads to it, he was repulſed with the loſs of 800 men, and was near periſhing himſelf in the rout; for, finding the ſhip in which he endeavoured to eſcape ready to ſink, he leaped into the ſea, and with difficulty eſcaped to the next ſhip by ſwimming. During this eſcape he carried ſome valuable papers, which he had then about him, in one hand, and ſwam with the other, by which he ſaved them, as well as his own life.

Juſtice and fate the floating chief convey,
And Rome's glad genius wafts him on his way;
Freedom and laws the Pharian darts withſtand,
And ſave him for avenging Brutus' hand.

At length Cæſar was perſuaded to ſend king Ptolemy to the Egyptian army, in compliance with their deſire, and on a promiſe of peace; but when they had their king at their head, they preſſed on the war with greater vigour than before. Mithridates advanced with his army, and defeated a body of Egyptians who defended the banks of the Nile. Ptolemy then advanced with his whole army, to oppoſe the victors, and Cæſar marched to ſupport them. A deciſive battle enſued, in which Cæſar obtained an abſolute victory. Ptolemy endeavoured to eſcape in a boat, which ſunk, and he was drowned in the Nile; after which Cæſar returned to Alexandria; when the whole kingdom ſubmitted to the conqueror. Cæſar gave the crown of Egypt to Cleopatra, in conjunction with her youngeſt brother, who was likewiſe named Ptolemy, and who was only then eleven years of age. Cæſar continued his amour with Cleopatra till he was obliged to quit Egypt, in order to oppoſe Pharnaces, whom he engaged, defeated, and drove from the kingdom of Pontus. After this Cæſar returned to Rome, and having previouſly taken Arſinoe with him, ſhe walked in his triumph in chains of gold; but immediately after this ſolemnity was over, he ſet her at liberty.

In the year of the world 3961, and 43 years before Chriſt, Cleopatra poiſoned her young brother Ptolemy, in order to reign alone, from which time ſhe ruled Egypt till her death, as ſole ſovereign; but in a kind of ſubſerviency to the Roman power. In the interim, Cæſar had been murdered at Rome by a conſpiracy, at the head of which were Brutus and Caſſius; and immediately after the celebrated triumvirate between Antony, Lepidus, and Octavius Cæſar, was formed, in order to revenge the death of Julius Cæſar. Upon this occaſion Cleopatra declared for the triumvirs, and ſailed with a numerous fleet to join Antony and Octavius, who defeated Brutus and Caſſius at Philippi; after which Antony came into Aſia, to eſtabliſh the authority of the triumvirate. Cleopatra met him at Tarſus in Cilicia, which proved his deſtruction: her beauty, wit, and art, enflamed him almoſt to madneſs, and extinguiſhed all his military flame. Cleopatra at this time was only 25 years old, and the graces of her perſon were more powerful than the magnificence of her dreſs. When ſhe entered the river Cydnus, never was equipage more ſplendid and magnificent. The whole poop of her ſhip flamed with gold, the ſails were purple, and the oars inlaid with ſilver. A pavilion of cloth of gold was raiſed upon the deck, under which appeared the queen, robed like Venus, and ſurrounded with the moſt beautiful virgins of her court, of whom ſome repreſented the Nereids, and others the Graces. Inſtead of trumpets, were heard flutes, hautboys, harps, and ſuch other muſical inſtruments, warbling the ſofteſt airs, to which the oars kept time, and rendered the harmony more agreeable. Perfumes burnt on the deck, which ſpread their odours to a great diſtance on the river, and each ſide of its banks were covered with multitudes of people, who cried out, that it was Venus coming to make Bacchus a viſit for the good of Aſia. The deſcription which Mr. Dryden has given in his *All for Love* of Cleopatra's ſailing down the river Cydnus, is ſo extremely beautiful, that we think it neceſſary to give it a place, that it may accompany the proſe account of the ſame, handed down to us by the antient hiſtorians.

Her galley down the ſilver Cydnus row'd,
The tackling ſilk, the ſtreamers wav'd with gold;
The gentle winds were lodg'd in purple ſails;
Her nymphs like Nereids round her couch were plac'd,
Where ſhe, another ſea-born Venus, lay.
She lay, and lean'd her cheek upon her hand,
And caſt a look ſo languiſhingly ſweet,
As if, ſecure of all beholders hearts,
Neglecting ſhe could take them! Boys, like Cupids,
Stood fanning with their painted wings the winds
That play'd about her face; but if ſhe ſmil'd,
A darting glory ſeem'd to blaze abroad,
That Mens' deſiring eyes were never weary'd,
But hung upon the object! To ſoft flutes
The ſilver oars kept time; and while they play'd,
The hearing gave new pleaſure to the ſight;
And both to thought. 'Twas Heav'n, or ſomething more;
For ſhe ſo charm'd all hearts, that gazing crowds
Stood panting on the ſhore, and wanted breath
To give their welcome voice.

Antony and Cleopatra continually revelled together in every kind of luxurious diſſipation; and in one of their entertainments Cleopatra is ſaid to have diſſolved a pearl, valued at 50,000l. in vinegar, and ſwallowed it. She had another of equal ſize, beauty, and value, with which ſhe would have done the ſame; being, however, perſuaded to the contrary, it remained entire, and was taken among her other treaſures by Auguſtus, who carried it from Alexandria to Rome, and dedicated it to Venus.

Mark Antony, after having paſſed many months in the moſt ſcandalous debauchery, returned to Rome, and married Octavia, the ſiſter of Cæſar Auguſtus, and widow of Marcellus. However, after his marriage he ſtill retained his fondneſs for Cleopatra, and met her at Lucecome in Phœnicia, from whence they returned together into Egypt, where he indulged his inordinate paſſion for this laſcivious woman to the greateſt exceſs. According to Rollin, he gave her Phœnicia, the lower Syria, and Cyprus, with great parts of Cilicia, Judæa, and Arabia. He alſo made her a preſent of the libraries of Pergamus, in which were above 200,000 volumes, and ſhe placed them in a new library, which ſhe built where the former one ſtood. She had a taſte for polite learning and the ſciences, and underſtood ſeveral languages. She omitted no kind of arts to keep Antony in her chains; and he entered Alexandria in triumph, dragging at his chariot wheels the king of Armenia, laden with chains of gold, and preſented him in that condition to Cleopatra, who was pleaſed to ſee a captive king at her feet. At one of their banquets, when Antony was intoxicated with wine, ſhe preſumed to aſk him to give her the Roman empire, which he was not aſhamed to promiſe her.

This great but wicked woman had two ſons by Antony, one of whom was called Alexander, and the other Ptolemy. He heaped a profuſion of honours on theſe young princes, and celebrated the coronation of their mother with great magnificence. She attended him in his progreſs through Greece, where he repudiated Octavia, and declared war againſt Octavius, who then declared war againſt Cleopatra, though actually intended againſt Antony.

Antony aſſembled his forces at Samos, and Octavius, or Auguſtus, got his together at Brunduſium. The former had a fleet of 500 large ſhips, on board of which were 200,000 foot, and 22,000 horſe; while the latter had only 250 ſhips, 80,000 foot, and 12,000 horſe. The two fleets met, and engaged near Actium, in the ſight of the two armies, which had been landed, and previouſly drawn up on the oppoſite ſhores. The battle was fought with dubious ſucceſs for ſome time; till Cleopatra retreated with the whole Egyptian ſquadron, and Antony, to his great ſhame, precipitately followed her. This behaviour ſo much exaſperated the officers of the remainder of the fleet, that they immediately ſubmitted to Auguſtus; and Antony's army ſoon followed their example.

The fugitives eſcaped to Alexandria, where Cleopatra put many great perſons to death, leſt they ſhould betray her: and in order to avoid falling herſelf into the hands of the enemy, ſhe formed the very extraordinary deſign to have her ſhips in the Mediterranean carried into the Red Sea, over an Iſthmus of above 70 miles; but in this ſhe was prevented by the Arabians, who burnt all her ſhips in the Red Sea.

Now Antony found himſelf deſerted by the greateſt part of thoſe who had been his friends, which ſo diſguſted him with the world, that he for ſome time ſecluded himſelf from mankind, turned miſanthrope, and affected to imitate the conduct of Timon, the man-hater. But a life of aſperity not ſuiting his diſpoſition, his affectation ſoon gave way to the natural bent of his inclination; and he returned to the arms of Cleopatra, with whom he revelled away the remaining part of his life, and endeavoured to extinguiſh the ſenſe of his misfortunes, by abandoning himſelf to voluptuouſneſs. In the mean time Cleopatra, who foreſaw that ſhe was likely to fall into the hands of her enemies, had ſome thoughts of eluding the conſequences, by putting a period to her own exiſtence. She therefore collected all ſorts of poiſons, to try which of them would give death with the leaſt pain. She made the experiment of their virtues, ſtrength, and efficacy, upon various condemned criminals, whereby ſhe found that the ſtrongeſt poiſons cauſed death the ſooneſt, and that thoſe which were gentle brought an eaſy, but ſlow death. She tried the bitings of venemous creatures, and cauſed various kinds of ſerpents to be applied to different perſons. She daily made theſe experiments, and at length diſcovered that the aſp * was the only one that occaſioned neither torture nor convulſions; and which, throwing the perſon bit into an immediate heavineſs and ſtupefaction, attended with a ſlight ſweating upon the face, and a numbneſs of all the organs of ſenſe, gently extinguiſhed life.

Auguſtus proceeded to Peluſium, which immediately opened its gates to him. As ſoon as this news reached Alexandria, Cleopatra ordered her moſt precious moveables to be carried to a place of ſecurity adjoining to the temple of Iſis, where ſhe had cauſed a tomb, and proper repoſitories to be erected. Auguſtus hearing this, was fearful that ſhe intended to conſume herſelf and her treaſures together, and therefore ſent kind and flattering meſſages to her, to give her hopes of the moſt generous treatment, while he advanced towards the city by forced marches, and on his arrival encamped near the Hippodrome. Antony, in the mean time, prepared to make a vigorous defence. He was ſucceſsful in a ſally, which gave him ſuch ſpirits, that he determined to engage the adverſe party next day, both by ſea and land; when, to his great aſtoniſhment, the Egyptian fleet revolted to the enemy, and Antony now perceived that Cleopatra had betrayed him. This threw him into ſuch a rage, that he flew to the ſepulchral manſion, in order to revenge himſelf on Cleopatra for her perfidy; but ſhe had given orders that Antony ſhould be informed that ſhe had deſtroyed herſelf. This intelligence converted his exceſs of rage to the moſt violent tranſports of grief, and determined him to follow her to the grave. With this view he commanded a ſlave to plunge a dagger into his breaſt; but inſtead of obeying him, the ſlave ſtabbed himſelf. This ſo affected Antony, that he fell upon his own ſword; at which very moment an officer came to let him know that Cleopatra was ſtill alive. On hearing her name pronounced, he opened his dying eyes, permitted his wounds to be dreſſed, and cauſed himſelf to be carried to the ſepulchre where ſhe had immured herſelf. Cleopatra would not ſuffer the gates to be opened, for fear of a ſurpriſe; but from a window threw down cords, to which Antony being faſtened, Cleopatra and her two women drew him up. When ſhe had drawn him up to her, and had laid him on a bed, ſhe rent her cloaths with grief, and making the moſt mournful exclamations, cut off his hair, according to the ſuperſtition of the pagans, who believed that a relief to thoſe who died a violent death. Antony, for a minute, recovered his ſenſes, expreſſed his happineſs to die in her arms, and then expired.

Auguſtus entered Alexandria without farther oppoſition, and Cleopatra, to prevent the diſgrace of being carried to Rome to grace his triumphal car, reſolved on death; previouſly, however, ſhe had an interview with Octavius, who permitted her to bury Antony with the utmoſt magnificence; and ſhe ſpared no coſt in his interment, according to the cuſtom of Egypt. She cauſed his body to be embalmed with the moſt exquiſite perfumes of the eaſt, and placed it among the tombs of the Egyptian kings.

After viſiting the tomb of Antony, and ſtrewing it with flowers, ſhe returned to her chamber, went into a bath, and from thence to table, which was ſerved magnificently. When ſhe roſe from table ſhe wrote a letter to Octavius; and having made all quit her chamber except her two women, ſhe ſhut the door, ſat down upon a bed, and aſked for a baſket of figs, which a peaſant had lately brought. She placed it by her, and a moment after lay down, as if ſhe had fallen aſleep; but that was the effect of the bite of an aſp, which was concealed among the fruit, and had ſtung her in the arm which ſhe had held to it. The poiſon immediately tainted her blood, communicated itſelf to her heart, and ſhe expired without pain. Thus died one of the moſt beautiful and accompliſhed, and at the ſame time one of the moſt ambitious and wicked princeſſes that ever lived, in the 39th year of her age, and 22d of her reign, from the death of her father; and in her death ended the reign of the Ptolemies in Egypt.

The death of Cleopatra put an end to the war, and Egypt was reduced to a Roman province. Horace, the celebrated Latin poet, wrote ſix odes upon this occaſion, the moſt beautiful of which is the 37th of his firſt book, in which, ſpeaking of the death of Cleopatra, he ſays:

> With fearleſs hand ſhe dar'd to graſp
> The writhings of the wrathful aſp;
> And ſuck the poiſon thro' her veins,
> Reſolv'd on death, and fiercer from its pains;
> Then, ſcorning to be led the boaſt
> Of mighty Cæſar's naval hoſt,

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* The aſp is of the ſize of a common ſnake, only the back is broader, and the neck ſwells greatly when it is angry. The teeth in general are long; but the two longeſt are hollow, and contain the venom. The ſkin is covered with ſcales, which are of a red caſt; and the bite is ſo fatal, that it kills the perſon wounded by it within three hours. Lucan thus ſpeaks of it:

" Firſt of thoſe plagues, the drowſy aſp appear'd,
" And then her creſt, and ſwelling neck ſhe rear'd.
" A larger drop of black congealing blood
" Diſtinguiſh'd her amidſt the deadly brood;
" Of all the ſerpent race are none ſo fell,
" None with ſo many deaths ſuch plenteous venom ſwell.
" Chill in themſelves, our colder climes they ſhun,
" And chuſe to baſk in Afric's warmer ſun."

It was natural for Lucan to imagine the aſp to be peculiar to Africa only; but later diſcoveries evince that it is likewiſe found in America. The Ibijara of Braſil is ſuppoſed to be of the ſame ſpecies, and its venom is equally fatal; but of the latter dangerous ſerpent we ſhall give a particular inveſtigation in our deſcription of Braſil.

And, arm'd with more than mortal ſpleen,
Defrauds a triumph, and expires a queen.

Egypt was now governed by a prefect ſent from Rome. Cornelius Gallus, the famous Latin poet, was the firſt who had this prefecture, and under this form of government Egypt continued a Roman province 670 years, till it was taken by the Saracens.

Auguſtus now cut off all thoſe whom he thought might revive the civil wars of Rome, among whom was Cæſarion, the ſon of Cleopatra by Julius Cæſar; however, the children of Cleopatra by Antony were ſuffered to live, and even treated with clemency, not but he made them adorn his triumph on his return to Rome. The body of Cleopatra was interred with great funeral pomp, and laid in the ſame tomb with that of her lover Antony. The conqueſt of Egypt occaſioned ſuch an influx of wealth into Rome, that the value of money fell one half, and the prices of proviſion and merchandize were conſequently doubled.

“ Thus mighty ſtates and empires fall and riſe,
“ And all things fluctuate beneath the ſkies;
“ Wealth brings corruption, and corruption vice,
“ Ruin's the game, and follies are the dice.”

Auguſtus was proclaimed emperor 23 years before the birth of Chriſt, when he divided the Roman provinces imperial and ſenatorial, the latter being deſtitute of troops, while the former were ſtrongly guarded, and Egypt was one of thoſe provinces. Men of diſtinction, ſuch as had been conſuls, or prætors, were made governors of theſe provinces, with the titles of proconſul and proprætor; but the government of Egypt was committed to a private knight, viz Cornelius Gallus, the celebrated poet. All theſe governors held their employments only for a year, and were obliged to quit their provinces, on the arrival of their ſucceſſors.

Cornelius Gallus acted in his government more like an abſolute monarch, than a ſubordinate magiſtrate, which obliged Auguſtus to recall him; after which he ſpoke with ſuch liberty againſt the emperor, that he was condemned to perpetual baniſhment by the ſenate, which he prevented by falling on his own ſword; but the emperor, who was fond of him for his military exploits, as well as his poetical genius, wept when he heard of his death, and ever after paid the greateſt reſpect to his memory.

Ælius Gallus, a Roman knight, ſucceeded to the government of Egypt, in which time the Ethiopian queen, Candace, invaded that country, ſhe ſurprized the cities of Syene, Elephantina, and Phylæ, laid waſte the countries near them, overthrew the ſtatues of Auguſtus, and carried the Roman garriſons into captivity. She was, however, at length oppoſed and defeated by Caius Petronius, who made himſelf maſter of Pſelcha, the key of Ethiopia on the ſide of Egypt, and penetrated above 800 miles into the Ethiopian dominions; he then returned to Alexandria with many captives, whom he either ſent to Rome, or ſold for ſlaves.

After this, for ſome years, the world enjoyed a moſt profound tranquillity; during which JESUS CHRIST, the redeemer of mankind, was born; and 14 years after that period, Auguſtus died in the 76th year of his age, and 43 years after the battle of Actium.

Tiberius ſucceeded Auguſtus as emperor, in whoſe reign our Saviour was crucified A. D. 33, and Caligula, one of the moſt wicked of the human race, ſucceeded Tiberius as emperor A. D. 37, in whoſe reign the Jews of Alexandria ſuffered a moſt ſevere perſecution.

Under ſeveral ſucceeding emperors nothing happened with reſpect to Egypt, but cruelty, taxation, or neglect; for it was either a perſecuted, an oppreſſed, or a diſregarded province.

On the decline of the Roman empire, the caliph Omar, one of the ſucceſſors of Mahomet, ſent an army to invade Egypt, under the command of Amru; who penetrated into the heart of the country, and took Meſr, the ancient Memphis, which was treacherouſly delivered up to him by the Coptic governor: the name of this traitor was Mokawkas, who made a treaty with Amru, which included the whole nation of Copts; a yearly tribute was thereby impoſed upon the people, who were allowed the free exerciſe of their properties, under the immediate protection of the caliph.

The inveteracy of the Copts againſt their fellow citizens is almoſt inconceivable; they even encouraged the Arabs to purſue the Greeks from Meſr to Alexandria. Amru defeated the Greeks in three engagements, and obliged them to retire within the walls of Alexandria, where they endured a long ſiege. Amru was taken priſoner in one of the attacks, and brought before the governor: but he eſcaped by a ſtratagem, and preſſed the ſiege ſo cloſe, that it ſurrendered to the Arabs A. D. 643, after they had beſieged it 14 months, and loſt before it 23,000 men. Many of the Greeks eſcaped, and attempted to re-poſſeſs themſelves of this capital, in which they were defeated with great loſs.

Amru informed Omar, that he had found in Alexandria 4000 palaces, 4000 baths, 40,000 Jews that paid tribute, 400 royal circi, or places ſet apart for public diverſions, and 12,000 gardeners, who ſupplied the city with all kinds of herbs in great plenty; and the Arabian writers inform us, that this metropolis at that time conſiſted of three cities, viz Memna, or the port which included the iſland of Pharos; Alexandria, properly ſo called, which was ſituated in much about the ſame ſpot as the modern Alexandria now ſtands, and Nekita, which was probably the old Necropolis, whoſe ruins are now hardly viſible. Amru having taken poſſeſſion of the place, demoliſhed the walls, and diſmantled the city.

The loſs of Egypt, which had continued in the hands of the Romans ever ſince the reign of the emperor Auguſtus, happened in the 25th year of the reign of the emperor Heraclius, who died ſoon after. Much about the ſame time, Omar was aſſaſſinated in the moſque at Medina and was ſucceeded by Othman. The ſucceeding caliphs of the Saracen race, from Othman to the time that the Egyptians threw off their obedience to the Babylonian caliph, and choſe one of their own, were,

A. D. 655. Ali, married to Fatima, the daughter of Mahomet, as well as moſt of his ſucceſſors of the ſame line, placed Egypt under the care of a ſubordinate magiſtrate, as governor thereof.

660. Haſan, the ſon of Hali by Fatima, who reſigned the government within ſix months to

660. Moawiyah. This was a prince of great parts, and an excellent Arabian poet; and in this reign the Arabs beſieged Conſtantinople the whole ſummer and ſpring for ſeveral years together; but were received with ſuch vigour and reſolution by the emperor, that they thought it adviſeable to withdraw always in September to Cyricus, and at laſt abandoned the enterprize. In this long ſiege, or rather repeated ſieges, the Arabs loſt incredible numbers of men, and many ſhips conſumed by ſea-fire, as it was called, becauſe it burnt under water; being the invention of Callinicus, a native of Heliopolis in Egypt: and about the ſame time there was a dreadful mortality in Egypt.

680. Yezid ſucceeded his father Moawiyah.

684. Maowiyah II. ſucceeded his father Yezid; but he abdicated in only the ſixth month of his reign.

684. Abdallah was elected to the caliphate. Then the ſucceſſion ran as follows:

692. Abdalmalec.
704. Alwalid.
715. Soliman.
718. Omar II.
721. Yezid II.
724. Heſham.
742. Alwalid II.
743. Yezid III. reigned only ſix months.
743. Ibrahim.
744. Mervan II. This prince was oppoſed by the partizans of the houſe of Al-Abbas, who began to grow powerful in ſome of the interior provinces of the empire. After ſeveral engaements, being defeated and ſlain, the caliphate was transferred to the houſe of Al-Abbas.

749. Abdallah, the firſt caliph of the houſe of Al-Abbas, died of the ſmall-pox, and was ſucceeded by his brother,
753. Abu Jaffaar Almanzur.
774. Al-Mohdi.
785. Murſa Al-Hadi.
786. Haroun Al-Baſhid.
808. Mahomet III.
813. Abul Abbas Almun Abu Jaafar Abdallah.

833. Al-Motaſem.
841. Haroun Al Wathek Billah.
846. Al Motawakkal Alallah.
861. Al Montaſer Billah.
862. Ahmed Abul Abbas
866. Mahomet Abu Abdallah.
868. Mahomet Abu Abdallah Al Motadi.

869. Ahmed Abul Abbas. In this prince's reign the Egyptians revolted from the caliphs of the Saracens, and founded a caliphate of their own, which was begun by Ahmed Eben Tolun, and hence it is called the dynaſty or line of Tolun.

The line of Tolun.

870. Ahmed Eben Tolun.
883. Hamaria.
903. Abarun, ſlain by Muſtapha the caliph of Babylon.
940. Achid Mahomet.
943. Abignib.
970. Meaz Ledin Illachi.
975. Aziz.
996. Elhachain.
1019. Etabar Leazizdin Illatri.
1035. Maſteratzar Billatri.
1096. Muſteale.
1100. Elamir Bahacan Illatri.
1135. Elphait Ladin Illatri.
- - - Eizabar
- - - Elphaiz

- - - Etzar Ledin Illatri. In this reign the ſultan of Damaſcus ſent a Turkiſh general, named Syrackoch, with an army into Egypt, who conquered the country, but aſſumed the regal authority himſelf. Hence we have another race of monarchs of Egypt, diſtinguiſhed by the name of

The Turkiſh line of Caliphs, or kings of Egypt.

1163. Aſſeredin ſucceeded Syrackoh.

1186. Zeli-Heddin. This prince conquered Damaſcus, Meſopotamia, and Paleſtine.

1199. Elazir.
- - - Eladel.
1210. Elcharnul.

1237. Melech Aſſalach. This prince was ſlain by his Mamaluk guards.

1242. Elmutan, the ſon of Melech Aſſalach, ſucceeded his father, but was likewiſe ſlain by the Mamaluks, who became maſters of the kingdom in A. D. 1245; and hence we have another race of monarchs in Egypt, called

The race of the Mamaluk kings,

1245. Turquimenius.
1255. Clothes.
1260. Bandocader.
1286. Elphis.
1291. Araphus.
- - - Melechneſar.
- - - Melechadel
- - - Melechaella.

The actions of theſe kings are very uncertain, the dates of their reign not aſcertained, and a chaſm is left in the Egyptian hiſtory till the reign of

1465. Cathbeyus.
1498. Mahomet, the ſon of Cathbeyus, who was depoſed.
1499. Campſon Chiarſeſius.
- - - Zanballet.
1500. Tonombeius.

1501. Campſon II. This was a worthy prince, and reigned proſperouſly for the ſpace of 16 years, but at length ſiding with Iſmael, the emperor of Perſia, againſt Selim I. emperor of the Turks, he drew his kingdom into a war with the latter monarch, in which his armies were defeated and himſelf ſlain.

1517. Tonombeius II. ſucceeded Campſon in his kingdom, but was equally unfortunate; for being vanquiſhed in the firſt year of his reign, by the emperor Selim, Egypt became a province of the Turkiſh empire, and continues ſo to this day; as it is governed by a Turkiſh baſſa, who hath his reſidence at Grand Cairo; therefore its hiſtory now becomes blended with that of the Ottomans.

We have been more ample in the hiſtory of Egypt than in that of any preceding nation which we have deſcribed, and ſhall conclude it in the words of a late elegant author, which will at once point out the importance of the Egyptian hiſtory, and ſhew our reaſon for being ſo copious in it.

"The Egyptians are moſt worthy of our attention of all the nations of antiquity, and we are particularly intereſted in their hiſtory. From them, by an uninterrupted chain, all the moſt polite and beſt conſtituted nations of Europe have received the firſt principles of their laws, arts, and ſciences. The Egyptians inſtructed and enlightened the Greeks, who performed the ſame beneficent office to the Romans: and theſe lords of the world were not aſhamed to borrow from the Greeks the knowledge which they wanted, which they afterwards communicated to the reſt of mankind, and of which we are in poſſeſſion to this day."

CHAP XVIII.

AFRICAN ISLANDS.

Of the Iſlands in the Atlantic Ocean.

I. *The* MADEIRA ISLANDS.

THE Madeira iſlands are only three in number; namely Madeira, properly ſo called; the iſland of Puerto Santa, or Porto Santo; and Iſla Deſerta, or the Deſolate Iſle. The whole are ſituated in the Atlantic Ocean, between 32 and 33 deg. north lat. and 17 and 18 deg. weſt long. 250 miles north by eaſt from Teneriff, 360 from Cape Cantin, on the coaſt of Africa, and 300 north of the iſland of Farro.

Before we proceed to deſcribe theſe iſlands, it is neceſſary to relate the manner in which they were diſcovered, firſt by an Engliſh gentleman, and many years after by the Portugueſe, as there is ſomething extremely ſingular in both theſe occurrences, but more particularly the firſt.

In the reign of Edward the third, king of England, a young gentleman named Robert Machin, conceived a violent paſſion for Ann D'Arfet, a beautiful and accompliſhed lady of a noble family. Machin, with reſpect to birth and fortune, was inferior to the lady, but his perſonal qualifications overcame every ſcruple on that account, and ſhe rewarded his ardor with a reciprocal affection. Her friends, however, did not behold the young gentleman through the medium of paſſion; they fancied their blood would be contaminated by an alliance with one of a lower rank, and therefore determined to ſacrifice the happineſs of the young lady, to the hereditary pride of blood, and the mercenary motives of intereſt.

Fraught with theſe ideas, a warrant was procured from the king, under the ſanction of which Machin was apprehended, and kept in cloſe confinement till the object of his affections was married to a nobleman, whoſe chief merit lay in his honorary title and large poſſeſſions.

Immediately after the nuptial ceremony was over, the peer took his beautiful bride with him to a ſtrong and ſuperb caſtle, which he had in the neighbourhood of Briſtol; and then the unfortunate lover was releaſed from his cruel impriſonment.

Machin being at liberty, was acquainted that his miſtreſs had been compelled to give her hand to another. This rendered him almoſt frantic, and he vowed to revenge the violence done to the lady, and the injury which he himſelf had ſuſtained.

With this view he imparted his deſign to ſome of his friends and companions, who ſwore to accompany him to Briſtol, and aſſiſt him in whatever enterprize he undertook. One of his comrades contrived to get himſelf hired by the nobleman as a ſervant, and by that means being introduced into the family, he ſoon found an opportunity to let the lady know the ſentiments and intentions of her lover; when ſhe fully entered into all his projects, and promiſed to comply with whatever he ſhould deſire.

To facilitate the deſign, the lady appeared more chearful than uſual, which lulled aſleep every ſuſpicion that her lord might otherwiſe have entertained; and intreated permiſſion to ride out daily to take the air, for the benefit of her health, which requeſt her conſort eaſily granted. This point being gained, ſhe did not fail to make the moſt of it, by riding out every morning, accompanied by one ſervant only, which was her lover's companion; he having been previouſly pitched upon, by her contrivance, always to attend her.

All things being prepared, ſhe one day rode out as uſual, when her attendant conducted her to his friend, who waited at the ſea-ſide to receive her. They all three immediately entered a boat, and ſoon reached a ſhip that lay at ſome diſtance ready for their reception.

Machin having the object of his wiſhes on board, immediately, with the aſſiſtance of his aſſociates, ſet ſail, intending to proceed to France; but all on board being ignorant of maritime affairs, and the wind blowing a hard gale, they miſſed their port, and the next morning, to their aſtoniſhment, found themſelves driven into the main ocean. In this miſerable condition they abandoned themſelves to deſpair, and committed their fates to the mercy of the waves. Without a pilot, almoſt deſtitute of proviſions, and quite devoid of hope, they were toſſed about for the ſpace of thirteen days. At length, when the morning of the fourteenth day began to dawn, they fancied they could deſcry ſomething very near them that had the appearance of land; and when the ſun roſe, to their great joy they could diſtinctly perceive it was ſuch. Their pleaſure, however, was ſomewhat alleviated by the reflection that it was a ſtrange country; for they plainly perceived it was covered with a variety of trees, with whoſe appearance and natures they were totally unacquainted.

The ſloop being got out, ſome of them landed, in order to make their obſervations on the country; when, returning ſoon after to the ſhip, they ſpoke in raptures of the place; but at the ſame time declared they believed it to be uninhabited.

Machin, with his miſtreſs and ſome of his friends, then landed, leaving the reſt to take care of the ſhip. The country appeared beautifully diverſified with hills and dales, ſhaded with various trees, and watered by many clear meandring ſtreams. Several kinds of wild beaſts approached, without offering any violence to them; and the moſt beautiful birds of different ſpecies perched upon their heads, arms, and hands, unapprehenſive of danger.

Penetrating farther through the woody receſſes, they entered a fine meadow, admirably encircled with a border of laurels, finely enamelled with various flowers, and happily watered with a winding chryſtal rivulet. Upon an eminence, in the midſt of this meadow, they ſaw a lofty ſpreading tree, the beauty of which invited them to repoſe under its ſhade, and partake of the ſhelter it would afford them from the piercing rays of the ſun. Beneath this tree they at length determined to make a temporary reſidence; and providing themſelves with boughs from the neighbouring woods, they built ſeveral ſmall huts, or rather arbors. In this place they paſſed their time very agreeably, and made frequent excurſions into the adjacent country, admiring its ſtrange productions and various beauties. Their happineſs, however, was of no very long continuance; for, one night a terrible ſtorm aroſe from the north-eaſt, which blew the ſhip from her anchor, and drove her to ſea. The crew were obliged to ſubmit to the mercy of the elements, when they were driven to the coaſt of Morocco, and the ſhip being ſtranded, all the crew were carried into captivity.

The next morning, when Machin and his companions miſſed the ſhip, they concluded ſhe had foundered and gone to the bottom. This new calamity plunged them into the deepeſt melancholy; and proved in particular ſo affecting to the lady, that ſhe ſunk under it. She had indeed before continually fed her grief by ſad preſages of the enterprize's ending in ſome fatal cataſtrophe to all concerned; but the ſhock of the late diſaſter ſtruck her dumb; ſo that ſhe expired in three days afterwards, in the moſt bitter agonies. Machin was ſo affected by her death, that he ſurvived her but five days, notwithſtanding all that his companions could do to afford him conſolation. Previous to his death he begged them to place his body in the ſame grave with hers, which they had made at the foot of an altar, erected under the beautiful lofty tree before mentioned. They afterwards erected a large wooden croſs upon it; and near that an inſcription, drawn up by Machin himſelf, containing a ſuccinct account of the whole adventure; and concluded with a requeſt, that if any Chriſtians ſhould come there to ſettle, that they would build a church upon that ſpot, and dedicate it to Jeſus Chriſt.

After the death of Machin, his remaining companions determined to attempt returning to England in the ſloop, which had been ſo well ſecured near the ſhore as not to be in the leaſt damaged by the ſtorm which had driven away the ſhip. But happening to take the ſame courſe the others had been forced upon, they, unluckily for them, arrived in like manner upon ſome part of the coaſt of Morocco, met with exactly the ſame fate, were ſeized in a ſimilar manner, and carried to the ſame priſon. In the place of their confinement, beſides their own companions, they met with ſeveral other chriſtian ſlaves; particularly one John de Morales, a Spaniard of Seville. This man was an excellent ſailor, and took a peculiar delight in hearing the Engliſh captives recount their adventures, by which means he learned, and retained in his memory the ſituation and peculiar marks of this new diſcovered country.

In order to connect the above narrative of the firſt diſcovery of the Madeiras with what is termed the ſecond diſcovery, but which, to ſpeak with greater preciſion, is the completion of the firſt, it will be neceſſary to look back a little into the leading incidents which brought about the latter.

John I. king of Portugal, having entered into a war with the Moors, paſſed over into Africa with a formidable army; and A.D. 1415, laid ſiege to and took Ceuta. In this expedition he was accompanied by his ſons, one of whom, Prince Henry, took great delight in the ſtudy of the mathematical ſciences, particularly geography and navigation.

Upon this occaſion he had a great opportunity of converſing with the Moors and African Jews; and informing himſelf by their means of the ſituation of ſeveral foreign countries, of their coaſts, the ſeas about them, &c. Hence grew an inſatiable thirſt for making new conqueſts; and from this time he determined to devote his attention to the diſcovery of unknown countries.

In conſequence of this reſolution, after the reduction of Ceuta, he retired to the Algarves, where, within a league of Cape St. Vincent, he founded a new town, built a fort to defend it, and determined from thence to ſend out ſhips upon diſcoveries. The perſon he intended to employ upon theſe occaſions, as chief commander, was a gentleman of extraordinary abilities, named Juan Gonſalvo Zarco, who became famous, not only for his maritime diſcoveries, but for being the firſt perſon who introduced the uſe of artillery on board ſhips. In 1418 he diſcovered Puerto Santo, one of the Madeiras; and in 1420 he paſſed the ſtreights, and ſurveyed a conſiderable extent of the coaſt of Africa. In the interim, a Spaniſh prince dying, left by his will a large ſum of money for the purpoſe of redeeming Spaniſh Chriſtians, who were kept as ſlaves in Morocco. Terms being agreed upon between the emperor of Morocco and the commiſſioners for the redemption of thoſe captives, a Spaniſh ſhip was ſent to Morocco to fetch home the redeemed Chriſtians, among whom was the before mentioned John de Morales.

This ſhip, on its return to Spain, happened to fall in with the ſquadron commanded by Juan Gonſalvo Zarco, who was then paſſing the ſtreights to make obſervations on the coaſt of Africa, as we have juſt noticed.

Spain and Portugal being at that time at war, Juan Gonſalvo Zarco made prize of the Spaniſh ſhip; but finding it contained only redeemed captives, he was touched with compaſſion at the miſeries they had already ſuffered during their ſlavery, and generouſly diſmiſſed them, taking out only John de Morales, whom he found to be not only an able ſailor, and an expert pilot, but a very intelligent perſon.

Morales being acquainted with the reaſon of his detention, and the diſcoveries that the Portugueſe were upon, inſtead of being grieved, was mightily rejoiced, and offered voluntarily to enter into the ſervice of Prince Henry. He then told Juan Gonſalvo of the iſland which the Engliſh had newly diſcovered, recounted the ſtory of the two unfortunate lovers, and related every thing which he had heard from Machin's companions, while in ſlavery.

Juan Gonſalvo was ſo mightily pleaſed at this relation, that he tacked about, and returned to the new town which Prince Henry had built, and which was called Terça Nabal. On his arrival he introduced Morales to the prince; when the Spaniard again recounted all he had before told to Juan Gonſalvo. The prince thought this worthy of becoming a national affair, and therefore, communicating the whole to the king his father, and the Portugueſe miniſtry, they determined to purſue this diſcovery; and for that purpoſe fitted out a good ſhip, well manned and provided, and a ſloop to go with oars, when occaſion required; and the command of the whole was given to Juan Gonſalvo.

On diſcovering Puerto Santo, a ſhort time before, Juan Gonſalvo had left ſome Portugueſe on that iſland; and judging by Morales's account of the ſituation of the iſland they were in queſt of, that it could not be far from Puero Santo, he determined to ſail thither.

On his arrival at that iſland, the Portugueſe, whom he had left behind, informed him they had obſerved to the North-eaſt a thick impenetrable darkneſs, which conſtantly hung upon the ſea, and extended itſelf upward to the heavens. That they never knew it to be diminiſhed; but often heard from thence a ſtrange kind of noiſe, which they could not account for.

Morales ſeemed to be convinced that this was the iſland they were in ſearch of, and Juan Gonſalvo was inclined to adopt his opinion; but all the reſt were terrified at the accounts they had heard. It was therefore concluded to remain at Puerto Santo till the change of the moon, to ſee what effect that would have upon the ſhade, or whether the noiſe would ceaſe. But perceiving no alteration of any kind, the panic encreaſed among the generality of the adventurers. Morales, however, ſtood firm to his opinion of that being the land they were looking for; and very ſenſibly obſerved, that, according to the accounts he had received from the Engliſh, the ground was covered over with lofty ſhady trees; it was no wonder, therefore, that it ſhould be exceeding damp, and that the humid vapours might exhale from it by the power of the ſun, which, ſpreading themſelves to the ſky, occaſioned the dark cloud they ſaw; and with reſpect to the noiſe, that might be occaſioned by certain currents daſhing againſt the rocks on its coaſt.

Juan Gonſalvo, however, determined to proceed; and ſetting ſail the next day, he at length made land; and the fear of thoſe who had been all along terrified now vaniſhed. The firſt point they ſaw they named St. Lawrence's point: doubling this, they found to the ſouthward riſing land, where Morales and others were ſent in a ſloop to reconnoitre the coaſt; and came to a bay which ſeemed to anſwer the deſcription given by the Engliſh. Here they landed; and finding the croſs and inſcription over the grave of the two lovers, they returned to Juan Gonſalvo, with an account of their ſucceſs. Juan Gonſalvo immediately landed, and took poſſeſſion of the place, in the names of John I. king of Portugal, and Prince Henry, his ſon. Having built an altar near the grave of the lovers, they ſearched about the iſland, in order to diſcover if it contained any cattle; but not finding any, they coaſted weſtward, till they came to a place where four fine rivers ran into the ſea, of the waters of which Juan Gonſalvo filled ſome bottles, to carry as a preſent to Prince Henry. Proceeding farther, they came to a fine valley, which was interſected by a beautiful river, and after that to a pleaſant ſpot covered with trees, ſome of which being fallen down, Juan Gonſalvo ordered a croſs to be erected of the timber, and called the place Sancta Cruz.

They now began to look out for a place proper to fix their reſidence in while they ſtaid; and at length found a fine track of land, not ſo woody as the reſt of the country, but covered over with fennel, which, in the Portugueſe language, is called Funcho; from whence the town of Funchal, afterwards built on the ſame ſpot, took its name.

After having viewed other parts of the iſland, and daily had occaſion for new admiration of the beauties continunually diſcovered, Juan Gonſalvo returned to Portugal, and arrived at Liſbon in the end of Auguſt, 1420, without having loſt a ſingle man in the whole enterprize.

A day of audience being appointed for Juan Gonſalvo to make a report of his voyage, the king gave the name of Madeira to the new diſcovered iſland, on account of the great quantity of excellent wood found upon it. An order was ſoon after made for Juan Gonſalvo to return to Madeira in the ſpring enſuing, with the title of captain governor of Madeira, to which title the heir of his family at preſent adds that of count.

Juan Gonſalvo ſet ſail on his ſecond voyage, in May, A. D. 1421, taking with him the greateſt part of his family; and arriving at Madeira, he caſt anchor in the road till then called the Engliſh Port; but Juan Gonſalvo, in honour of the firſt diſcoverer, then called it Puerto de Machino, from which name it was corrupted to Machico; which it bears to this day.

Juan Gonſalvo then ordered the large ſpreading beautiful tree before mentioned, under which Machin and his companions had taken up their reſidence, to be cut down, and a ſmall church to be erected with the timber; which, agreeable to Machin's requeſt, he dedicated to Jeſus Chriſt, and interſected the pavement of the choir with the bones of the two unfortunate lovers.

He then laid the foundation of the town of Funchal, which ſoon grew famous; and his wife Conſtantia, who was with him, dedicated the altar of the new wooden church to St. Catherine.

On the death of John I. king of Portugal, his eldeſt ſon and ſucceſſor, Duarte, in conſideration of the great ſums of money expended in peopling this iſland by prince Henry, his brother, gave him the revenues of it for life. He likewiſe gave the ſpiritualities of it to the order of Chriſt, which endowment was afterwards confirmed by Alonſo the Fifteenth.

The ISLAND OF MADEIRA, *properly ſo called.*

MADEIRA, properly ſo called, is about 75 miles in length, and 30 in breadth, in the wideſt places. The firſt ſettlers, in order to clear the land, ſet fire to the woods, the aſhes of which occaſioned an aſtoniſhing fertility, particularly in wines, for ſeveral years after; but they gradually decreaſed, and at preſent the produce is not above half what it was immediately after the firſt ſettlement. The ſoil, however, is ſtill very rich, though the country in general is mountainous. Fine ſprings abound in almoſt every part, beſides which there are eight good rivers. This great plenty of water firſt ſuggeſted the hint to prince Henry of ſending ſugar canes to Madeira from Sicily, which greatly improved through the increaſe of heat, and produced more than in their native ſoil. Vines are here found in abundance; and from the grapes which they produce, a vaſt quantity of the moſt delicious wines are made. Indeed the ſoil is ſo admirable for the cultivation of vines, that the grapes exceed the leaves in number, and ſome of the bunches are ſixteen or eighteen inches in length. The vintage is about

Eaſter, and of the wines there are four principal ſorts; the one is like champaigne in colour and taſte; the ſecond kind is ſtronger, and of a pale white caſt; the third, called Malmſey, is exceeding rich and delicious; and the fourth called trinto, equals tent in colour, though it is inferior in taſte. The latter wine is not drank in common; but uſed to tincture and preſerve the others. With reſpect to the feeding and fermenting the wines, the dealers bruiſe a certain ſtone called jeſs, and having baked the powder, they throw about ten pounds weight of it into each pipe. The Madeira wines have this peculiar excellency, if they happen to be pricked, the heat of the ſun will meliorate and recover them, for which purpoſe it is only requiſite to roll the pipe into the ſun beams, and open the bung-hole that the rarified air may enter.

It is uſual to divide the product of each vineyard equally between the proprietor and the perſon who gathers and preſſes the grapes; it however uſually happens that the gatherer is poor, and the merchant rich.

The Madeira wines are particularly refreſhing in hot climates, and ſeem, ſays the author of lord Anſon's voyage, particularly adapted to comfort and revive the inhabitants of the torrid zone. Thoſe that are brought directly to England, are not equal in goodneſs to ſuch as take a Weſt India voyage; in particular if they remain ſome time in Barbadoes, their flavor is exceedingly heightened.

The whole iſland affords vaſt quantities of figs, cherries, plums, peaches, apricots, walnuts, &c. The Engliſh merchants, who are allowed to reſide here, have trees planted from England, currants, gooſeberries, filberts, &c. which greatly improve in this warm climate, and genial ſoil

The Banana tree is here in ſingular eſteem, being reckoned, on account of its deliciouſneſs, the forbidden fruit. To confirm this ſurmiſe, they alledge the extent of its leaves, judging them of a ſize fit to make aprons for Adam and Eve. Oranges, lemons, and citrons, abound here, and of the latter, the natives make a ſweetmeat called ſucket; the particular ſugar which they uſe in candying them, is deemed an effectual remedy againſt conſumptions, but it is never ſufferd to be exported, on account of its great ſcarcity.

The Cedar tree here is very ſtrait, tall, and thick, and has a rich ſcent. The wood of the naſſo tree is of a red roſe colour, and beſides, there are a variety of other trees, which are common both to Europe and Africa.

The everlaſting flower is a great curioſity, for, when plucked it cannot be perceived to fade, it continues to grow like ſage, flowers like camomile, and appears always freſh.

The Portugueſe have well ſtocked the iſland with cattle; there are many hogs, ſome of which run about wild in the mountains. They have alſo wild peacocks, partridges, and quails. The firſt ſettlers found great quantities of pidgeons, but the breed has been greatly reduced.

The principal place in this iſland is Funchal, or Timchal, which is now a large and populace city, containing many churches, monaſteries, and nunneries. The nuns are under leſs reſtraint here than at Liſbon, for they are permitted to converſe freely with ſtrangers, and to traffic with them for toys. The inhabitants are a mixture of Portugueſe, Negroes, Mulattoes, ſome Engliſh, and a few French, who are upon a level with reſpect to trade, and intermarry without regarding colour, or country. The port is very dangerous, particularly during the weſt and ſouth weſt winds, on which ſide the road lies open, and there is no anchoring under 40 fathom above a mile from the ſhore, and that no where but at the weſt end of the iſland. The ſurf too is generally ſo great on the beach, that the common method of landing, is to ſwim off the pipe to the launch, ſo that the only good time for landing, is before the ſea breeze comes on.

On a high rock, called the Loo, there is a fort, where ſmall veſſels may moor in ſafety. But, upon the whole, thoſe who trade to Madeira, have but a very uneaſy time of it, till they leave that iſland. Nor is lodging on ſhore much eaſier than being on ſhip board, as you are obliged to lie upon a cott on the floor, peſtered with bugs and fleas.

The other towns are Moroſerico, Santa Cruz, and Machico, the latter taking its name from Machin, the firſt diſcoverer of the iſland; but theſe towns are of little note, very thinly inhabited, and contain nothing worthy of obſervation.

The people here trade among themſelves by barter. The ordinary food of the poorer people in the time of vintage is little elſe than bread and rich grapes; were it not for this abſtemiouſneſs, the danger of fevers in the hot ſeaſons would be rarely avoided; therefore, even the rich in the hot months are very ſpare in their diet, and drink but moderately.

The people in general affect great gravity in their deportment, and uſually go clad in black; but they cannot part from the ſpado and dagger, which even ſervants wear, ſo that you may ſee a footman waiting at table with a ſword, at leaſt a yard long, and a great baſket hilt to it. The houſes in general are plain, as the inhabitants put themſelves to no great expence, either in erecting or furniſhing them. The windows are latticed inſtead of being glazed, and are ſecured by wooden ſhutters at night.

In marriages here, affection is never once thought of; the principal enquiries are into family, deſcent, and circumſtances; the women are prohibited from marrying Engliſhmen unleſs they conſent to change their religion, and turn Roman catholics.

Murder is very frequent here, on account of the great number of places deemed ſanctuaries, and the eaſe with which a murderer can thereby ſcreen himſelf from juſtice. But if the criminal perſon is taken before he can fly to ſanctuary, the puniſhment is only either baniſhment, or confinement, both which may be evaded by a pecuniary compoſition.

The clergy here are exceeding numerous, and generally rich; but none who are deſcended from Moors, or Jews, are admitted to take orders. The churches are made repoſitories for the dead; the corpſe is curiouſly dreſſed and adorned, yet in the interment, ſtore of lime is uſed in order to conſume the body with all imaginable diſpatch, which uſually happens in a fortnight; ſo that there is then room for another corpſe. The bodies of proteſtants are not allowed to be buried, but muſt be thrown into the ſea, unleſs a large ſum of money is paid to the clergy, when they are permitted to be interred in conſecrated ground.

Porto Santo lies to the north-eaſt of Madeira, under the 32d deg. and 30 min. of north lat. and under the 15th and 30 of long. weſt from London. It was diſcovered in the year 1418 by two Portugueſe gentlemen (one of whom was Juan Gonſalvo) who were ſent by the infante Henry, ſon to John I. king of Portugal, to double Cape Bajador and make farther diſcoveries. They were ſurpriſed with a violent ſtorm, which driving them out into the main ocean, they luckily met with this iſland, at the time they gave themſelves over for loſt: and as it proved a ſafe aſylum or retreat to them, they called it Porto Santo, or the Holy Harbour. It was deſert at that time, but has been peopled ſince by the Portugueſe, who have continued in the poſſeſſion of it. This iſland is but ſmall, and only five leagues in compaſs, according to Cadamoſte, though Sanut affirms it to be larger. It wants harbours, and has only a bay, which is ſafe enough, except when the wind blows from the ſouth-weſt. This bay affords a convenient retreat to the ſhips that come from the Indies, or go to Africa. So that the merchantmen often ſtop there, which affords a conſiderable profit to the inhabitants. The iſland produces wheat and other corn ſufficient for the proviſion of the people. Here are alſo plenty of oxen and wild boars, and a prodigious number of conies. Here is alſo dragon's blood, abundance of honey and wax, and the ſea abounds with fiſh. The inhabitants are all Roman catholicks, under the ſpiritual juriſdiction of the biſhop of Funchal in Madeira. They would live a very quiet life, were it not for the pirates, who often pay them troubleſome viſits. In the year 1617 they landed in this iſland, and carried off 663 priſoners.

On the eaſt ſide of Madeira, at ſix leagues diſtance, is a little iſland called the Deſart, which produces only orchal, and goats.

In the midway, between Madeira and Teneriff, is a little ſolitary iſland called the Salvages, which is about a league in compaſs. It produces neither fruit nor trees. The goats, however, which abound here, find herbage enough to feed upon, which not only ſupports, but fattens them.

We cannot conclude this article better than by making an extract from captain Cook's curious deſcription of this iſland, in the account of his late voyage round the world, performed by order of his preſent majeſty.

"There is great reaſon to ſuppoſe that this whole iſland was at ſome remote period, thrown up by the exploſion of ſubterranean fire, as every ſtone whether whole or in fragments that we ſaw upon it, appeared to have been burnt, and even the ſand itſelf to have been nothing more than aſhes.

"The only article of trade in this iſland is wine, and the manner in which it is made is ſo ſimple, that it might have been uſed by Noah, who is ſaid to have planted the firſt vineyard after the flood; the grapes are put into a ſquare wooden veſſel, the dimenſions of which are proportioned to the ſize of the vineyard to which it belongs. The ſervants then having taken off their ſtockings and jackets, get into it, and with their feet and elbows, preſs out as much of the juice as they can: the ſtalks are afterwards collected, and being tied with a rope, are put under a ſquare piece of wood, which is preſſed down upon them with a lever, with a ſtone tied to the end of it. The inhabitants have made ſo little improvement in knowledge, or art, that they have but very lately brought all the fruits of a vineyard to be of one ſort by engrafting their vines. There ſeems to be in mind, as there is in matter, a kind of *vis inertiæ*, which reſiſts the firſt impulſe to change. He who propoſes to aſſiſt the artificer, or the huſbandman, by a new application of the principles of philoſophy, or the powers of mechaniſm, will find that his having hitherto done without them will be a ſtronger motive for his continuing to do without them ſtill, than any advantage, however manifeſt and conſiderable, for adopting the improvement.

"We ſaw no wheel carriages of any ſort in the place, which perhaps is not more owing to the want of ingenuity to invent them, than to the want of induſtry to mend the roads, which at preſent it is impoſſible that any wheel carriages ſhould paſs; the inhabitants have horſes and mules, indeed excellently adapted to ſuch ways; but their wine is notwithſtanding brought to town from the vineyards where it is made, in veſſels of goats ſkins, which are carried by men upon their heads. The only imitation of a carriage among theſe people, is a board made ſomewhat hollow in the middle, to one end of which a pole is tied by a ſtrap of white leather. This wretched ſledge approaches about as near to an Engliſh cart, as an Indian canoe to a ſhip's long boat; and even this would probably have never been thought of, if the Engliſh had not introduced wine veſſels, which are too big to be carried by hand, and which, therefore, are dragged about the town upon theſe machines. One reaſon perhaps why art and induſtry have done ſo little for Madeira, is nature's having done ſo much; the ſoil is very rich, and there is ſuch a difference of climate between the plains and the hills, that there is ſcarcely a ſingle object of luxury that grows either in Europe or the Indies, that might not be produced here."

CHAP. XIX.

2. The CANARY ISLANDS.

THE Canary Iſlands, or as they were anciently called the Fortunate Iſlands, lie in the Atlantic Ocean, near the continent of Africa, and are generally reckoned ſeven in number, viz.

Grand Canaria
Teneriff
Palma
Ferro
Gomera
Fuerteventura
Lancerota.

Their longitude is weſt, from 12 to 21 deg. and their latitude north, from 27 deg. 30 min. to 29. 30 min.

It is to be obſerved that the above ſeven are the principal ones, but round Lancerota are ſix more, viz.

Gracioſa
Rocca
Allegranza
Santa Clara
Inferno, and
Lobos.

But as theſe are of little or no conſequence, and not much better than rocks, they are very ſeldom taken notice of, either by navigators or geographers.

Before we proceed to a circumſtantial detail of theſe iſlands, it may be neceſſary to premiſe, the moſt famous and learned geographers agree, that theſe are the Fortunate Iſlands deſcribed by Ptolemy and Pliny, though the former places them too much ſouthward, namely, under the 16th degree of north latitude, which made ſome people, who minded only that ſituation, take them for the iſlands of Cape Verd Some ſay they had their preſent name from the largeſt of them, which was called Canaria by the Spaniards, becauſe of the great number of large dogs they found upon it, when they firſt diſcovered it. Though Gemara aſſerts, that when theſe iſlands were firſt diſcovered, no dogs were found there. And Dr. Harris agrees with Hornius, that they derived their name not from Canibus (dogs,) according to Pliny, but from the Cananeans, that is to ſay, the Phœnicians, who, as Scylax Cariandenus obſerves, uſed to ſail often from the continent of Africa to Cerne; and ſome think that Cerne is only a contraction of Canaria.

Theſe iſlands have been ſubject to the crown of Spain ſince the year 1417, when they were diſcovered by John de Betancourt, a Frenchman in the ſervice of Caſtile, who ſubdued Fuerteventura, and Lancerota, as others after him did the reſt from that time to the year 1496. In the days of Ferdinand, king of Caſtile, and Alfonzo V. of Portugal, each of them claiming a right to the other's dominions, and aſſuming each others titles, there enſued a bloody war between the Spaniards and the Portugueſe, till both ſides being ſpent, a peace was concluded in 1479 at Alcobazas, on the 4th of September, by which they reciprocally renounced their pretentions; and it was therein ſtipulated, that the Canary Iſlands ſhould intirely belong to the crown of Caſtile, and the commerce and navigation of Guinea to that of Portugal, excluſive of the Caſtilians.

The ancient inhabitants of theſe iſlands were called Guanches, and were formerly very numerous: their European conquerors have, however, greatly reduced their numbers by various kinds of cruelties, though remnants of them ſtill remain.

Theſe people, according to the Spaniſh writers, were rude and uncivilized: polygamy was allowed among them; and they trained up goats to give ſuck to their children. They had not any notion of private property, thinking that the bounties of nature ought to be enjoyed in common. They made but little uſe of fire, as they never dreſſed meat, becauſe they held the ſlaughter of any living creature in the greateſt abomination. Not having any iron, they made uſe of flints to ſhave with; and in general lived in caverns in the rocks. Each iſland was divided into a certain number of lordſhips; in particular, Tenerift was ruled by nine different lords, or petty ſovereigns; and theſe had frequent wars with each other.

The Guanches, like the ancient Britons, painted, or rather ſtained their bodies with the juice of certain herbs, their favourite colours being red, green, and yellow; and their weapons were lances, darts, and ſtones. Every lordſhip had its own mode of worſhip; thus in Teneriff there were nine different kinds of idolatry; ſome paying adoration to the ſun, ſome to the moon, and others to particular ſtars. Upon the acceſſion of any new lord, it was cuſtomary for many young perſons to offer themſelves to die, as ſacrifices in honour of him; the manner of which was thus: the new lord held a great feaſt on the day of his acceſſion, to crown which, all ſuch as were willing to give this cruel proof of their unfeigned affection to him, were attended to a high cliff, which overhung a very deep valley, where, after ſome preliminary ceremonies, the wilſing victim threw himſelf down the precipice, and was daſhed to pieces: after which, the lord held himſelf obliged to reward this ſanguinary homage by conferring all manner of favours on the relations of the deceaſed.

The ſieur Durret informs us, that theſe Guanches were a ſtrong, hardy, robuſt people, tall and lean, with tawny complexions, and flat noſes; of a ſprightly diſpoſition, nimble, ſtout, and warlike. They ſpoke little, but eat much; their food being principally dried barley, ground and made up into cakes with milk and honey. They climbed up craggy rocks with amazing agility, and deſcended with equal eaſe. In fight they threw ſtones with great exactneſs and amazing force.

To ſpeak in general terms of the produce of theſe iſlands, previous to their being ſettled by the Europeans, we are told that they were then deſtitute of wine and wheat, and had ſcarce any valuable commodity but cheeſe, goats ſkins, and tallow. Wheat was ſown, and vines planted here ſince, and both thrive extremely well, only at certain times a pernicious worm called Gorgoſho, gets into the wheat, and eats the ſubſtance, leaving only the huſk in a manner whole.

Since their ſettlement, they produce corn, cattle, wine, ſugar, conſerves, pitch which does not melt in the ſun, iron, honey, wax, cheeſe, ſkins, &c. The water, however, is not good, and the inhabitants endeavour to remove its defects by the uſe of filtring ſtones. The harveſt is uſually in March, to April at fartheſt, and ſome of the iſlands have two every year, Le Maire affirms, that a cherry ſlip will produce fruit in ſix weeks after grafting. The oriſelle, or Canary ſeed plant, is the product of theſe iſlands; it, however, requires greater care and management here than even in Europe. Beans, peaſe, papaus, cherries, guavas, pompions, onions, pot herbs, ſallading, and all other kinds of garden ſtuff abound here. The gardens and fields are enameled with a great variety of beautiful flowers; the ſeas and rivers ſupply the people with great quantities of fiſh, and they have deer tolerable plenty. Theſe are the products of the iſlands in general; but the Spaniards have a ſaying, which may be thus tranſlated.

Lancerota abounds in horſes that are fine,
Grand Canaria, Teneriff, and Palma in wine,
Fuerteventura a ſtore of fowls contains,
And the fineſt fallow deer run on Gomera's plains.

We ſhall now proceed to deſcribe the iſlands diſtinctly, and to take notice of all that is remarkable in each.

Grand Canaria.

THIS iſland is ſuperior to the reſt of the Canaries, not on account of its greater fertility, but by reaſon of its being the ſeat of juſtice, and government for them all. There is a governor for this iſland only, beſides whom three auditors, or ſuperior judges, reſide here, who act jointly by commiſſion, and hear appeals from the other iſlands.

Grand Canaria is about 14 leagues in length, nine in breadth, and 34 in circumference. The chief city is called Canaria, or Civitas Palmarum, and hath a noble cathedral, with all the uſual dignities. With reſpect to the administration of civil affairs, there are ſeveral aldermen, who have great authority, and a council houſe to themſelves. The city itſelf is beautiful, and the inhabitants dreſs in a very gay manner; the ground is of ſuch a hard ſand, that the ſtreets are always clean, and the people in general are healthy, as the air is exceeding temperate conſidering the ſituation is nearly tropical.

This town, ſays Le Maire, is defended by a caſtle, ſituated on a hill, but very mean and deſpicable. It lies a league and half ſouth weſt from the road, where there is very good anchoring, for the ſhore near the town is peſtered with rocks under water. It is inhabited by above twelve thouſand people, and its precincts are near a league in compaſs, moſt of the houſes being well built, two ſtories high and flat roofed. The biſhop's court, with the inquiſitor's tribunal, and the ſovereign council, being like the parliament of the ſeven iſlands, are held here. But the biſhop, governor, and principal people, reſide at Teneriff by choice, and only repair to Grand Canaira upon buſineſs. There are four convents, viz. Dominicans, Franciſcans, Bernardines, and Recollects of Obſervation. There are alſo 12 ſugar houſes, called Inganios, in which a great quantity of ſugar is made; but of the growth of ſugar, and the method of preparing it, we ſhall ſpeak more particularly.

A good ſoil yields nine crops of ſugar in 18 years. Firſt they take a cane, which is called the planta, and laying it along in a furrow, cover it with earth, ſo that by a ſluice they can let the water run over it. This plant, in the nature of a root, brings forth ſundry canes, which grow two years before they are fit to cut. When ripe they are cut even with the ground, and the tops, with the leaves, called cohalia, being chopped off the bodies, are tied into bundles like faggots, and carried to the ſugar-houſe, which is called *au ingenio.* Here they are ground in a mill, and the juice conveyed by a gutter to a great veſſel or cauldron, where it is boiled till it comes to a due thickneſs, and then put into earthen pots of the mould of a ſugar-loaf, and placed in the purging-houſe to purge and whiten, which is done with a certain clay laid on the top. Of the remainder in the cauldron, a ſecond ſort, called eſcumas, is made; and of the purging liquor that drops from the white or clayed ſugar, a third ſort is made. The refuſe of all the purgings is called rernied of melaſſes.

When the firſt crop is thus finiſhed, the canes of which are called planta, then the ſugar-ſtraws, or withered leaves of the canes, are ſet on fire, which likewiſe burn the ſtumps of the canes cloſe to the ground. With good watering, in two years more a ſecond crop is yielded, which they term zoca; the third crop is called tertia zoca; the fourth, quarta zoca, &c.

The wine of this iſland is ſingularly delicious; and the fruits are, melons, pears, apples, oranges, lemons, pomegranates, figs, peaches, battatoes, or Spaniſh potatoes. The plantano grows near the ſides of brooks, is very ſtrait in the body, and has ſurprizingly thick leaves, which grow not on the branches, but out of the top of the tree. Every leaf is ſix feet long, and almoſt two broad. The fruit grows on the branches, of which each tree hath but three or four. The fruit in ſhape reſembles a cucumber, and when ripe turns black, at which time it is one of the moſt delicious conſerves in the univerſe. The plantano-tree will bear fruit but once, when it is cut down, and another tree ſprings from the ſame root; the cutting down is therefore repeated every ſeaſon as ſoon as the fruit is gathered. As this iſland hath a ſalubrious air, and is well watered, almoſt every thing thrives that is planted, ſuch as wild-olives, laurel, poplar, pine, palm, Indian-fig, aloe-ſhrub, &c. Grand Canaria likewiſe abounds in oxen, kine, camels, goats, ſheep, capons, hens, ducks, pigeons, partridges, &c.

This iſland, as well as the other Canaries, abounds in thoſe beautiful ſinging-birds called the Canary-bird, of which a modern naturaliſt gives the following account: "This bird was originally peculiar to thoſe iſles to which it owes its name; the ſame that were known to the ancients by the addition of the *Fortunate.* The happy temperature of the air, the ſpontaneous production of the ground in the varieties of fruits, the ſprightly and chearful diſpoſition of the inhabitants, and the harmony ariſing from the number of birds found there, procured them the romantic diſtinction. On the ſame ſpot theſe charming ſongſters are ſtill to be found; but they are now ſo plenty among us, that we are under no neceſſity of croſſing the ocean for them. In its native regions, the Canary bird is of a duſky grey colour, and ſo different from thoſe uſually ſeen in Europe, that doubts have ariſen whether it be of the ſame ſpecies. Next to the nightingale, the Canary-bird is conſidered as the moſt celebrated ſongſter: it is alſo reared with leſs difficulty than any of the ſoft-bill'd birds, and continues its ſong throughout the year; conſequently, it is rather the moſt common in our houſes."

The original inhabitants of Grand Canaria, are, by the firſt diſcoverers, ſaid to have amounted to upwards of 14,000 men capable of bearing arms; excluſive of women, children, aged perſons, &c. which muſt have rendered the iſland extremely populous. The natives in general were tall of ſtature, well made, active, chearful, and of dark complexions. They were warlike and humane, faithful to their promiſes, fond of difficulties, and fearleſs of dangers. They frequently climbed up very ſteep precipices, and by the means of long heavy poles, leaped from rock to rock.

Their dreſs was a cloſe ſhort coat, reaching only to the knees, and being girded round the middle with a leather belt. The coat itſelf was made of ruſhes, which they beat till it became ſoft, like flax, and then ſpun and wove it into a garment. Their outward covering was a goat ſkin cloak: the hairy ſide of this they wore inward in the winter, and outward in the ſummer. The caps were made of the ſkins of goats heads, ſo contrived, that part of the beard hung down by each ear, and was ſometimes tied under the chin.

The cloaths of the ancient inhabitants of Grand Canaria were in general better ſewed, and neater than thoſe of the inhabitants of the other iſlands; being frequently painted, and ſometimes adorned with feathers. Some of them went bare-footed, but others wore ſhoes, made of raw hides, the workmanſhip of which was tolerably neat.

The external diſtinction of the noble, or ſuperior rank of Canarians, from thoſe of the vulgar or lower claſs, was by the cut of their hair or beards. This honorary diſtinction was not, however, hereditary; but was to be acquired by means of an officer called the faycag, whoſe buſineſs was to ſettle private diſputes, and beſtow titles. The manner of conferring a title was thus: The perſon deſirous of obtaining it, let his hair and beard grow very long; then going to the faycag, he ſaid, "I am the ſon of ſuch a perſon; I am arrived at the ſtate of manhood; I can bear the fatigues of war; and for theſe reaſons deſire to be enobled."

After this demand, the faycag went to the town or village where the perſon who made the requeſt was born, and having aſſembled the principal people, exhorted them ſolemnly to declare, "Whether the youth deſerved to be ennobled; whether they had ever known him do any menial offices, ſuch as dreſſing food, or looking after cattle; whether he had been guilty of any offences againſt his neighbour; or had done what was obnoxious to decency and decorum." If theſe interrogatives were anſwered ſatisfactorily, the demandant was deemed worthy of being ennobled; and the faycag proceeded to cut his hair round and ſhort, accordingly; but on the contrary, if any perſon preſent could charge him with having committed any of the alledged crimes, or of having been ſeen doing any domeſtic offices, his hair was immediately cloſe ſhaved, he was for ever forbid enteringinto the order of nobility, and ſent away in diſgrace.

Originally the Canarians uſed only ſtones, clubs, and ſharp pointed poles; but after having been invaded by the Europeans, they learnt of their invaders the art of making ſhields and ſwords. In all their wars, however, they preſerved humanity and decency; for they never moleſted women or children; or did the leaſt damage to the temples or ſacred places belonging to their enemies. They had, in times of peace, amphitheatres for public combats; when a challenge being given in form, the challenger and challenged both repaired to the grand council of the iſland, which conſiſted of twelve principal nobles; here they petitioned for permiſſion to fight, which being granted, they went to the faycag to confirm that permiſſion. This being done, and all things prepared, they went to the amphitheatre, where the exhibition was begun by the two combatants mounting on two large ſtones at ſome diſtance, and pelting each other with ſmaller ſtones, which were ſupplied them for that purpoſe; the main ſkill conſiſting in avoiding being ſtruck by theſe, by the mere dexterity of body. This lapidation being performed, they engaged with a cudgel in the right hand, and a flint ſtone in the left, with which they gave each other a hearty drubbing, then retiring for ſome refreſhment, they afterwards returned, and fought again, till the grand council ordered them to deſiſt. Theſe combats were generally fought on public feſtivals; and the cure, if either of the combatants was wounded, was of a ſingular nature; for a ſkilful perſon, who acted as ſurgeon, pounded a ruſh, till it became of the conſiſtency of tow, and then dipping it in goat's tallow, he applied it warm to the place affected. Theſe combats were ſucceeded by ſinging and dancing; their dances being quick, ſprightly, and agile; and their ſongs all of a plaintive nature. The houſes of the native Canarians were built of ſtone, but not cemented together; they were, however, faſtened with ſuch exactneſs, that their appearance was not uncouth. The floors were ſunk beneath the level of the ground, and the walls were very low. The roofs were formed of wooden beams covered with earth. Beds made of goats ſkins, mats made of ruſhes, to ſit upon, and baſkets formed of palm leaves, were the whole of their furniture.

In the proper ſeaſon the women gathered flowers, herbs, and ſhrubs, from which they extracted a variety of colours, and when that ſeaſon was over, they employed themſelves in dying, ſtaining, and painting their houſes, furniture, and dreſſes. Their thread was made of nerves, or tendons; the needles of bone; their fiſh hooks of horn; and their domeſtic utenſils of clay, dried in the ſun. The making mats, baſkets, thread, needles, fiſh hooks, pottery, &c. were deemed honourable employments; but the trade of a butcher was looked upon as ſo ignominious, on account of the natural abhorrence the people entertained to killing any animal, that none would converſe with a perſon of that profeſſion, or ſuffer him to touch any thing belonging to them. Indeed thoſe in any of thoſe iſlands who eat meat, were looked upon as but little better than canibals, and the butchers who killed it for them were conſequently held in the utmoſt deteſtation. The common food of the Canarians was barley meal, milk, butter, &c. They ground their barley with a hand mill, and ploughed their ground with a wooden machine, which, in ſome meaſure, reſembled a hoe, with a ſpur at the end of it. When the land was over dry, they had the method of ſluicing it by the means of channels, cut in parallel lines, with others interſecting them at right angles. When ripe, the corn was always reaped, threſhed, and winnowed by the women. The richer ſort of the people reſided chiefly in the inland parts of the iſland, and the poorer claſs inhabited the ſea coaſt, where they ſubſiſted principally by fiſhing. They had a peculiar method of catching a ſmall, but exquiſite fiſh, of the pilchard kind, which was this: when they perceived a ſhoal near the ſhore, a number of perſons ſwam off, ſurrounded the fiſh, and drove them into nets, which were purpoſely laid for their reception; the prize was then divided between all preſent with great equity, but pregnant women had always the allowance of two perſons; and thoſe who had children, beſides their own ſhare, received a ſhare for each child.

They educated their children by the modes of emulation, inſtead of ſeverity; and parents, when a daughter was to be married, kept her previouſly thirty days, during which time ſhe was fed with the moſt nouriſhing aliments, in order to fatten her; as they deemed it a bad omen for people to marry when lean.

There was an order of nuns among the original Canarians, who were diſtinguiſhed from the other women by a peculiar ſort of long white garments. They had many ſuperſtitious traditional notions among them, and the places where they reſided were deemed places of refuge for criminals, and had privileges very nearly reſembling European ſanctuaries. In all crimes but thoſe puniſhable by death the laws of retaliation were uſed, and juſtice, in general, impartially adminiſtered. In times of public danger, or when they looked upon themſelves to be afflicted by any general calamity, the Canarians went in proceſſion to the rocks and mountains, preceded by the religious women, and carrying with them branches of palm, and veſſels filled with milk, which latter they poured upon the rocks, as religious oblations, and then danced in mournful meaſures, and ſung melancholy ſongs to deprecate the wrath of their ſuppoſed divinities. Sometimes they went to the ſea ſhore, and having ſhouted with great vehemence, they beat the waters with their rods, and performed other ridiculous ceremonies. When any of the Canarians died, if capital people, they were buried in ſepulchral caves; if of the vulgar claſs, in holes in the ground, which were afterwards covered with ſtones. Some were buried upright, but thoſe who were laid flat had always the head turned towards the North.

The European conquerors of Canaria were informed by the traditions among the natives, that ſome time previous to their conqueſt of that place, Canaria was governed by ſeveral petty ſovereigns, among whom Antidamana, the queen of a moſt fertile diſtrict of the iſland, was celebrated for her wiſdom, equity, and eloquence; ſo that ſhe became revered by the people of the other diſtricts, and was appealed to as the general arbitrator of their differences. Her great influence, however, gave umbrage to and raiſed the jealouſy of the other ſovereigns, who did their utmoſt endeavours to prejudice the Canarians againſt her, and repreſented that it was ſcandalous for men to ſubmit their reaſon to the voice and deciſion of a woman, when they might have their cauſes decided in proper courts, and tried before competent judges, as their anceſtors had always done before them. Theſe inſinuations anſwered the purpoſes for which they were deſigned, and the queen found her influence gradually decreaſe. This piqued her ſo much, that ſhe determined to give her hand to Gumidaff, a brave warrior and popular officer. The nuptials were no ſooner performed than the queen inveſted her huſband with half her power, and made him ſole commander of her army. Having put himſelf at the head of the troops, he ſucceſſively attacked the other petty ſovereigns, conquered them with great rapidity, and brought all their dominions beneath his own ſway. He left a ſon, by Antidamana, who ſucceeded him as king of the whole iſland, and this ſon, at his death, left two ſons, between whom he equally divided his dominions. Theſe were on their reſpective thrones, trying to maintain what their father had left them, and the depoſed petty ſovereigns were aiming to regain what they had loſt, at the time the Spaniards conquered the iſland; which terminated all their inteſtine diſputes, and united them to lament over one general calamity.

The ISLAND *of* TENERIFF.

THIS iſland is ſituated between the 28th and 29th degrees of north latitude, and between the 16th and 17th degrees of weſt longitude. It is about 50 miles long, 25 broad, and 150 in circumference. Though it is but the ſecond of the Canary Iſlands in point of precedence, yet it is the moſt conſiderable with reſpect to its extent, riches, and trade. It was anciently called Nivaria, from the ſnow that encloſes the neck of the pike of Teyda, like a collar; the name of Teneriff being given it by the inhabitants of Palma, in whoſe language Tener ſignifies ſnow, and iffe an hill.

The pike of Teneriff, for which the iſland is particularly famous, is ſaid to be the higheſt hill in the univerſe, and, as Sir Edmund Scory obſerves, ſtrikes the beholder with amazement, both near and at a diſtance. "This great mountain," ſays that writer, "extends its baſe to Garrachico, from whence it is two days and a half's journey to the top; which top, though it ſeems as ſharp as a ſugar-loaf, is yet a flat the breadth of an acre; and in the midſt of it there is a gulph, out of which are thrown great ſtones, with a prodigious noiſe, flame, and ſmoak. Seven leagues of the way up may be travelled with aſſes or mules, but the reſt muſt be climbed on foot, and that not without difficulty; every one carrying his own proviſions and wine. The aſcent of the hill, for ten miles upwards from the foot, is adorned with the goodlieſt trees in the world, of divers ſorts; being well watered with riplings, running from ſprings, which joining at length, deſcend in large torrents (eſpecially when ſwelled by the violent winter rains) into the ſea.

In the middle it is intolerably cold, ſo that the traveller muſt continue to travel on the ſouth ſide, and in the day time only. This cold region ends within two leagues of the top, where the heat is no leſs extreme than at the bottom. By the ſame rule, therefore, you muſt in thoſe regions keep on the north ſide, and travel only in the night. The beſt time of the year for the journey is about midſummer, as avoiding the torrents cauſed by the ſnows, and if you gain the top by two o'clock in the morning, may abide there ſome hours; but not after ſun riſing, a little before which there iſſues a ſteam of heat from the eaſt, not unlike the ſteam of a hot oven. It is remarkable that from the top the ſun appears much leſs a little after it has aſcended the horizon than when viewed below; and ſeems to whirl about upon its center. The ſky here is clear and ſerene; it never rains near the top, nor is there any wind upon it. (The like is ſaid of Olympus.) Though the iſland is full of ſharp ragged rocks, to the number of twenty thouſand, yet from hence the whole ſhews as a plain, laid out in portions by borders of ſnow, which, however, are nothing elſe but the white clouds that are many furlongs beneath you. All the upper part is barren and bald, without tree or ſhrub upon it; out of which, on the ſouth ſide, there iſſue ſtreams of brimſtone into the neck, or region of ſnow, which lies intervened, as it were, with brimſtone, in ſeveral places. The fire from the volcano above mentioned, in the top, breaks out ofteneſt in the ſummer time; and when a ſtone is thrown down, it reſounds like a veſſel of hollow braſs, ſtruck with the greateſt force by a prodigious weight. The Spaniards, by way of mirth, call it the Devil's cauldron, wherein hell's whole proviſion is boiled; but the natives, or Guanches, ſeriouſly think it is hell; and that the ſouls of ſuch of their anceſtors as were wicked went thither to be tormented, while the good and valiant retired into the pleaſant valley, where the great city of Saguina now ſtands, with other towns about it; and indeed there is no place in the world that has a more delicate temperature of air, nor any country which affords a more beautiful proſpect than is beheld from the center of this plain, which is fertilized by abundance of waters, falling along the crannies of the rocks, in little ſtreams down the mountains, till ſeveral joining, form rivers, which run along the plains into the ſea."

So far Sir Edmund Scory, whoſe account is extremely ingenious and accurate, and differs not from the generality of other accounts, except in one circumſtance, in which he tells that there is no wind at the top of Teneriff. There might not perhaps when he was up; but other travellers have felt it.

The height of the pike of Teneriff is about 15 miles; that is the oblique height; for the perpendicular height, according to Varanius, is but 4 miles, and 5 furlongs. Sir Thomas Herbert tells us, it is ſo high, that the top is ſeen in clear weather 120 miles off, and that there is plenty of wood at the bottom, ſnow in the middle, and flames on the top, where there are veins of brimſtone burning, which the people call the Devil's Cauldron. It riſes from the middle of the iſland, and has a ledge of hills on each ſide, which divide it. He adds, that thoſe who aſcend it uſually ride round for the ſpace of ſeven leagues, and walk the reſt on foot. But the beſt account of this famous pike is to be ſeen in the hiſtory of the Royal Society of London, publiſhed by Dr. Sprat, late biſhop of Rocheſter, from a relation of ſome conſiderable merchants and others of credit, who went to the top of it. For our reader's ſatisfaction we have extracted it as follows:

They ſet out from Oratavia, a ſea-port town on the weſt ſide of the iſland, and paſſed over ſeveral bare mountains and ſandy places, till they came to the foot of the pike, where there are many huge ſtones, which ſeem to have fallen down from ſome upper part. After they had aſcended about a mile, they were obliged to quit their horſes, and though the air was very mild in the day-time, yet it was ſo cold and ſtrong after ſun-ſet, that they were obliged to keep great fires all night. The black rocks begin a mile above, and lie flat like a pavement. From thence they proceeded to the ſugar-loaf, where they began to travel again in a white ſand, with ſhoes, the ſingle ſoles of which are made a finger broader than the upper leather, to facilitate the paſſage. When they had climbed to the top of the pike, they found a ſtrong wind, and continual breathing of a hot ſulphureous vapour, which made their faces ſore, but no ſuch ſmoaking as there was below. The top on which they ſtood, being not above a yard broad, is the brink of a pit called the Cauldron, which they judged to be a muſket ſhot over, and near four yards deep, in ſhape like a cone, hollow within like a cauldron, and covered all over with ſmall looſe ſtones, mixed with ſulphur and ſand, which ſend forth a hot ſuffocating ſteam. They deſcended four or five yards into that pit, but no farther, becauſe of its ſliding from their feet, and the difficulty; but ſome have ventured to the bottom. They obſerved a clear ſort of ſulphur upon the ſtones like ſalt; and from hence they could ſee the Grand Canary 14 leagues diſtant, Palma 18, Gomera 7, and Ferro above 20. As ſoon as the ſun appears, the ſhadow of this mountain ſeems to cover not only this and the Great Canary iſland, but even the ſea to the very horizon, where its top ſeems to turn up, and caſt its ſhadow into the air. Sometimes, eſpecially during the north-weſt wind, the clouds ſeem to hang over, or to wrap themſelves about the pike, which they call the Cappe, and ſay it is a certain ſign of approaching ſtorms. There are ſeveral choice ſprings on the tops of the other mountains. The ſandy way to the foot of the ſugar-loaf is ſteep almoſt to a perpendicular. There is a cave ten yards deep and fifteen broad, in ſhape like an oven, or cupola, with a hole at the top, near eight yards over, by which they ſwung down by a rope that their ſervants held at the top, till they came to a bank of ſnow. They were obliged to ſwing thus, becauſe in the middle of the bottom of this cave, oppoſite to the overture at the top, there is a round well of water, the ſurface whereof is about a yard lower than the ſnow, but as wide as the mouth at top, and about ſix fathom deep. This is not ſuppoſed to be a ſpring, but only diſſolved ſnow blown in, or water dropping through the rocks. About the ſides of this grotto, for ſome height, there is ice and icicles hanging down to the ſnow. The whole perpendicular height of this mountain is reckoned four miles and a half. There are no trees, herbs, nor ſhrubs in all the paſſages, but pines, and among the whiter ſands a buſhy plant like broom. On one ſide there is a ſort of cardon, which has ſtems eight feet high, with a trunk near half a foot thick, every ſtem growing in four ſquares, and riſing from the ground, like tuffels of ruſhes, upon the edges of which grow ſmall red buttons or berries, which contain a poiſonous milk, that immediately fetches off the hair from the ſkin. It is ſaid this plant is ſpread all over the iſland.

We cannot conclude our account of this celebrated Pike, without quoting the beautiful lines of Sir Samuel Garth, who, in ſpeaking of this and other mountains, ſays,

"From Atlas, far beneath a waſte of plains,
"Proud Teneriff, his giant brother, reigns;
"With breathing fire his pitchy noſtrils glow,
"As from his ſides he ſhakes the fleecy ſnow:
"Around their hoary prince, from wat'ry beds,
"His ſubject iſlands raiſe their verdant heads;
"The waves ſo gently waſh each riſing hill,
"The land ſeems floating, and the ocean ſtill."

This iſland is productive of all the fruits which grow in Grand Canaria, and hath, in common with the other Canary Iſlands, a ſhrub called tayhaba, out of which iſſues a milky juice, which, after ſtanding a little, thickens, and is accounted exceeding good birdlime.

The drage, or dragon-tree, is peculiar to Teneriff; it grows on rocks; and when an inciſion is made, it yields a juice like blood, which is well known by the name of gum-dragon, and is a common medicine with apothecaries. Targets made of this wood are held in high eſtimation, becauſe if a ſword or dagger is ſtuck into them, it cannot be eaſily plucked out, and conſequently a great advantage accrues to thoſe who uſe them.

Teneriff abounds in corn more than other of the Canary iſlands, and on that account, in times of ſcarcity, is termed the mother of the reſt. Among the rocks grows orchel, a kind of moſs, which is of ſingular uſe to dyers.

A certain author ſays, "There is in Teneriff a ſmall ſpot of land, about a league in compaſs, the like to which perhaps cannot be ſhewn in all the world beſides; it lies between two towns, one called Laretava, and the other Rialejo. This ſingle league of ground produceth ſweet water out of the cliffs, or rocky mountains; corn of all ſorts, all kinds of fruits, excellent ſilk, flax, wax and honey, very good vines in abundance, with great ſtore of ſugar, and plenty of fire-wood." The beſt vines in Teneriff grow on the ſide of a hill called the Ramble, and great quantities of wines are exported to the Weſt-Indies, Europe, &c.

The wines of the iſland in general are known by the names of Malmſey, Canary, and Verdona. Beekman inſiſts that the wines which yield the canary were tranſported hither from the Rhine, in Germany, by the Spaniards, in the reign of the emperor Charles the fifth; where meeting with a happier ſoil, inſtead of ſharp Rheniſh, they produce that ſweet delicious wine now ſo well known all over Europe.

Durret ſays, beſides the dragon-tree, the aloe-plant and pine are natives of Teneriff: the latter yields a certain gum or pitch, which is thus extracted; the wood is cleft, and laid acroſs a pit, and then the top is ſet on fire, which forces the pitch to run out below, where there are proper veſſels to receive it. The apricot, peach, and pear trees, bear twice annually. The pregnada, lemon, and lignan wood are found here; as are the cotton ſhrub, and coloquintida. The roſes blow at Chriſtmas; the carnations are large and fine, but tulips will not thrive. The rocks abound with ſamphire, the meadows are covered with clover, and the beach produces a broad-leaved graſs. About fourſcore ears of wheat ſpring from one root, the grains of which are as tranſparent as the pureſt yellow amber, and in a good ſeaſon one buſhel will produce an hundred fold. The barley and maize are not inferior to the wheat; and indeed fertility ſeems to be the characteriſtic of this iſland.

The quails and partridges are larger than thoſe in England, and extremely handſome. Wood pigeons, turtles and crows, abound in the ſpring; bees proſper in the rocks and mountains; and ſilk-worms thrive exceeding well.

Here are plenty of rabbits, hogs, wild goats, &c. Fiſhes are found in great quantities, particularly dolphins, ſharks, meros, lobſters, muſcles, perriwinkles, the clacas, which is deemed the beſt ſhell fiſh in the univerſe, and the cherna, that exceeds in reliſh any we have in England: here is alſo another fiſh which is called an eel, though with little propriety, for it hath ſeven tails of a ſpan long joined to one body and one head, which are much about the ſame length.

The principal place in Teneriff is the city of Laguna, which ſtands near a lake, about nine miles from the ſea; it is called by the Spaniards St. Chriſtoval de la Laguna, or St. Chriſtopher of the Lake, and is handſomely built, having two fair pariſh churches, and a palace for the governor who reſides here. It is remarkable that the aldermen of this city pay a certain price to the king to ſerve their offices of magiſtrates; but this gives them great power over the inhabitants, who are divided into three claſſes, viz. gentlemen, merchants, and huſbandmen; or as the natives ſay, idlemen, buſymen, and labouringmen. The land on each ſide of the road, leading to Laguna, is in general rocky, but ſome ſpots of corn land are interſperſed here and there, and terminated by ſmall vineyards on the ſides of the mountains. Upon the whole, Laguna preſents the beholder with an agreeable proſpect, as it ſtands on the ſide of a hill, and ſtretches its ſkirts on the plain behind; it is large, compact, and populous: the houſes, though not uniform, have a pleaſant appearance; beſides the governor's houſe, and the two pariſh churches, here are two nunneries, four convents, an hoſpital, and ſome chapels, beſides many gentlemens houſes. The convents are thoſe of St. Francis, St. Auguſtin, St. Dominick, and St. Diego. The churches have pretty high, ſquare ſteeples, which top the reſt of the buildings. The ſtreets are not regular, yet they are moſtly ſpacious, and pretty handſome, and near the middle of the town is a large parade, which has good buildings about it. There is a ſtrong priſon on one ſide of it, near which is a large conduit of good water that ſupplies all the town. They have many gardens that are ſet round with orange, lime, and other fruit-trees; in the middle of which are pot-herbs, ſalading, flowers, &c. and indeed, if the inhabitants were curious this way, they might have very pleaſant gardens: for as the town ſtands high from the ſea, on the brow of a plain that is all open to the eaſt, and has conſequently the benefit of the trade-wind, which blows here, and is moſt commonly fair; ſo there are ſeldom wanting at this town briſk, cooling, and refreſhing breezes all the day.

On the back of the town there is a large plain, three or four leagues in length, and two miles broad, producing a thick kindly ſort of graſs. On the eaſt ſide of this plain, near the back of this town, there is a natural lake or pond of freſh water; it is about half a mile in circumference; but being ſtagnant, it is only uſed for cattle.

In the winter-time ſeveral ſorts of wild-fowl reſort hither, affording plenty of game to the inhabitants of Laguna. The plain is bounded on the weſt, the north-weſt, and the ſouth-weſt, with high ſteep hills, as high above this plain, as this is above the ſea; and it is from the foot of one of theſe mountains that the water of the conduit which ſupplies the town is conveyed over the plain, in troughs of ſtone raiſed upon pillars. And, indeed, conſidering the ſituation of the town, its large proſpect to the eaſt, (for from hence you ſee the Grand Canary) its gardens, cool arbors, pleaſant plains, green fields, the pond and aqueduct, and its refreſhing breezes, it is a very delightful dwelling, eſpecially for ſuch as have no buſineſs to call them far and often from home; for the iſland being generally mountainous, ſteep, and craggy, it is very troubleſome travelling up and down in it, unleſs in the cool of the mornings and evenings. Mules and aſſes are moſtly uſed by the inhabitants both for riding and carriage, as fitteſt for the ſtony, uneven roads. Beyond the mountains on the ſouth-weſt ſide, ſtill farther up, you may ſee from the town and plains the famous pike of Teneriff, overlooking the reſt of the mountains.

Concerning the falcons, or rather ſtrong large hawks, which hover over the lake of Laguna, Sir Edmund Scory ſays, "I cannot forbear mentioning the haggard falcons that ſoar every evening about this lake. It is very good diverſion to ſee the Negroes fight them with ſlings, for they ſtoop often, and ſeveral at a time; and beſides are the beſt mettled hawks in the world, of a larger kind than the Barbary falcon. The viceroy (governor) being one evening to ſee this ſport, on the author's commending their ſtrength and mettle, aſſured him upon his honour, that a falcon bred in that iſland, which he had formerly ſent to the duke of Lerma, did at one flight (unleſs ſhe reſted on any ſhips by the way) paſs from Andaluzia to Teneriff, which is 250 Spaniſh leagues, and was taken up half dead with the duke's varſels, or bells on."

The next place of any conſideration is Santa Cruz, which is a haven lying on the north eaſt ſide of the iſland, the beſt riding place not being above half a mile from the ſhore, in 40 or 50 fathom, with a black ſlimy bottom. The ſhore is generally high land, and in moſt places ſteep to the water: and when many ſhips are there, they are obliged to ride cloſe to each other. Near the watering place are two little forts, which, with ſome batteries ſcattered along the coaſt, command the road. The town is ſecured by two other forts, which front the ſea. The houſes are about 200 in number, all ſtrongly built of ſtone, three ſtories high, and covered with pantiles. We cannot forbear inſerting here the account of the bombardment of Santa Cruz, and the deſtruction of the Spaniſh plate fleet, by admiral Blake. Upon the firſt appearance of Blake's fleet, Don Diego Diagues, the Spaniſh admiral, ordered all his ſmall ſhips to moor cloſe to the ſhore, covered by the forts and batteries, and then poſted ſix great galleons farther off at anchor, with their broadſides to the ſea. Blake having called a council of war, it was unanimouſly agreed to attack the Spaniards. The Engliſh admiral then commanded captain Stayner, in the Speaker frigate, with a ſquadron to enter the bay, who by eight the next morning, fell upon the Spaniards with great intrepidity. Blake ſeconded Stayner, and poſted ſome of the greater ſhips to cannonade the forts, which played inceſſantly upon them. Theſe drove the Spaniards from their lines and batteries. Blake fought four hours with the galleons, which made a brave reſiſtance, but the Engliſh at length obliged the Spaniards to abandon them, though the ſmalleſt of theſe galleons was larger than the biggeſt of Blake's ſhips. The Engliſh then ſet fire to the whole Spaniſh plate fleet, and totally deſtroyed it, which did the Spaniards incredible damage, as it was immenſly rich. Blake's loſs amounted only to 48 men killed, and 120 wounded; but the carnage on the ſide of the Spaniards was terrible indeed. Lord Clarendon ſays, that the whole action was ſo miraculous, that all men who knew the place, wondered that any ſober man, with what courage ſoever endued, would ever have undertaken it; whilſt the Spaniards comforted themſelves with the belief, that they were devils and not men who had done them ſo much miſchief.

With reſpect to trade, Oratava, or Larotava is conſidered as the moſt convenient port, and here it is that the Engliſh conſul and merchants principally reſide: it is, however, more dangerous here during the weſterly winds, than at Santa Cruz during the eaſterly, and the latter place has likewiſe the advantage of the beſt water, ſo that boats frequently go from Oratava to fetch it. The towns of Garachico and Rialejo have nothing worthy of notice in them, and therefore have not been deſcribed by voyagers and travellers.

It is generally allowed that Teneriff is the beſt peopled of all the Canaries, and ſome have gone ſo far as to affirm, that conſidering its ſize, it is the beſt peopled in the ocean. Indeed it is exceeding populous; and the better ſort of Spaniſh inhabitants are exceeding courteous and affable, but the vulgar claſs, like thoſe of Spain, are exceeding proud and lazy. The meaneſt among them wear a long ſword at home and abroad, and will rather ſtarve, or at leaſt take up with pulſe and roots, than ſtep out to fetch any thing better, though there be wild fowl in great plenty. The women wear veils, but many of them contract a method of ſquinting, by peeping with one eye through a hole made in the front of them.

As what relates to the Guanches, or ancient inhabitants, is extremely intereſting, we ſhall here preſerve it for the entertainment of the curious. The origin of the Guanches is not certainly known; they were, and the remainder of them ſtill are barbarous, and without literature, but their language, which ſtill remains among the remnant of them, has great affinity to that of the Moors in Barbary. They had ſome notion of a deity, and held that there was a ſupreme power, whom they diſtinguiſhed by various emphatical names, ſuch as

Achuhurahan - - *The greateſt.*
Achuhuchanar - *The higheſt.*
Achguayaxeram - *The maintainer of all.*

When they wanted rain, when too much fell, or in any other calamity, they drove their ſheep and goats to a public place appointed for ſuch ſolemnities. When ſeparating the young ones from their dams, a general bleating was raiſed, which they imagined would appeaſe the wrath of the heavens, by which means they ſhould obtain what they wanted.

It is evident that they had ſome idea of the immortality of the ſoul, by ſuppoſing the exiſtence of places for future rewards and puniſhments. In particular, they ſuppoſed the pike of Teneriff to contain hell in its bowels, which they termed Echeyda; and to the devil they gave the name of Guayotta.

They had ſome regularity in civil affairs, as each diſtrict had a ſovereign, whom they thought it their duty to obey as a ſupreme magiſtrate. To him they promiſed vaſſalage at a certain age, and confirmed the ſame promiſe when they happened to marry. The regal ſucceſſion was hereditary, and all children were admitted to reign, but illegitimate children were rejected. The kings, however, as well as common people, dwelt in caves, and had not the leaſt conception of civil architecture. One of their kings, named Adexe, ruled the whole iſland ſingly for many years, but having ſeveral children, they conſpired againſt him, depoſed him, and then divided his dominions among themſelves. Their wars were principally made to ſteal cattle from each other, particularly ſpotted goats, which were highly eſteemed, and even at this day, the remaining Guanches place a great value upon them.

When a man had a mind to marry, all the preliminary ceremonies were, aſking the conſent of the girl's parent, and if that was obtained, the marriage was immediately conſummated. What was thus ſo eaſily done, was as eaſily undone; for whenever the parties had a mind, they might ſeparate, and marry with others at their pleaſure; but under this reſtriction, that all the children born after the divorce were to be conſidered as illegitimate; their kings alone, for ſucceſſion ſake, being exempted from this cuſtom.

At the birth of a child, water was poured on it head by a woman choſen for that purpoſe, who was taken into the family, and became its adopted mother, nor was it afterwards lawful for any of that race to cohabit with her, or marry her. Such indeed was their ſenſe of modeſty in general, that if any man offered the leaſt indecency to a woman, he was aſſuredly put to death. A degree of delicacy, worthy of imitation in politer nations.

The people in general were of a good ſtature, well made, and had tolerable complexions: their uſual diverſions were leaping, running, ſhooting the dart, throwing ſtones, dancing, &c. at all which they were extremely expert. Their dreſs was a ſhort coat made of lamb-ſkins, without plait, collar, or ſleeves, being faſtened together with ſtraps of the ſame leather, or ſkins. This dreſs, called the tamarce, was worn equally by men and women; the latter, however, added a caſſock beneath it. In this garment they lived, in this they died; and in this they were commonly buried.

Wheat being unknown to them, before the conqueſt of the iſland by the Spaniards, they ſowed barley and beans. The barley being dried by the ſun, they ground it with hand mills, then mixing it up with water, milk and butter, uſed it as their common ſubſiſtance, and called it giffio, or bread. They never eat fleſh but upon certain ſolemnities; when being publickly met together, the king with his own hands, diſtributed three goats to every 20 of them, with a proportionable quantity of the before mentioned giffio, or bread. After which the company entertained the king, and each other, with their uſual ſports, and the day concluded with the utmoſt feſtivity.

When ſowing time arrived, the king of each diſtrict laid out the land in lots to every man; when they turned up the ground with goats horns, and threw the ſeed into the ground, uttering certain myſtical words at the ſame time, by way of incantation. This was entirely done by the men; but moſt other laborious works were allotted to the women.

The ſepulchral caves of theſe people were very remarkable. They had an uncommon veneration for the corpſes of their anceſtors, which were depoſited in caves formed by nature in the rocks; they were preſerved in goats ſkins, bound round by belts of the ſame, ſo exactly and uniformly incloſing the body, as to excite admiration, each round being juſt proportioned to the part; and this method preſerved the bodies. The eyes, which are cloſed, the hair, ears, noſe, teeth, lips, and beard, are found entire: they are placed on wooden couches, which the natives had the art of rendering ſo hard, that they are impenetrable to iron. A particular tribe only had the art of embalming, which was inviolably kept ſecret from the vulgar. Some of the caves contained two or three hundred bodies. We ſhall conclude the account of theſe ſepulchres in the words of a learned gentleman, who reſided ſeveral years on the iſland: "Being one day hunting, a ferret, having a bell about his neck, ran after a coney into a hole; where the ſound of the bell was loſt. The owner being afraid he ſhould loſe his ferret, in ſeeking about the rocks and ſhrubs, found the mouth of a cave, and entering in, was ſo affrighted, that he cried out. His fright aroſe from one of theſe corpſes, very tall and large, lying with the head on a great ſtone, the feet ſupported with a little wall of ſtone, the body itſelf reſting on a bed of wood. The man being now a little recovered from his fright, went nearer, and cut off a great piece of the ſkin that lay on the breaſt of the body, which was more flexible and pliant than any kid's leather glove, yet not any ways rotten. Theſe bodies are very light, as if made of ſtraw, and in ſome that were broken might be obſerved the nerves and tendons, as alſo the veins and arteries, like ſtrings, very diſtinctly. By the relation of the moſt ancient among them, there was a particular tribe who had this art only among themſelves, which they kept as a thing ſacred, and not to be communicated to the vulgar. The people of this claſs were likewiſe prieſts, and did not marry out of their own tribe; but when the Spaniards conquered the place, moſt of them were deſtroyed, and the art nearly periſhed with them; only the remnants had preſerved by tradition the knowledge of a few of the ingredients uſed in this buſineſs, viz. They took butter and fat, kept for the purpoſe in ſkins: in this they boiled certain herbs; as a kind of wild lavender, growing plentifully on the rocks; likewiſe an herb called Lara, of a very gummy and glutinous nature, found under the tops of mountains; thirdly, a kind of cyclamen, or ſow bread; fourthly, wild ſage, of which there is plenty here; and ſome others unknown; rendering it thus a perfect balſam. This being prepared, they firſt imboweled the corpſe, and waſhing it with a lixivium, made of the bark of pine trees, drying it in the ſun in ſummer, and in a ſtove in winter. This was repeated very often, after which they began their unction both without and within, drying it as before. This they continued till the balſam had penetrated into the whole habit, and the muſcles in all parts appeared through the contracted ſkin, and the body became exceeding light; after which they ſewed them in the goats ſkins. It is obſervable that, in the poorer ſort, to ſave charges, they took out the brains behind, and ſewed them up in ſkins, with the hair on; whereas the richer ſort were put up in ſkins ſo finely and exactly dreſſed, that they remain extremely pliant and ſupple to this day. Their ancient people ſay that they have above twenty caves of their kings and great perſonages, with their whole families, yet unknown to any but themſelves; and which they will never diſcover." The ſame gentleman obſerves, "that the bodies found in Grand Canaria ſeem not to have been ſo well embalmed as thoſe in Teneriff, as they are conſumed much more, and not ſo entire in the different parts."

The ISLAND *of* PALMA.

THIS iſland is ſituated about 50 miles to the weſt of Teneriff, and 200 weſt of the continent of Africa. It lies in 29 deg. north latitude, and 18 deg. weſt longitude. It is about 30 miles long, 20 broad, and 70 in circumference.

On the north eaſt part of this iſland is a high and ſpacious mountain called La Caldera, or the Cauldron, from having a hollow in it, like that on the pike of Teneriff. The ſummit of this hill, which is about 6 miles in circumference, is covered with verdure, and ſome parts of it produce excellent corn. The deſcent within the Cauldron, which proceeds gradually from the ſummit, contains a ſpace of about 30 acres; and on the declivity of the inſide are ſeveral ſprings that form a ſtream, which iſſues out from the extremity of the mountain. The water of this ſtream is exceeding unwholeſome, and of little other uſe than, by its rapidity, turning two ſugar mills that are ſituated at a ſmall diſtance from the mountain. The middle of the Cauldron abounds with herbage, beſides which there are many trees, particularly the palm, pitch-pine, laurel, lignum-rhodium, and retamas. Theſe laſt, in moſt of the other iſlands, are only ſhrubs; but in this they grow to large trees, which have a yellow bark: the leaves of theſe trees are very prejudicial to the goats, as they are apt to breed ſtones in their bladders, which generally kill them; ſo that the inhabitants take all the care they can to prevent the goats from getting at them.

Beſides the rivulets that ſpring from the inſide of the Cauldron, there are two without; one of which runs eaſt toward the town of Santa Cruz, and the other runs northward to the village of St. Andrews. Theſe are the principal rivulets in the whole iſland; and the land during the courſe of them is more fertile than the other parts of it; but the natives ſupply this defect by building banks, or ſquare reſervoirs, which they fill with rain water that ruſhes down the mountains in the winter ſeaſon.

Near the ſea ſhore, on the ſouth ſide of the iſland, is a medicinal well of hot water; and at a village called Uguar is a cave, at the extremity whereof is a very curious grotto, whoſe roof is ſtuck with large flakes of ſlate ſtones, from between which conſtantly iſſues a flow of clear and wholeſome water.

There are many other mountains in this iſland, excluſive of that called La Caldera, ſeveral of which are very long and lofty, and between them are large vallies, well ſtocked with various kinds of trees. Theſe mountains occaſion a great difference in the climate of this iſland. In the winter the air is ſo exceeding ſharp up the mountains, that the inhabitants are obliged to keep fires burning both night and day; whereas near the ſea ſide they only have them for cooking, and other occaſional purpoſes. In the months of July, Auguſt, and September, the heat near the ſea ſhore is intolerable; while, in the

Engraved for
Middleton's Complete System
of Geography.

SEPULCHRAL CAVES of the GUANCHES
in the Isle of Teneriff.

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mountainous parts, the air is quite pleaſant and refreſhing.

The winds and rain are much the ſame here as in Canaria, except thoſe that blow from the weſt; and theſe are much more frequent, on account of the iſland laying more to the weſt and north points.

The natural productions of this iſland, both with reſpect to vegetables, poultry, and animals, are alſo much the ſame as thoſe of Canaria; except, indeed, among the animals it particularly abounds with rabbits, which, it is ſaid, were firſt brought to the iſland by Don Pedro Fernandes de Lago, the ſecond lieutenant general of Teneriff.

This iſland alſo produces great quantities of ſugar and wines, the former of which is made on the weſt ſide of the iſland, and the latter on the eaſt. Their beſt vines grow in a ſoil called the Brenia, where it is ſaid they make at leaſt 12,000 caſks of wine every year. The wines differ in their quality from thoſe made in the other iſlands; but they are very rich, and have an excellent flavour. They have likewiſe great plenty of honey, and moſt kinds of fruit, the latter of which grow in ſuch abundance, that they export great quantities of them to the other iſlands.

Palma alſo produces gum-dragon and pitch, the latter of which the natives extract from the tree called the pitch pine. Pine-apples are likewiſe very plentiful here; and ſome of the trees on which they grow are ſo large, as to be uſed for the maſts of ſhips.

The principal town in this iſland is called after its name; and is tolerably large, and well inhabited. The houſes are low, but ſpacious; and in one part of the town is a very handſome church. A conſiderable trade is carried on here in wines, which are exported to various parts; but particularly to the Weſt Indies.

There is another very neat town in this iſland, called St. Andrew's, where there are four engines for the making of ſugar; but the land hereabouts is very poor, ſo that the inhabitants are ſupplied with grain, and other neceſſary articles, from the iſland of Teneriff.

The chief port is called Palma; and is ſituated on the ſouth ſide of the iſland. The road is about a quarter of a mile from the ſhore; and, though it is open to the eaſterly winds, the ſhips ride with great ſafety.

This iſland has heretofore been greatly ſubject to earthquakes and volcanos; the effects of which are ſtill to be ſeen in various parts of it. Nunno de Penna, in his Hiſtorical Memoirs, relates, that on the 13th of November, 1677, a little after ſun-ſet, the earth ſhook for 13 leagues, with a frightful noiſe that laſted five days, during which it opened in ſeveral places, but the greateſt gap was upon the mountain of La Caldera, a mile and a half from the ſea; from whence proceeded a great fire, which caſt up ſtones and pieces of rock. The like happened in ſeveral places thereabout, and in leſs than a quarter of an hour made 28 gaps about the foot of the mountain, which vomited up abundance of flames and burning ſtones. He adds, that on the 20th of November following, there was a ſecond eruption of the ſame mount, from whence came forth ſtones and fire, with great earthquakes and thunders for ſeveral days, ſo that black cinders were taken up at 7 leagues diſtance: The adjacent ground was entirely waſted, and the inhabitants forced to quit their habitations.

The laſt volcano that happened in this iſland was in the year 1750, when a large body of fire iſſued from one of the mountains, and took its courſe with great rapidity to the town of Palma; from whence it ſpread to the ſea, and there diſcharged itſelf.

The ISLAND *of* FERRO.

THIS iſland is called by the Spaniards Hierro, and by the French L'Iſle de Fer. It is the moſt weſterly of all the Canaries; and lies between the 27th and 28th deg. of north latitude, and in 18 deg. weſt longitude from London. It is about 30 miles long, 15 broad, and 75 in circumference.

According to Barbot, this iſland was particularly famous on account of the French navigators placing their firſt meridian in the center of it; as the Dutch did theirs through the pike of Teneriff; but at preſent moſt geographers reckon the firſt meridian from the capital of their own country; as, the Engliſh from London, the French from Paris, &c.

The ſoil in ſome parts of this iſland is very barren, owing to a ſcarcity of water; but in others it is fertile, and produces all the neceſſary articles for the ſupport of the inhabitants. There are but three ſprings in the whole iſland; ſo that only rain water can be had in the chief parts of it. The ſheep, goats, and hogs that are brought up in thoſe parts diſtant from the rivulets, feed almoſt all the year round on the roots of fern and aſphodil, and therefore have little occaſion for water; as the great moiſture that is naturally in thoſe roots ſupply the want of that element.

Moſt writers who have deſcribed this iſland give us a very ſtrange account of a large tree, ſituated in the middle of it, which they ſay produces ſuch quantities of water from its leaves, as not only to ſupply the general wants of the iſland, but alſo veſſels that call here to trade. We cannot, however, conſider this relation in any other light than abſolutely fabulous; as it does not appear, from all the writers we have conſulted, that there was ever any one perſon that *ſaw* it; and therefore imagine the ſtory to have been originally fabricated by ſome traveller of a very *marvellous* diſpoſition.

There is only one ſmall town in the whole iſland, and the moſt diſtinguiſhed building in it is a pariſh church. There are many ſmall villages diſperſed about it, but there is not any one of them that merits particular notice.

The trade carried on by the inhabitants of this iſland conſiſts in ſmall cattle, brandy, honey, and orchilla weed.

The ISLAND *of* GOMERA.

THIS iſland is ſituated to the weſt of Teneriff, in 28 deg. north latitude, and 18 deg. weſt longitude from London. It is about 30 miles long, 20 broad, and 60 in circumference. It is a very plentiful iſland, being watered by many rivulets that flow from the mountainous parts, and give fertility to the vallies beneath; and indeed there is hardly any part of the iſland but water may be had, by digging to the depth of about ſix feet.

The inhabitants of this iſland ſeldom import or export any corn, as they cultivate juſt a ſufficiency only for their own conſumption. They have great plenty of all the neceſſaries of life, particularly cattle, poultry, wine, roots, fruit, and honey. They have deer alſo in great abundance, and more mules are bred here than in any other of the Canary Iſlands.

Gomera produces likewiſe great quantities of ſugar, fruits, and wine; but the latter commodity is much inferior to that made in the other iſlands; and is ſo poor and weak as not to be fit for exportation. It is therefore chiefly conſumed among themſelves.

This iſland has but one ſmall town, which is ſituated near the ſea-ſhore, and is called after its name. The number of houſes is about 150; but they are ſmall, and very mean buildings. Here is a tolerable good church, and a convent of friars; and on one ſide of the town, next the ſhore, is a ſmall fort, on the ſouth ſide of which is an old round tower, and on the north ſide, a battery of ſix ſmall cannon.

Oppoſite the town of Gomera is a very commodious bay, where ſhips are well ſecured from all winds, except the ſouth-eaſt; and the bottom of the bay alſo affords excellent anchorage. To the north of this bay is a good cove, where ſhips of any burthen may be conveniently placed for cleanſing and repairing. The ſhore oppoſite to this cove is a high perpendicular cliff, over which there is a narrow path-way that leads to the town; and at a ſmall diſtance before you enter the town there is a large gate, which is ſhut every night after dark. The town begins about fifty yards from this gate, and runs in a ſtrait line to the diſtance of about half a mile.

The ISLAND *of* FUERTEVENTURA.

THIS iſland, which belongs to the Lord of Lancerota, is about twenty-four leagues diſtant from Grand Canaria. It is about 65 miles in length, and of a very unequal breadth, conſiſting of two peninſulas, joined by an iſthmus of 12 miles over. On the north ſide there is a haven called Chabras, and another, which is very commodious, towards the weſt.

Between this iſland and Lancerota there opens a fine ſound, ſufficiently big to receive a very large fleet. Towards the north eaſt the coaſt is very foul, and the breakers exceedingly dangerous.

This iſland produces wheat, barley, kine, goats, orchel; but neither this nor Lancerota have any wine of their own growth.

In the channel which ſeparates Fuerteventura from Lancerota, there is a little uninhabited iſland called Lobas, which is between three and four miles in circumference.

La Villa, the principal town, is ſituated in the center of the iſland; contains about 100 houſes, and has a convent of Franciſcans and a church.

The next town is Olivia, which has about 50 tolerable good houſes, and a handſome church.

The town of Funche hath more houſes than Olivia, and near as many as La Villa; but they are ſo mean that it only bears the third rank.

Beſides theſe three towns, the iſland contains many ſmall hamlets, ſcattered about in different parts.

As the ſprings are brackiſh, rain water is caught in pits and ciſterns, for domeſtic uſes.

The inhabitants of Fuerteventura formerly had ſome good horſes, of the breed both of Barbary and Spain; but not having far to travel, nor caring for the expence of keeping them, the breed is much degenerated in ſize, as well as dwindled to a ſmall number. The people indeed prefer aſſes, as they are more ſerviceable in the hilly parts, and can be kept at a much cheaper rate.

The great ſcarcity of wood, ſhrubs, and buſhes, occaſions a ſcarcity of birds and wild fowl. Canary birds are the only ones found in any numbers. Geeſe and ducks are likewiſe wanting, from the ſcarcity of water.

In this, as well as the neighbouring iſland of Lancerota, are the remains of many volcanos: they are hills with ſharp tops, narrow edges, and hollow cavities within, which reſemble monſtrous chimnies, being black and burnt. No eruptions, one excepted, have been known for many ages; and that one happened about half a century ago, on the ſouth weſt part of Lancerota. It threw out ſuch an inconceivable quantity of ſtones, aſhes, ſulphur, &c. and made ſuch a terrible noiſe, that moſt of the inhabitants fled to this iſland for ſecurity. While the volcano continued, a pillar of ſmoke proceeded from the ſea; and when it ceaſed, a rock aroſe out of the waves, and rearing its head in a pyramidical form, it ſtill continues in the ſame poſition.

The Island *of* Lancerota.

THIS iſland lies in 28 deg. 40 min. north latitude, and 13 deg. 5 min. weſt longitude; and is about 32 miles in length, and 22 in breadth. It is about 18 leagues ſouth-eaſt of Grand Canaria, and the whole iſland is parted in the middle by a ridge of rocks, on which feed goats, ſheep, and aſſes. Here are likewiſe ſome cattle, camels, and gennets. The valleys are dry and ſandy, reſembling the rye fields in England; but they yield tolerable good barley and wheat: the firſt harveſt being about April, and the ſecond in September. The principal commodities are goats fleſh and orchel, and the whole is an eſtate, or earldom, belonging to the family of Herrara, the head of that family being always lord of Fuerteventura and Lancerota. The people, however, in both iſlands have the liberty of appeal to the king's judges in Grand Canaria. Boats go from hence weekly to Grand Canaria, Teneriff, and Palma; laden chiefly with dried goats fleſh, which is uſed in the manner of bacon, and is not bad eating.

In 1596, this iſland was attacked and taken by the Engliſh, under the command of Leonidas, earl of Cumberland, of which capture the following are the particulars. The earl having been informed that the Spaniſh nobleman, who was lord of Lancerota and Fuerteventura, reſided in the chief town of Lancerota, which went by the ſame name as the iſland, and was poſſeſſed of great riches, he diſpatched Sir John Berkley, being himſelf out of order, with about 600 men, to attack the town, which was ſituated 10 miles at leaſt from the place where they landed.

The way they went, though in their opinion the neareſt, was a very bad road, full of looſe ſtones and ſand. When they arrived at the town they found it almoſt deſerted by the inhabitants, who had carried off almoſt every thing, except a conſiderable quantity of wine and cheeſe. From hence Sir John ſent a detachment to the caſtle, a ſtrong hold upon the ſummit of a hill, half a mile from the town. It was garriſoned by about 100 Spaniards and natives, who fled at the approach of the Engliſh. They found here a dozen braſs guns, and many piles of ſtones, laid up in the moſt advantageous places. The caſtle was built of ſtone, and flanked very ſtrongly and ſkilfully, both for offence and defence; but with this ſingular contrivance, that the entrance was raiſed conſiderably from the ground, ſo that if they had drawn in this ladder, twenty men might have maintained it againſt five hundred. At that time the town itſelf conſiſted of about 100 houſes, which were only one ſtory, and in general mean. They were thatched with canes and ſtraw, laid upon a few rafters, and a coat of clayey dirt covered the whole, which being hardened by the ſun, became proof againſt the rains. The church was without any windows, and received light only from the door. There was a friary, prettily laid out, with a better ſupply of water, and a handſomer garden than thoſe belonging to the noble governor's houſe. The Engliſh did not burn or deſtroy the place, but after ranſacking a little, departed. What native inhabitants they ſaw were ſtrong, active, tall, and amazingly ſwift of foot. Their arms were pikes and ſtones, with which they frequently attacked the Engliſh in their march; and their cuſtom was, when they perceived the latter going to fire, to fall flat upon their faces, and after hearing the report, to ſtart up, and charge in a ſcattered and irregular manner.

Lancerota is very high, and may be ſeen at a great diſtance, its appearance being black and barren. The principal port, which lies on the ſouth-eaſt ſide of the iſland, is called Porte de Naos, and the harbour is tolerably ſecure for ſmall veſſels: indeed it is deemed the beſt belonging to the Canary Iſlands, and is much frequented for its conveniency in repairing and cleaning ſhips. This port is without any town, or indeed houſes, except ſtorehouſes, magazines, and barracks for ſoldiers. The caſtle at the weſt end of the harbour is of no conſequence, as a ſhip of force might eaſily batter it down. A channel divides Lancerota from the little iſland called Gracioſa, which is uninhabited; and this channel is named the harbour of El Rio. Near this harbour is a ſalt-work in Lancerota, which turns to a tolerable account.

Rubicon, or Cayas, is the principal town of this iſland. It is about ſix miles from Porto de Naos, and is what was formerly called Lancerota. At preſent it contains about 200 houſes, the appearance of which is as mean as when the Earl of Cumberland took it.

The next town, called Harla, is but a deſpicable place; it contains about 300 inhabitants, and has a tolerable church.

The inhabitants of this iſland chiefly uſe rain water, which is caught in pits and ciſterns, adapted for that purpoſe, as they have but few wells or ſprings. The breed of horſes hath dwindled and degenerated in this iſland, as well as in Fuerteventura; aſſes are preferred here as they are there, and for the ſame reaſons. The aſſes indeed in both theſe iſlands are uſed not only for carrying burthens and riding, but for ploughing up the land; ſo that they are deemed of general utility.

The want of wood here occaſions a want of birds, and the deficiency of water a deficiency of ducks, geeſe, &c. The different appearance of the cattle, at the different ſeaſons of the year, is very ſingular; for during the verdure of the ſpring they are plump, fat, and ſleek; but in antumn, when the graſs and herbage are withered by the heat of the ſun, they reſemble ſkeletons, have ſcarce ſpirits to work, and their fleſh is unfit to eat. Neither Lancerota nor Fuerteventura have any venomous creature, except the black ſpider; this, however, is ſufficient to terrify the people, as its ſting is extremely painful, and very dangerous. The ſeas interſecting and ſurrounding theſe iſlands, afford the inhabitants plenty of fiſh, particularly cod, much finer than what is caught on the banks of Newfoundland, and a very ſingular fiſh called the picudo, or ſea-pike, the bite of which is as venomous as that of a viper; yet when dreſſed, it is pleaſant and wholeſome food.

General Obſervations on the modern Inhabitants of the CANARY ISLANDS.

HAVING finiſhed the deſcription of the Canary Iſlands ſeverally, and taken notice of all that is worthy of obſervation, with reſpect to locality, or to their ancient natives, it is now neceſſary to ſpeak generally of the modern inhabitants, who are a kind of mongrel breed, formed by the intermixture of Spaniards and people of various other nations, with the remnants of the ancient natives. The greateſt part of theſe are ſmall of ſtature, well made, and have good features. Their complexions are very ſwarthy, their eyes full of fire, and their countenances exceeding expreſſive: they are fond of calling themſelves Spaniards, and ſpeak the Caſtilian language; the better ſort of people with a good grace, but the vulgar very unintelligibly.

Men of condition in common wear a camblet cloak, of a dark red, or black colour; a linen night-cap, bordered with lace; and a broad ſlouched hat. When they pay viſits, a coat, ſword, and white peruke are added; which latter makes a very ſtrange appearance with their dark countenances; and what is ſtill more ſingular, they keep their great heavy ſlouched hats upon their heads always in the houſe; but when they are out of doors, they carry it under the arm.

The peaſants wear their own black buſhy hair, and tuck ſome of it behind the right ear; and their principal garment is a white looſe coat, made in the manner of a French looſe coat, with a friar's cape, and girded round the middle with a ſaſh.

The women wear on their heads a piece of gauze, which falls down the ſhoulders, is pinned under the chin, and covers the neck and breaſt. A part of their dreſs is a broad brimmed ſlouched hat, but they uſe this with more propriety than the men; for abroad they wear it upon their heads, and ſo their faces are ſhielded from the ſcorching beams of the ſun. Over the ſhoulders a mantle is thrown, its goodneſs being in proportion to the condition of the wearer. Jackets are worn inſtead of ſtays; but all are very fond of a great number of petticoats. The principal ladies of Grand Canaria and Teneriff dreſs after the faſhions of France and England, and pay viſits in chariots; but none walk the ſtreets without being veiled, though ſome are ſo careleſs in the uſe of their veils, that they take care to let their faces and necks be ſeen. Some ladies have their hair curiouſly plaited, and faſtened to the crown of the head with a gold comb; their mantles are very rich, and they wear a profuſion of jewels; but the clumſineſs of dreſs, and aukwardneſs of gait, obſervable in both ſexes, render their appearance ridiculous to ſtrangers.

The lower people are afflicted with many noxious diſorders, and are naturally very filthy; the gentry, however, affect great delicacy. Both ſexes go every morning to hear maſs: moſt go before they take any refreſhment. Their breakfaſt is uſually chocolate: they dine at noon, and ſhut up the doors till three o'clock. People in good circumſtances have four courſes brought to table; the firſt is ſoup, the ſecond roaſt meat, the third an ollo, and the fourth the deſert. While drinking, their toaſts are much like ours; but they ceaſe drinking as ſoon as the cloth is removed. After dinner all the company waſh their hands in one large utenſil, and then go to ſleep for about an hour. In winter evenings they regale with chocolate and ſweetmeats; but in ſummer fine ſpring water is ſubſtituted inſtead of chocolate.

The beds of the people in general are mattraſſes, ſpread on mats, and placed upon the floor. The ſheets, pillows, quilt, &c. are fringed or pinked; but no curtains are uſed, as they deem them the harbours for fleas and bugs. The women ſit upon cuſhions, on a raiſed part of the floor, either when they receive, or when they pay viſits. The children are inſtructed in convents, and uſually make a rapid progreſs; for it muſt be confeſſed, that the people have a quick genius, particularly for poetry. The common amuſements are ſinging, dancing, playing on the guittar, cards, wreſtling, quoits, throwing at ball through a ring at a diſtance, &c. They take an airing on horſeback, but travel with aſſes.

Each of the Canary Iſlands, as well as each town and family, hath its peculiar titulary ſaint; and the feſtivals of theſe ſaints are kept with great ſolemnity. The people in general hold the employments of a butcher, taylor, miller and porter, in the utmoſt contempt; and the officers of juſtice have a right to ſeize upon a perſon of any of theſe employments, when a criminal is put to death, and make him perform the office of executioner. For their hatred to theſe four employments, they give the following reaſons:

A	Butcher	is	Barbarous
	Taylor		Effeminate
	Miller		A Thief
	Porter		A human beaſt of burthen.

In the principal of theſe iſlands, the gentry, though proud, are polite; the lower people, though poor, are mannerly; and even beggars aſk charity with a good grace; and if refuſed, never behave with impertinence.

Private pilfering is very common here; but highway and ſtreet robberies are ſeldom or ever known. The only conſequence of robbery, however, is a ſound drubbing, or a ſhort impriſonment. Duels are never heard of, but private murders are common; which evinces that the people have more malice than courage. The inhabitants of the Canary Iſlands in general are temperate: or at leaſt if they are otherwiſe, it is in private only; for nothing can be a greater ſtain there than to be ſeen drunk, and a man who can be proved a drunkard is not admitted to take his oath in any court of judicature. Hence thoſe who are fond of liquor intoxicate themſelves in their chambers, and then lie down, in order to ſleep themſelves ſober.

If a man falls in love with a young woman, and her parents refuſe to conſent to their union, ſhe has liberty to complain to the curate of the pariſh, who takes her away, and places her in a convent; where ſhe muſt remain till they conſent to her marriage.

What we have hitherto ſaid concerning the modern inhabitants of the Canary Iſlands, muſt be confined to the people of Grand Canaira, Teneriff, Palma, Ferro, and Gomera, only; as the natives of Fuerteventura and Lancerota differ in ſeveral particulars; for they are tall, ſtrong, robuſt, and of a very dark complexion; and the other Canarians deem them rude and unpoliſhed with reſpect to themſelves; they ſpeak a barbarous kind of the Caſtilian, and dreſs like mean Spaniſh peaſants. Their houſes are built of ſtone and lime, covered with pantiles for the better ſort of people; but only thatched for the meaner; and the floors are paved with flag ſtones. Their diet is as mean as their habitations: they hate improvements, becauſe they deem them innovations; and have ſo little curioſity, that none will viſit Spain, if they can help it; and very few the other Canary Iſlands, unleſs obliged ſo to do by buſineſs.

The principal manufactures of all theſe iſlands are ſilk hoſe, and ſilk garters, knit; quilts, taffetees, blankets, coarſe cloths, &c. In the large towns men are weavers and taylors; but in the villages women only; and the exportation of raw ſilk is prohibited, in order to encourage the manufactories.

The commerce of the Canaries may be conſidered under five heads, viz.

The
- Domeſtic trade with each other, and from iſland to iſland.
- Trade to Europe.
- ——— Spaniſh Weſt Indies.
- ——— Engliſh Colonies in America.
- ——— Coaſt of Barbary.

The center of trade here is Teneriff, where the Engliſh and Dutch have conſuls. The principal commerce is carried on in foreign bottoms, particularly Engliſh; and the moſt capital traders are Iriſh Roman catholics, and their deſcendants ſettled here.

The various imports are:

From Great Britain	Woollen goods, hardware, hats, red herrings, pilchards, wheat, &c.
From Ireland	Butter, Candles, pickled Pork, pickled herrings, &c.
From Holland and and Hamburgh	Gunpowder, cordage, coarſe flax, &c.
From Biſcay	Bar Iron.
From the Britiſh American Colonies	Dried cod, rice, beef, pork, hams, bees wax, deal boards, ſtaves, wheat, flour, maize, &c.
From Barcelona, Seville, Majorca, Italy and Cadiz	Silks, Velvets, Oils, Cordage, &c.

In return for theſe they export their various commodities and manufactures to the ſeveral countries from which they receive their imports.

CHAP. XX.

3: Cape de Verd ISLANDS.

THESE iſlands are ſo called from a cape of the ſame name, ſituated directly oppoſite to them, in 14 deg. 10 min. north lat. and 16 deg. 30 min. weſt long. They were diſcovered by the Portugueſe, in the year 1460, to whom they have ever ſince belonged, and a viceroy, appointed by his Portugueſe majeſty, conſtantly reſides in the iſland of St. Jago. The cape took its name from the perpetual verdue with which it is covered, and the iſlands received theirs from the cape. The Portugueſe give them the name of las Ilhas de Verdes, either from the verdue of the cape, or elſe from an herb called ſargoſſo, which is green, and floats on the water all round them.

Theſe iſlands cover the ſea, from the 20th to the 24th degree, ſo thick, that they ſeem to be floating iſlands, intended to obſtruct the paſſage of ſhips, it not being eaſy, without a ſtrong gale, to paſs through them. The Dutch call them the Salt Iſlands, from many of them producing large quantities of that commodity.

The chief of theſe iſlands are eleven in number, namely,

May, or Mayo.
San Jago, or St. James's.
Sal, or Salt.
Bona Viſta, or Good Sight
St. Philip's, otherwiſe called Fuego, or the Iſle of Fire.
St. John, or San Juan.
St. Nicholas.
St. Vincent.
St. Anthony.
St. Lucia.
Brava.

The climate of theſe iſlands is exceeding hot, and in ſome of them unwholeſome. The ſoil differs with the climate; for though ſeveral of them are very ſtony and barren, yet the principal part are fertile, and produce various ſorts of grain and fruits, particularly rice, maize, or Indian wheat, bananas, lemons, citrons, oranges, pomegranates, cocoa-nuts, figs and melons. They have alſo calavanes, a ſort of pulſe like French beans, and great quantities of pumpkins, which form the common food of the inhabitants.

Beſides the fruits already mentioned, theſe iſlands produce two others of a remarkable nature, viz. the cuſtard apple and the papah. The former of theſe is as large as a pomegranate, and much of the ſame colour. The outſide huſk, ſhell or rind, is in ſubſtance and thickneſs between the ſhell of a pomegranate, and the peel of a ſeville orange, ſofter than the former, yet more brittle than the latter. The coat, or rind is alſo remarkable for being covered with ſmall regular knobs or riſings; and the inſide of the fruit is full of a white ſoft pulp, which in its form, colour and taſte, greatly reſembles a cuſtard, from whence it received its name, which was probably firſt given it by the Europeans. It has in the middle a few ſmall black ſtones, but no core, for the whole of it is entire pulp. The tree that bears this fruit is about the ſize of a quince-tree, and has long ſlender branches that ſpread a conſiderable way from the trunk. The fruit grows at the extremity of theſe branches, upon a ſtalk about nine or ten inches long. It is to be obſerved that only ſome of theſe branches bear fruit, for though theſe trees are large, yet in general each tree does not produce above 20 or 30 apples.

The papah is a fruit about the ſize of a muſk-melon, and reſembles it in ſhape and colour, both within and without; only in the middle, inſtead of flat kernels, which the melons have, theſe have a quantity of ſmall blackiſh ſeeds, about the ſize of pepper-corns, the taſte of which is much the ſame as that ſpice. The fruit itſelf, when ripe, is ſweet, ſoft, and luſcious; but while green, it is hard and unſavoury, though even then, if boiled, it will ſupply the place of turnips, and is in general greatly admired. The tree on which this fruit grows, is about 10 or 12 feet high; the trunk is thickeſt at the bottom, from whence it gradually decreaſes to the top, where it is very thin and taper. It has not any ſmall branches, but only large leaves that grow immediately on the ſtalks from the body. The leaves are of a roundiſh form, and jagged about the edges, having their ſtalks or ſtumps larger or ſmaller, as they grow nearer to, or farther from the top. They begin to ſpring out of the body of the tree at about ſix or ſeven feet high from the gound, the trunk being below that entirely bare, and the leaves grow thicker all the way from thence to the top, where they are very cloſe and broad. The fruit grows only among the leaves, and are moſt plentiful where the leaves are thickeſt; ſo that towards the top of the tree the papahs ſpring forth from it in cluſters. However, it is to be obſerved that where they grow ſo thick, they are but ſmall, being no bigger than ordinary turnips, whereas thoſe that grow lower down the trunk, where the leaves are not ſo thick, grow to the ſize above deſcribed.

The Cape de Verd Iſlands alſo abound with ſeveral ſorts of poultry, particularly curlews, Guinea hens, and flamingos, the latter of which are exceeding numerous. The flamingo is a large bird, much like a heron in ſhape, but bigger and of a reddiſh colour. They go in flocks, but are ſo ſhy that it is very difficult to catch them. They build their neſts in ſhallow ponds, where there is much mud, which they ſcrape together, making little hillocks like ſmall iſlands, that appear about a foot and a half above the ſurface of the water. They make the foundations of theſe hillocks broad, bringing them up taper to the top, where they leave a ſmall hollow pit to lay their eggs in. They never lay more than two eggs, and ſeldom leſs. The young ones cannot fly till they are almoſt full grown; but they run with prodigious ſwiftneſs. Their fleſh is lean and of a dingy colour, but it neither taſtes fiſhy, or any way unpleaſant. Their tongues are broad and long, having a large lump of fat at the root, which is delicious in its taſte, and ſo greatly admired that a diſh of them will produce a very conſiderable ſum of money.

They have alſo ſeveral other ſorts of fowls, as pigeons and turtle-doves; miniotas, a ſort of land fowl as big as crows, of a grey colour, and the fleſh well taſted; cruſias, another ſort of grey-coloured fowl, almoſt as large as the former; theſe are only ſeen in the night, and their fleſh is ſaid to be exceeding ſalutary to people in a decline, by whom only they are uſed. Here are likewiſe great plenty of partridges, quails, and other ſmall birds; as alſo prodigious quantities of rabbits.

They have many wild animals in theſe iſlands, particularly lions, tygers, and camels, the latter of which are remarkably large. There are alſo great numbers of monkies, baboons, and civit cats, and moſt of the iſlands abound with various reptiles. The tame animals are, horſes, aſſes, ſheep, mules, cows, goats and hogs; and here the European ſhips, bound for the Eaſt Indies, uſually ſtop to take in freſh water and proviſions, with which they are ſupplied in great abundance.

The ſea is plentifully ſtocked with fiſh of various ſorts, particularly dolphins, bonettas, mullets, ſnappers, ſilver fiſh, &c. And there is ſuch plenty of turtle here, that ſeveral foreign ſhips come yearly to catch them. In the wet ſeaſon the turtles go aſhore to lay their eggs in the ſand, which they leave to be hatched by the heat of the ſun. The inhabitants go out in the night, and catch the turtles by turning them on their backs with poles; for they are ſo large that they cannot do it with their hands. The fleſh of the turtles, well cured, is as great a ſupply to the American plantations, as cod-fiſh is to Europe.

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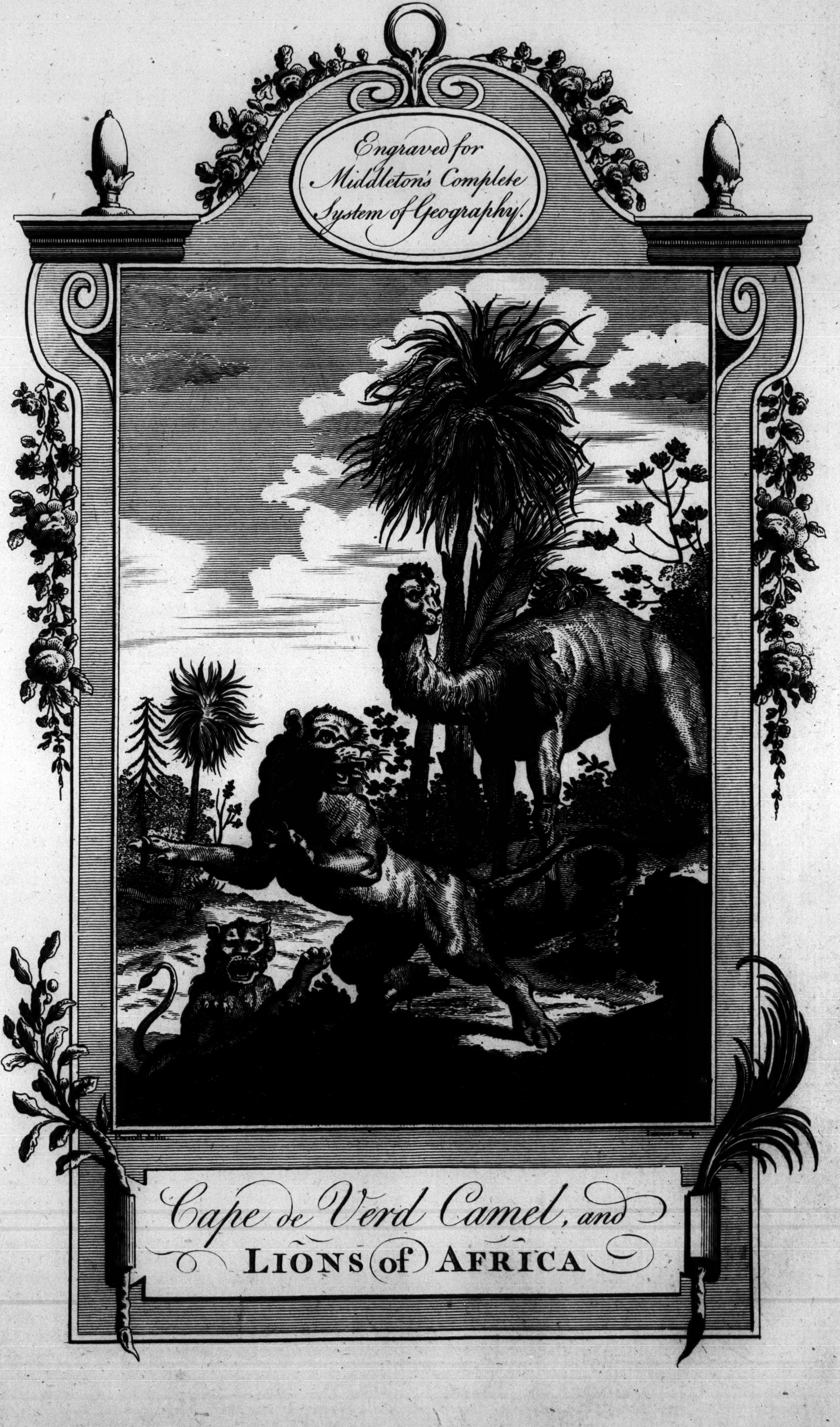

Engraved for Middleton's Complete System of Geography.

Cape de Verd Camel, and
LIONS of AFRICA

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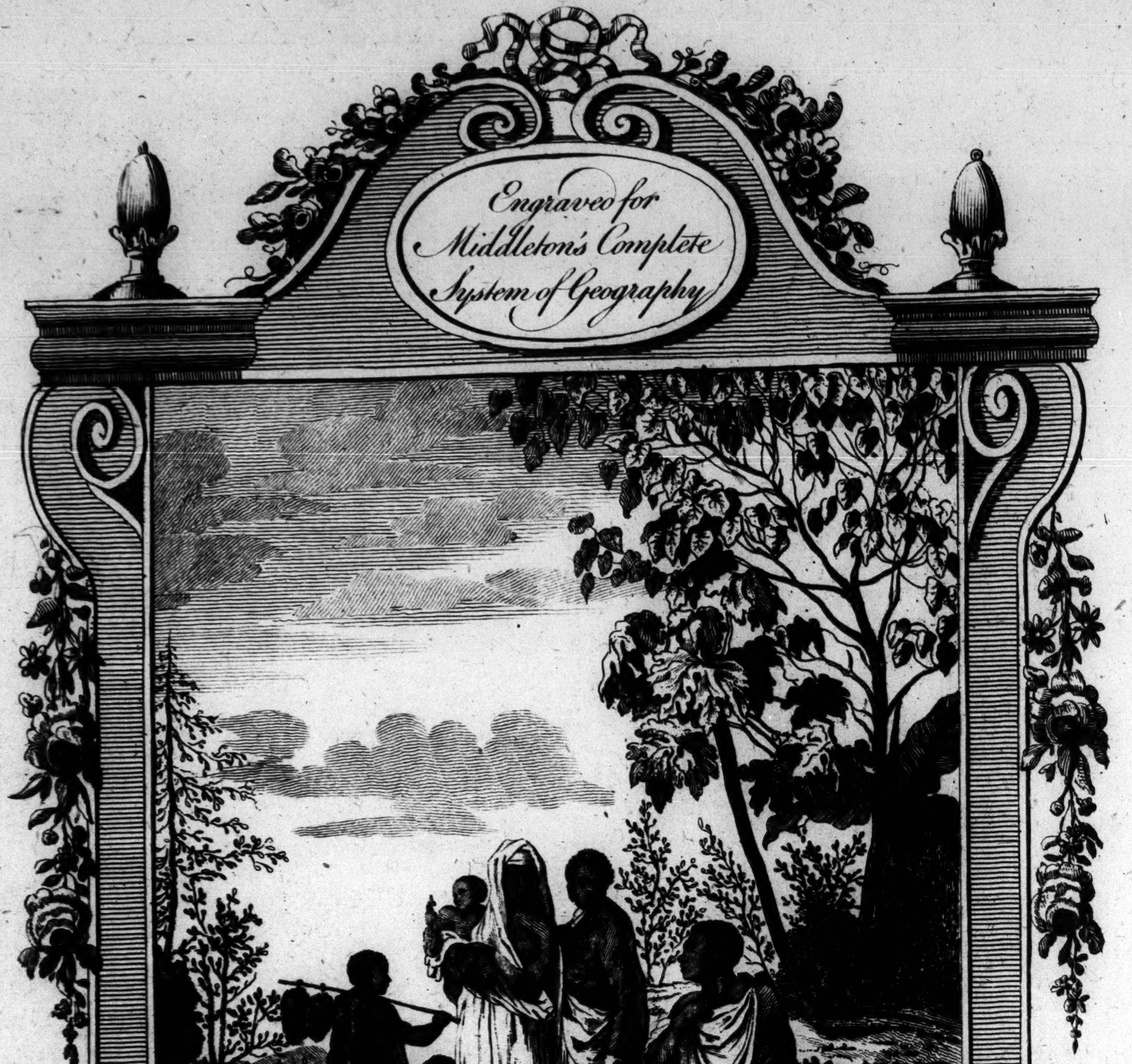
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MEN and WOMEN of the CAPE de VERD ISLANDS
in their Respective Habits

There are many European families in theſe iſlands, all of whom profeſs the Roman Catholic religion. The natives are all negroes, and much like their African neighbours, from whom it is ſuppoſed they are deſcended; though being ſubject to the Portugueſe, they have their religion and language. Both men and women are ſtout, luſty, and well limbed; and they are in general of a civil and quiet diſpoſition. Their dreſs (particularly thoſe of the iſland of St. John) is very trifling, conſiſting only of a piece of cotton cloth wound round the waiſt. The women ſometimes throw it over the head, and the men acroſs the ſhoulders. Neither ſex wear ſhoes or ſtockings, except on certain feſtivals. The men are particularly fond of wearing breeches, if they can get them; and are very happy, be they ever ſo ragged, ſo that they have but a waiſtband and a flap before.

Having thus taken notice of the general matters relative to theſe iſlands, we ſhall now deſcribe the reſpective particulars belonging to each, beginning with

The ISLAND *of* MAY, or MAYO.

THIS iſland is ſituated in 15 deg. north latitude, and 22 deg. weſt longitude from London. It is about ſeven leagues in circumference, of a roundiſh form, and has ſeveral ſmall rocky points that ſhoot out from it into the ſea. On the iſland are two hills of a conſiderable height, one of which is flat at the top; but the other terminates with a point, and is very dangerous to aſcend. The reſt of the iſland is for the moſt part level, and a tolerable height from the ſea. The ſoil is in general very dry and barren, owing to the want of water. There is but one ſmall ſpring in the whole iſland, which is ſituated about the center of it, and from whence proceeds a ſtream of water that runs through a valley between the hills.

From the natural barrenneſs of the ſoil there are but few trees here, and thoſe chiefly within the iſland. Near the ſea are ſome ſhrubs, which produce a ſort of ſilk cotton; the ſhrubs are about four feet high, and the cotton grows in cods as large as an apple, but of a long ſhape, which, when ripe, open at one end, parting leiſurely into four quarters. This cotton is of very little value, and is therefore uſed only for the ſtuffing of pillows, or other purpoſes equally trifling. Near the ſhore are alſo ſome buſhes of the right cotton ſhrub, but the greateſt quantity of them are planted in the middle of the iſland, and are carefully attended to by the inhabitants, cotton cloth being their chief manufacture.

On the weſt ſide of the iſland is a bay, and a ſand bank that runs two or three miles along the ſhore, within which there is a large ſalina, or ſalt pond, encompaſſed by the ſand bank and the hills beyond it. The whole ſalt-pond is about two miles in length, and half a mile wide; but the greater part of it is generally dry. The north end, which is always ſupplied with water, produces ſalt from November till May, thoſe months being the dry ſeaſon of the year. The waters that yield this ſalt work out of the ſea through a hole in the ſand bank, and the quantity that flows into it is in proportion to the height of the tides; in the common courſe it is very gentle, but when the ſpring tides ariſe, it is ſupplied in abundance. If there is any ſalt in the pond, when the fluſh of water comes in, it ſoon diſſolves; but in two or three days after it begins to congeal, and ſo continues till a freſh ſupply of water comes in again from the ſea.

The Engliſh carry on a conſiderable trade here for ſalt, and the armed ſhips deſtined to ſecure the African commerce, afford the veſſels thus engaged their protection. The inhabitants of the iſland are principally employed in this buſineſs during the ſeaſon; they rake it together, and wheel it out of the pond in barrows, from whence they convey it to the ſea ſide on the backs of aſſes, thoſe animals being here in great abundance. The pond is not above half a mile from the landing-place, ſo that they go backwards and forwards many times in the day; but they generally reſtrain themſelves to a certain number.

The chief fruits that grow in this iſland are figs and water-melons: there are alſo plenty of calavanes and pumpkins, which are the ordinary food of the inhabitants. They have likewiſe ſeveral ſorts of fowl, particularly flamingos, curlews, and Guinea-hens; and their chief cattle are, cows, goats and hogs.

The inhabitants live in three ſmall towns, the principal of which is called Pimore, and contains two churches, with as many prieſts: the ſecond is called St. John, and has one church, and the third, which has a church alſo, is called Lagoa. The houſes are very mean, ſmall and low: they are built with the fig-tree (that being the only one, fit for the purpoſe, that grows on the iſland) and the rafters are made with a ſort of wild cane.

The negro governor of this iſland has his patent from the Portugueſe governor of St. Jago; his ſituation is tolerably advantageous, as every commander that lades ſalt here, is obliged to compliment him with a preſent. He ſpends moſt of his time with the Engliſh in the ſalting ſeaſon, which is his harveſt; and indeed all the iſlanders are at that time fully employed. Theſe people have not any veſſels of their own, nor do any Portugueſe ſhips come hither, ſo that the Engliſh are the chief on whom they depend for trade; and though they are ſubjects of Portugal, yet they have a particular eſteem for the Engliſh nation. Aſſes are alſo here a great commodity of trade, they being ſo plentiful, that ſeveral European ſhips come annually to freight with them, which they carry to Barbadoes, and other plantations.

SAN JAGO, *or* ST. JAMES'S ISLAND.

THIS iſland is ſituated about four leagues to the weſtward of Mayo, between the 15th and 16th degree of north latitude, and in the 23d of weſt longitude. It is very mountainous, and has a great deal of barren land in it; notwithſtanding which it is the moſt fruitful and beſt inhabited of all the Cape de Verd Iſlands.

The capital town of this iſland is called after its name, and is ſituated in 15 degrees north latitude. It ſtands againſt the ſides of two mountains, between which there is a deep valley 200 yards wide, that runs within a quarter of a mile of the ſea. In that part of the valley next the ſea is a ſtraggling ſtreet, with houſes on each ſide, and a rivulet of water in the bottom, which empties itſelf into a fine ſmall cove or ſandy bay, where the ſea is generally very ſmooth, ſo that ſhips ride there with great ſafety. Near the landing-place from this bay is a ſmall fort, where a guard is conſtantly kept, and near it is a battery mounted with a few ſmall cannon. The town contains about 300 houſes, all built of rough ſtone; and it has one ſmall church and a convent.

The inhabitants of this town are in general very poor, having but little trade. Their chief manufacture is ſtriped cotton cloth, which the Portugueſe ſhips purchaſe of them in their way to Brazil, in return for which they ſupply them with ſeveral European commodities.

On the eaſt ſide of the iſland is a tolerable large town, called Praya, where there is a good port; which, eſpecially in peaceable times, is ſeldom without ſhips. At this port moſt of the European ſhips, bound to the Eaſt Indies, touch, to take in water and proviſions, but they ſeldom ſtop on their return to Europe. When the European ſhips are here, the country people bring down their commodities to ſell to the ſeamen and paſſengers; theſe generally conſiſt of bullocks, hogs, goats, fowls, eggs, plantanes, and cocoa-nuts, which they exchange for ſhirts, drawers, handkerchiefs, hats, waiſtcoats, breeches, and any kind of linen. The town of Praya is but ſmall, and does not contain any remarkable building except a fort, ſituated on the top of a hill, which commands the harbour.

The natives of this town and St. Jago are, in general, black, or, at leaſt, of a mixed colour, except ſome few of the better ſort that reſide in the latter, among whom are the governor, the biſhop, and ſome of the padres or prieſts. The people about Praya are naturally of a thieviſh diſpoſition, ſo that ſtrangers, who deal with them, muſt be very careful, for, if they ſee an opportunity, they will ſteal their goods and run away. Thoſe of St. Jago town, living under the governor's eye, are more orderly, though generally very poor, having but little trade.

The ISLAND *of* SAL, *or* SALT.

THIS iſland received its name from the great quantity of ſalt naturally produced here from ſea-water. It is the windermoſt of all the Cape de Verd Iſlands, and lies in 17 degrees north latitude, and five deg. 18 min. weſt longitude, from the Cape. It is moſtly low land, having only five hills, and ſtretches, from north to ſouth, about eight or nine leagues, but its breadth does not exceed one league and a half.

This iſland is exceeding barren, and almoſt uninhabited, there being only a few people that live in wretched huts near the ſea ſide, whoſe buſineſs is to gather the ſalt for thoſe ſhips that occaſionally call here for that article. It was formerly well ſtocked with goats, cows, and aſſes, but now there are only a few of the former, which is the principal food of its miſerable inhabitants.

Capt. Roberts, who landed in this iſland, relates the following ſtory, which, he ſays, he was told by one of the blacks that then reſided here. "About the year 1705, ſays he, not long before I went aſhore, the iſland was entirely deſerted for want of rain, by all its inhabitants, except one old man that reſolved to die on it, which he did the ſame year. The drought had been ſo extreme for ſome time, that moſt of the cows and goats died for want of ſuſtenance; but, rain falling, they increaſed apace, till, about three years afterwards, they were again reduced by an odd accident. A French ſhip coming to fiſh for turtle, by ſtreſs of weather, or ſome other means, left behind her 30 blacks, which ſhe had brought from St. Antonio to carry on the fiſhing. Theſe people, finding nothing elſe, fed moſtly on wild goats, till they had deſtroyed them all but two, one male, and the other female; theſe were then on the iſland, and kept generally upon one mountain. A ſhort time after, an Engliſh ſhip (bound for the iſland of St. Mayo) perceiving the ſmoke of ſeveral fires, ſent their boat on ſhore, and, thinking they might be ſome ſhip's company wrecked on the iſland, put in there; when they underſtood the ſituation of the people, they commiſerated their caſe, took them all in, and ſet them on their own iſland."

The iſland of Sal does not at this time produce any kind of vegetable, except a few ſmall ſhrubby buſhes that grow by the ſea ſide; neither has it any kind of animals, except goats, which are ſo poor as to be almoſt uſeleſs.

On the ſouth weſt ſide of the iſland is a ſmall port, near which there is a trifling iſland, with a ſand bank, in a kind of bay: and a little farther to the ſouthward is a ſafe road for ſhips.

On the ſhore of this iſland are found great quantities of turtle, ſome of which are exceeding large; there is alſo abundance of land crabs, and the ſea abounds with various kinds of fiſh.

Bona Vista, *or* Good Sight.

THIS iſland is ſituated in 16 deg. 10 min. north latitude, and 5 deg. 14 min. weſt lon. from the Cape; and is ſo called on account of its being the firſt that the Portugueſe diſcovered of theſe iſlands. Its length is not certainly known, but it is ſuppoſed to be about 60 miles in circumference. On the north coaſt of this iſland is a ledge of white rocks, and the eaſtern coaſt is bounded by ſandy downs; but, within land, the country is in general very mountainous. On the ſouth weſt ſide of it is a good road and harbour, where ſhips may anchor in five to 16 fathom water, on a ſandy bottom.

This iſland produces great quantities of indigo, and more cotton than all the Cape de Verd Iſlands beſides; yet it is a difficult matter to get a ſupply of it: for the men are ſo indolent, that they will not gather the cotton till a ſhip is arrived to purchaſe it; nor will the women ſpin it till abſolute neceſſity obliges them.

The natives of this iſland are particularly fond of the Engliſh, whom they greatly endeavour to imitate; and the men generally dreſs after the European faſhion. When they have an opportunity they buy cloaths of the Engliſh; and theſe they greatly prefer to their own, though made as near as poſſible after the ſame faſhion.

St. Philip, *otherwiſe called* Fuego, *or the* Isle *of* Fire.

THIS iſland is ſituated in 15 deg. 20 min. north latitude, and 6 deg. 54 min. weſt from the Cape. It received its ſecond name from a very large mountain, which frequently emits great quantities of fire and ſulphur. It is the higheſt of all the Cape de Verd Iſlands, and, at a diſtance, appears like one continued mountain. On the weſt ſide of it there is a road for ſhipping, near a ſmall caſtle ſituated at the foot of a mountain; but the harbour is not ſafe on account of the violent breaking of the waves. The wind blows very ſtrong round this iſland, and the ſhore being on a ſlant, the water is very deep; ſo that no ground is to be found with the lines, except juſt next the caſtle.

This iſland is very deficient of water, there not being a ſingle running-brook throughout it; notwithſtanding which it is tolerably fertile, and produces great quantities of pompions, water-melons, feſhoons and maize, but no bananas or plantanes, and ſcarce any fruit-trees, except wild figs: in ſome of their gardens, however, they have guava trees, oranges, lemons and limes. They have likewiſe ſome good vineyards; but they make no more wine than what will juſt ſerve for their own conſumption.

The principal inhabitants of this iſland are negroes, there not being above one white to an hundred blacks.

They are all Roman catholicks, though ſome of them intermix with that religion many pagan ſuperſtitions. They make cotton cloths for their own uſe, and breed great numbers of mules, which they ſell to other nations.

When the Portugueſe firſt came to people this iſland, they brought with them negro-ſlaves, and a ſtock of cows, horſes, aſſes and hogs; but the king himſelf furniſhed the place with goats, which ran wild in the mountains. There are many of the latter animals here at this time, and the profits of their ſkins is reſerved to the crown of Portugal. The perſon who has the management of this revenue is called captain of the mountains, nor dare any perſon kill one of them without his licence.

The Island *of* St. John, *or* San Juan.

THE iſland of St. John is ſituated in 15 deg. 25 min. north lat. and ſeven deg. two min. weſt lon. from Cape de Verd. The land of this iſland is exceeding high, the hills riſing pyramidally one above the other. It abounds in pompions, water-melons, potatoes, bananas, maize, feſhoons, cows, horſes, aſſes, hogs, &c. Hunting, or killing of goats are privileges belonging peculiarly to the governor only, and none are permitted to keep hunting-dogs except the governor, and the cauſadors, who are licenſed by the governor; theſe precautions having been taken in order to preſerve the breed. When the governor is diſpoſed to make a hunt, all the hunters and hunting-dogs are aſſembled; and, after the chace, being again met together, the governor parts ſome of the veniſon among them as he pleaſes, ſending home the reſt in order to diſtribute it among the old, infirm, and neceſſitous.

The iſland of St. John abounds with ſaltpetre more than any other of the Cape de Verd Iſlands: it grows in caves, covering the inſide like a thick hoar froſt, and in ſome places like icicles. Captain Roberts tells us, it is his opinion that this abounds with copper, and perhaps with finer metals, for which he gives his reaſons; he obſerves, that there are ſeveral acid fountains, of a vitriolic quality, which he tried by putting a clean knife into them; and, in about half a minute, it would be all covered with copper, nearly of a gold colour, very thick, and, when dry, it might be ſcraped off in ſcales or powder. Some of theſe waters had a much ſtronger power than others, and their acidity diminiſhed in proportion to their diſtance from the fountain-head. Many are found of a dark blue, black and reddiſh colour, ſome of which exceed iron in weight, and nearly equal lead in gravity.

The ſeas about St. John abound with fiſh, and the principal employment amongſt the natives is fiſhing; hence they miſs no opportunities of wrecks, or, when ſhips touch there, to procure all the bits of iron they can. Moſt of the fiſh here have remarkable large ſharp teeth; and the baits uſed are generally crabs and inſects.

The ſalt here is made by the heat of the ſun, which, ſhining on the water in the holes of the rocks, is thereby turned, and ſometimes lies two feet thick.

The natives uſually go and get a quantity of ſalt early in the morning, fiſh the greateſt part of the day, dry, ſplit, and ſalt their fiſh in the evening, and, having heaped them up, let them lie in the ſalt all night. On the enſuing morning they ſpread them out to dry in the ſun, and then they are fit to uſe whenever wanted. The baleas, a ſort of whale or grampus, is very common near this iſland; and ſome affirm, that ambergris is the ſperm of this creature. A great quantity of ambergris was formerly found about this iſland, but it is leſs plentiful at preſent. Captain Roberts ſays, that ſome years before he was there, Juan Carneira, a Portugueſe, who was baniſhed from Liſbon for ſome crime, having procured a little ſloop or ſhallop, traded among theſe iſlands; meeting, at length, with a piece of ambergris of an uncommon bigneſs, he not only procured his liberty, and leave to return before the term of his exile was expired, but had ſufficient left, after defraying all charges, to put himſelf into an eligible way of living; and a rock near to which he found the ambergris is, to this day, called by his name.

The natives do not amount to above 200 ſouls, they are quite black, and the moſt innocent and harmleſs, as well as ignorant and ſuperſtitious of any of the inhabitants of the Cape de Verd iſlands. They are humble, charitable, humane and hoſpitable; pay a particular reſpect to their equals, reverence their elders, dutiful to their parents, and ſubmiſſive to their ſuperiors.

The Island *of* St. Nicholas.

THE iſland of St. Nicholas is about 45 miles diſtant from the iſland of Salt, the north weſt point being in 17 deg. 10 min. north lat. and weſt lon. from Cape de Verd, ſix deg. 52 min. It is the largeſt of all the Cape de Verd iſlands, St. Jago excepted. The land is high, and riſes like a ſugar-loaf, but the ſummit of the moſt elevated part is flat. The coaſt of this iſland is entirely clear from rocks and ſhoals. The bay of Paraghiſi is very ſafe, but the other roads are inſecure till the trade-winds are ſettled. There is a valley in this iſland which has a fine ſpring of water in it, and many perſons employ themſelves in ſupplying different parts with that uſeful fluid, with which they load aſſes, and carry it a conſiderable way at a cheap rate. Water may likewiſe be obtained by digging a well in almoſt any part of the iſland.

The chief town, or indeed the only place worthy of that name, is the town of St. Nicholas, which is cloſe built and populous; but all the houſes, and even the church, are covered with thatch. The celebrated pirate, Captain Avery, having once received ſome offence from the inhabitants, burnt this town; but it was afterwards built again, much in the ſame manner, and to the ſame extent.

The inhabitants of St. Nicholas are nearly black, with frizzled hair; they ſpeak the Portugueſe language tolerably well, but are thieviſh and blood-thirſty. The women here are more ingenious, and better houſewives, than in any other of the Cape de Verd iſlands. Moſt families have horſes, hogs and poultry, and many of the people of St. Nicholas underſtand the art of boat-building, in which the inhabitants of the other iſlands are deficient. They likewiſe make good cloths, and even cloaths, being tolerable taylors, manufacture cotton quilts, knit cotton ſtockings, tan leather, and make good ſhoes.

St. Nicholas abounds in oranges, lemons, plantains, bananas, pompions, muſk, water-melons, ſugar-canes, vines, gum-dragon, feſhoons, maize, &c. The people are ſtrong Roman catholics, but their diſpoſitions are ſo obſtinate, that their prieſts have enough to do to rule them.

The Island *of* St. Vincent.

St. Vincent is about 43 leagues diſtant from the iſle of Salt, to the weſt, inclining a little northwards, and two leagues to the weſt of St. Lucia, under the 18th degree of north latitude. It is five leagues in length. On the north-weſt ſide of it there is a bay, a league and a half broad at the entrance, ſurrounded with high mountains, and ſtretching to the middle of the iſland. This bay is ſheltered from the weſterly and north-weſterly winds by the high mountains of the iſle of St. Vincent. So that this is the ſafeſt harbour of any in all theſe iſlands. And yet it is of difficult acceſs, becauſe of the furious winds that blow with the utmoſt impetuoſity from the mountains along the coaſt. There are ſeveral other ſmall bays on the ſouth ſide of the iſland, where ſhips may anchor, and thither the Portugueſe generally go to load hides. There is alſo in a valley freſh water, which is ſeen to ſpout out of the ground where one digs a little. The ſouth-eaſt ſide of this iſland is a ſandy ſhore, but there is not a drop of water on the hills, nor even in the deep valleys.

The Island *of* St. Anthony.

St. Anthony is the moſt northward of all the Cape de Verd iſlands, and lies under the 18th degree of north lat. ſeven miles from St. Vincent, with a channel between them, which runs from ſouth-weſt to north eaſt. Here are, in this iſland, two high mountains, one of which is nearly as high as the Pike of Teneriff, and ſeems always enveloped in clouds. The inhabitants are about 500 in number, and, on the north-weſt ſide of the iſland, there is a little village conſiſting of about twenty houſes or cottages, and inhabited by near fifty families of negroes and white people, who are all wretchedly poor, and ſpeak the Portugueſe language. On the north ſide there is a road for ſhipping, and a collection of water in a plain lying between high mountains, the water running from all ſides in the rainy ſeaſon; but, in the dry ſeaſon, the people are greatly diſtreſſed for water. The principal people here are a governor, a captain, a prieſt, and a ſchool-maſter, who all take much upon themſelves, ſo that the people have a jingling ſaying, which implies, that

The governor makes us all beggars,
  The prieſt adviſes and prays,
The captain ſwears and ſwaggers,
  The ſchool-maſter flogs and flays,
But the governor's ſtaff, and the beads of the prieſt,
  The ſchool-maſter's rod, and the captain's ſword,
Aſſiſt but their maſters on us to feaſt,
  For we are the ſlaves that muſt add to their hoard.

The Island *of* St. Lucia.

St. Lucia lies in lat. 17, 18, north; it is high land, full of hills, and is about eight or nine leagues long. On the ſouth-eaſt end of it are two ſmall iſles, very near each other. On the eaſt-ſouth-eaſt ſide is the harbour, where the ſhore is of white ſand: here lies a ſmall iſland, round which there is a very good bottom for anchoring; and there is a very good road over-againſt the iſland of St. Vincent, where ſhips may anchor in 20 fathom water.

The Island *of* Brava.

BRAVA, or the ſavage, or deſart iſland, is about four leagues to the ſouth-weſt of Fuego; there are two or three ſmall iſlands to the north of it. On the weſt ſide of it there is a very commodious road for ſuch ſhips as want to get water. The beſt harbour lies on the ſouth-eaſt ſide of the iſland, where ſhips may anchor next to the ſhore in 15 fathoms water. There is an hermitage and a hamlet juſt above the harbour.

CHAP. XXI.

The Iſland of GOREE.

NEAR the continent of Africa, in 14 deg. 30 min. north lat. and 17 deg. 20 weſt long. lies the iſland of Goree, the only European ſettlement between the rivers Gambia and Senegal. Being but a ſmall diſtance from the ſhore, it forms an excellent road for ſhipping, and is ſurrounded by rocks, every where inacceſſible, except at a little creek, 120 fathoms broad, and 60 fathoms long, incloſed between two points of ſand, one of which is pretty high, and called the Point of the Burying Ground; the other is lower, and before it lies a ſand bank, over which the ſea beats with great fury. All round this iſland there is good anchoring, and particularly in the beforementioned creek, between which and the land, ſhips may ride in perfect ſecurity from the moſt dangerous ſurges. This iſland was yielded to the Dutch in the year 1617, by the king of Cape Verd, and they built a ſtrong fort upon the north-weſt part of it. But that fort not being ſufficient to prevent an enemy's landing in the creek, they erected another to ſecure the warehouſes. It was taken by the Engliſh in 1663, and retaken by the Dutch ſoon after. The latter, however, did not keep it long; for the French conquered it in 1677: after which they, thought proper to rebuild them, and to maintain the iſland as a place of conſequence. It was, however, taken from them in the late war, together with Fort Senegal; of both which captures we ſhall give a circumſtantial account, ſince they are ſo intimately blended together as not to be related ſingly, without obſcuring the whole.

A ſcheme being formed by Mr. Cumming, a ſenſible quaker, for attacking the French ſettlements on the coaſt of Africa, the miniſtry determined to carry it into execution.

Mr. Cumming, as a private merchant, had made a voyage to Portenderrick, an adjoining part of the coaſt, and contracted a perſonal acquaintance with Amir, the Mooriſh king of Legibelli, whom he found extremely well diſpoſed towards the ſubjects of Great Britain, preferring them, on every occaſion to all other European nations; which had exaſperated the French againſt him, that he declared he ſhould never be eaſy till they were extirpated from the place. Juſt at that time he had declared war againſt them, and uſed often to wiſh that the king of Great Britain would ſend out an armament to reduce Fort Lewis and Goree, which the French had erected to defend their factories on that coaſt, with ſome ſhips of force to protect the traders; promiſing, in ſuch a caſe, to join his Britannic Majeſty's forces, and indulge his ſubjects with an excluſive commerce. At his return to England, Mr. Cumming informed the government of the great advantages which would accrue to the nation from ſuch an attempt. It was, however, taken very little notice of at that time; but at length all difficulties being overcome, a ſmall ſquadron was equipped for this expedition, under the command of captain Marſh, having on board a body of marines, commanded by major Maſon, with a detachment of artillery, ten pieces of cannon, eight mortars, and a conſiderable quantity of warlike ſtores and ammunition. Captain Walker was appointed engineer, and Mr. Cumming was concerned as a principal director and promoter of the expedition. In the beginning of March 1758, this little armament ſailed, and in their paſſage touched at the iſland of Teneriff; and while the ſhips were taking in the wine and water, Mr. Cumming proceeded in the Swan ſloop to Portenderrick, charged with a letter of credence to his old friend, the king of that country. But on his arrival he had the mortification to find this prince engaged in a new war with a neighbouring nation, and at that time heading his army at a very conſiderable diſtance from his capital. One of the chiefs, however, diſpatched a meſſenger to the king, with advice of Mr. Cumming's arrival and deſign; declaring at the ſame time, that he would uſe the utmoſt expedition in aſſembling three hundred warriors to join the Engliſh troops, adding, that he was perſuaded the king would ſend a detachment from his army to reinforce them.

Captain Marſh, with the reſt of the armament, had by this time arrived at Portenderrick, and without waiting for the Indian forces, which were not yet ready, they ſailed again on the twenty-ſecond of April, and the next day, at four in the afternoon, diſcovered the French flag flying upon Fort Louis. Captain Marſh having taken a large Dutch ſhip, richly laden with gums, which lay without the bar, came to an anchor in Senegal road, at the mouth of the river, where he perceived the enemy had poſted ſeveral armed ſloops to defend the paſſage of the bar, which is extremely dangerous. The captain, however, immediately prepared for landing. All the boats of the fleet were employed to carry the ſtores into the ſmall craft, notwithſtanding the enemy's veſſels kept firing on them. As ſoon as every thing was ready, and the channel diſcovered, the ſhips weighed anchor; and at that inſtant the wind, which generally blows down the river, veering about, captain Miller, in the London-buſs, ſeized the opportunity, and paſſing the bar with a full ſail, caſt anchor on the inſide, where he lay all night expoſed to the whole fire of the enemy. Next morning he was joined by the other ſmall veſſels, upon which a regular engagement enſued, and was warmly ſupported on both ſides. At laſt the buſſes and one of the ſmall veſſels running a-ground immediately bulged, and were filled with water. This misfortune obliged the troops they contained to take to their boats, and with great difficulty they reached the ſhore, where they formed in a body, and were ſoon after joined by their companions from the other veſſels; ſo that the whole now amounted to three hundred and ninety marines, beſides the detachment of artillery. Expecting to be attacked by the natives who lined the ſhore at ſome diſtance, as if reſolved to oppoſe the deſcent, they threw up an intrenchment, and began to diſembark the ſtores, great part of which lay under water. While they were thus employed, the negroes came down in great numbers, and ſubmitted to them; and on the following day, they were reinforced by three hundred and fifty ſeamen, who paſſed the bar in ſloops, with their enſigns and colours flying.

Their intention was to make an immediate attack on Fort Louis, but this deſign was prevented by the arrival of two French deputies at the entrenchment, with propoſals from the governor for a capitulation. A ſhort time being paſſed in deliberations, it was agreed, That all the white people belonging to the French company at Senegal ſhould be ſafely conducted to France in an Engliſh veſſel, without being deprived of their private effects: that all the merchandize and uncoined treaſure ſhould be delivered up to the victors: that all the forts, ſtore-houſes, veſſels, arms, proviſions, and every article belonging to the company in that river, ſhould be put into the hands of the Engliſh immediately after the capitulation ſhould be ſigned: that the free natives living at Fort Louis ſhould remain in quiet poſſeſſion of their effects, and in the free exerciſe of their religion; and that all negroes, mulattoes, and others, who could prove themſelves free, ſhould be at their option either to remain in the place, or remove to any other part of the country.

The captains Campbell and Walker were immediately ſent up the river with a flag of truce, to ſee the articles ſigned and executed. Having rowed towards a battery on the point of the iſland, they lay upon their oars near an hour, beating the chamade; but not the leaſt notice was taken of their approach. Being at a loſs to account for this ſtrange conduct, they returned to their intrenchment, where they learned that the negroes on the iſland were in arms, and blocked up the French in Fort Louis, reſolving

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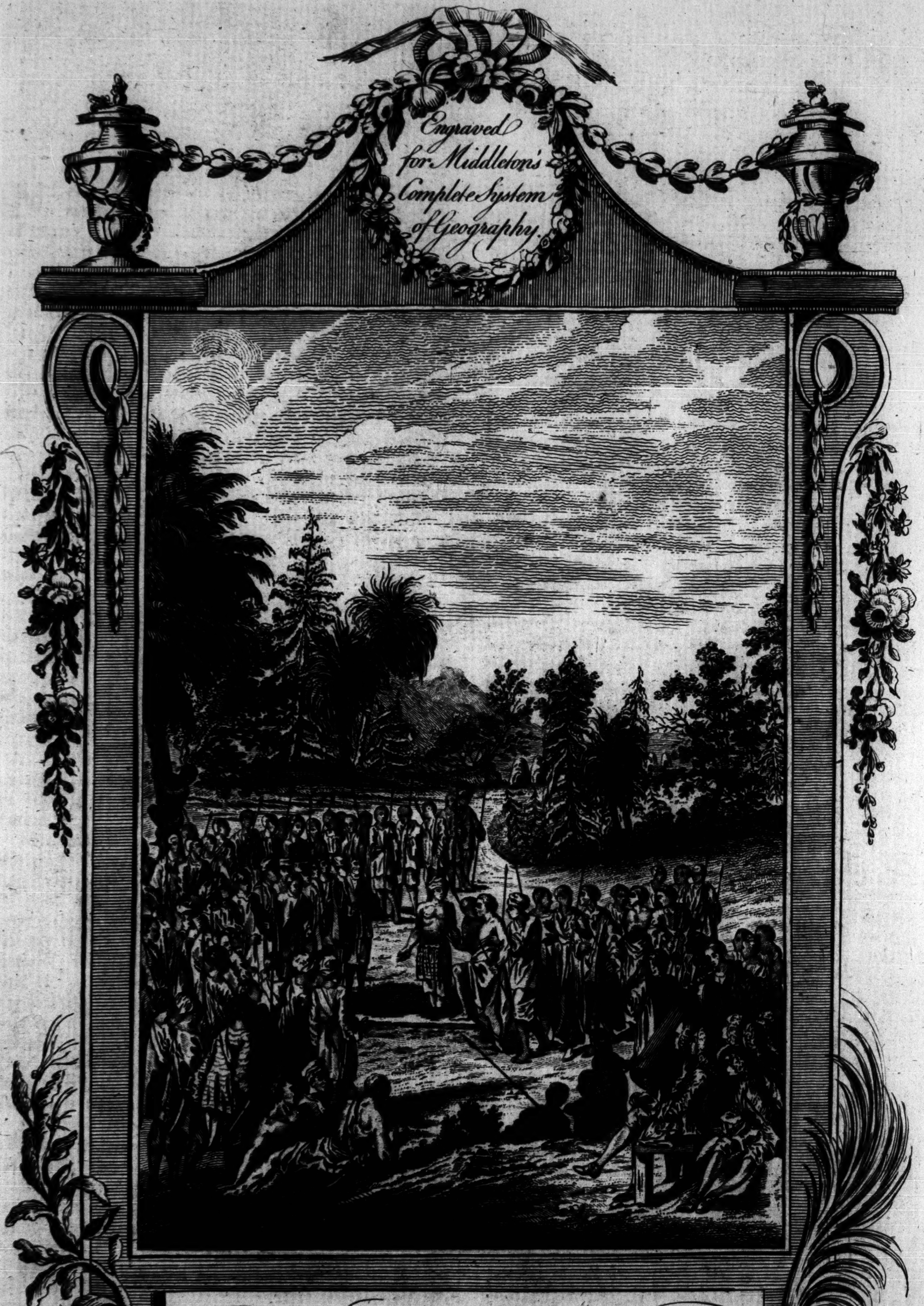
Engraved for Middleton's Complete System of Geography.

CIRCUMCISION of the NEGROES at Senegal.

to defend the place to the laſt extremity, unleſs they were included in the capitulation. The governor ſignified this circumſtance, in a letter to the Engliſh commander, telling him at the ſame time, that unleſs the French director-general ſhould be allowed to remain with the natives, as a ſurety for the performance of that article of the capitulation in which they were concerned, they would ſuffer themſelves to be cut in pieces rather than ſubmit.

This requeſt being readily granted, the Engliſh forces began their march for Fort Louis, accompanied by a number of long-boats, in which the artillery and ſtores had been embarked. On ſeeing them advance, the French immediately ſtruck their flag, and major Maſon took poſſeſſion of the caſtle, where he found ninety two pieces of cannon, with a very conſiderable quantity of treaſure and merchandize. The corporation and burghers of the town of Senegal readily ſubmitted, and ſwore allegiance to the king of Great Britain: the neighbouring princes, attended by numerous retinues, viſited the commander, and concluded treaties with the Engliſh nation; and the king of Portenderrick, or Legebelli, ſent an ambaſſador from his camp to major Maſon, with compliments of congratulation, and aſſurances of friendſhip.

Having left an Engliſh garriſon at Fort Louis, and placed a ſufficient number of armed boats to ſecure the paſſage of the bar, the large ſhips ſailed to make an attempt on the iſland of Goree, which lies at the diſtance of thirty leagues from Senegal. This expedition, however, for want of a ſufficient force, miſcarried. But the miniſtry being ſenſible that the Engliſh ſettlements on the coaſt of Africa could never be ſecure while the French kept poſſeſſion of this iſland, they fitted out a ſquadron, the command of which was given to commodore Keppel, conſiſting of four ſhips of the line, ſeveral frigates, two bomb-ketches, and ſome tranſports, having on board ſeven hundred regular troops, commanded by colonel Worge. On the eleventh of November this armament ſailed from Cork in Ireland, and, after a dangerous paſſage, they arrived at Goree the latter end of December; when the commodore immediately made a diſpoſition for attacking the iſland. The flat bottomed boats for landing the troops being hoiſted out, and ranged along ſide of the different tranſports, Mr. Keppel ſtationed his ſhips on the weſt ſide of the iſland. A ſhell being fired from one of the bomb-ketches, which was the ſignal for the engagement to begin, the great ſhips poured in their broadſides without intermiſſion, and their fire was returned with equal vivacity from all the batteries of the iſland. At length the cannonading from the ſhips became ſo ſevere and terrible that the French ſoldiers fled from their quarters, in ſpite of all the efforts of the governor, who endeavoured to keep them to their duty; which obliged him to ſtrike his colours, and to ſurrender at diſcretion; upon which the commodore ſent a detachment of marines on ſhore, who diſarmed the garriſon, and hoiſted the Britiſh flag on the iſland of St. Michael. Two trading veſſels, which happened to be at anchor in the road, likewiſe fell into the hands of the Engliſh, with ſtores, money, and merchandize, to the value of twenty thouſand pounds. This important conqueſt coſt the victors only one hundred men killed and wounded. Commodore Keppel having left a garriſon at Goree, and reinforced that of Senegal, returned with his ſquadron to England.

Goree at preſent, however, belongs to the French, as it was afterwards ceded to them by the treaty of peace in 1763. Though of ſo much importance to the African trade, Goree is only a ſmall iſland, extending about three quarters of a mile in length. It is of a triangular form, without wood, and has no water but what the inhabitants catch in ciſterns, reſervoirs, &c.

Great quantities of gum are brought to this place and Senegal, by the Moors and Arabs, and from hence ſent to Europe, and other parts of the world. They bring it on camels, bullocks, horſes, &c.

The gum is meaſured in a cubical veſſel, called by the Moors *Quantor*, and every quintal pays a certain duty. Proper commiſſaries put it into ſacks, and then allow it to be carried to the Company's ſettlements.

The natives of this place and Senegal are in general Mahometans, and they practiſe circumciſion with great rigour. The operation is performed at the age of 15, that the youth may have ſufficient ſtrength to undergo it and be tolerably well inſtructed in the principles of his faith. The ceremony is never performed in hot weather; the laſt quarter of the moon is always choſen, through a notion that the operation is then leſs painful, and the wound cured with more eaſe. It is done in a beautiful meadow, ſurrounded by gardens, upon a few boards elevated a little from the ground. The victims are led thither by their parents, ſucceeding each other according to their ranks, when the prieſt performs the operation. After which the youth retires ſmiling, or at leaſt affecting to ſmile.

CHAP. XXII.

Of the Iſland of Buſſi; the Iſland of Biſſeur, or Biſſao; the Biſſagoe Iſlands, &c.

NEAR the ſouth-eaſt of the mouth of the river St. Domingo, or Kachao, on the coaſt of Negroland, lies the iſland of Buſſi, or Boiſſi. It is about 35 leagues in circumference, covered with trees, and well watered with ſeveral rivulets. The inhabitants are papels, but treacherous, wicked, and great robbers, ſo that it is very dangerous to trade with them; notwithſtanding ſome ſhips venture in order to procure oxen, and palmnuts, which are the only articles they will ſell. In the iſland are two good ſecure harbours, the one to the north, called Old Port, and the other to the ſouth, called New Port.

The iſland of Biſſeur, or Biſſao, is ſituated in the ſame gulph, and is ſeparated from Buſſi by a canal about a mile broad. This iſland is near 40 leagues in circuit, and the ground imperceptibly riſes to the middle of the iſland, where are ſeen the tops of ſeveral hills gradually ſinking beneath each other, and forming many intermediate valleys, in which the waters gather and form rivulets that run into the ſea. The country is fruitful, well cultivated, and abounds with trees, particularly fine large orange trees, which the Portugueſe and Negroes, whoſe habitations are intermixed, take care to plant about their houſes. Mangoes are found in great plenty, eſpecially about the ſea ſhore. The only town here is that of the Portugueſe, the houſes of which ſurround the parochial church, and the convent of St. Francis, but it has been conſiderably increaſed in inhabitants by means of the factory, which the French have ſettled near it. Beſides this, there is no cluſter of houſes, or even huts, in the whole iſland, which even merits the name of a village; notwithſtanding which the iſland is divided into nine provinces, eight of which are governed by officers, appointed by the ſovereign, and each of theſe takes the title of king, that they may together give that of emperor to their common maſter. The ninth province this petty emperor revenues to himſelf as a kind of patrimony.

The inhabitants of this iſland are likewiſe called papels,

pels, but have a language and cuſtoms peculiar to themſelves. Their chief idol is a little figure they call Shinah, but it is no eaſy matter to know what he performs. Beſides this idol, each individual takes for a god whatever the imagination may ſuggeſt. Conſecrated trees are either deemed deities, or the dwellings of deities; and to theſe they ſacrifice bullocks, dogs, and cats, which they take particular care to fatten, and waſh clean, before they kill; after having killed them, they ſpill part of their blood round the foot of the tree, and ſprinkle the branches of it with the reſt. The victim is then cut to pieces, and if a bullock, the emperor, officers and people take each a part, and carry it home in order to eat it, leaving their ſuppoſed god only the horns, which are hung up upon the tree, and there remain till they happen to drop down, or rot to pieces.

At the death of the emperor, the beſt beloved of his wives, and moſt uſeful of his ſlaves, are killed and buried near the place where the emperor's corpſe is to be interred, that they may go with him, to ſerve and divert him in the other world.

The body of the emperor is put into a kind of coffin made of reeds, and very neatly wove. Then four of the ſtrongeſt lords carry it with great ſolemnity to the burial place, where being arrived, a very whimſical ceremony ſucceeds; for the nobles amuſe themſelves, for a conſiderable time, by toſſing his majeſty's coffin, body and all, up into the air, and catching it again, without letting it fall to the ground. When they are pretty well tired of this ſport, one of the great lords extends himſelf on the ground, at full length, and the reſt once more throw up the coffin, body and all, but do not, as before, attempt to catch it, when the royal corpſe falls on the proſtrate lord, and almoſt beats the breath out of his body. After having been thus overwhelmed with the royal weight, he is immediately acknowledged emperor. It appears by this ceremony that the kingdom is elective, though one of the royal family, either the ſon, brother, or nephew of the deceaſed, muſt be choſen; and you may be ſure the pretenders to the crown do not fail to bribe with preſents thoſe bearers of the royal bier, who may properly enough be ſtiled electors.

The Portugueſe have a ſorry fort upon this iſland. It is a pretty large ſquare ſurrounded with walls, having three ſmall baſtions; the fourth was never begun; the fort has neither ditch, covered-way, or palliſadoe. The curtains are ſo low, and in ſo bad a condition, that one may eaſily get over them, and enter the fort. There are 20 great guns, as many muſquets, beſides thoſe of the garriſon, which ought to be of 20 Negroes, paid by the king of Portugal.

The iſland of Boulam lies at the mouth of Rio Grande, or the Great River, which by means of this iſland divides itſelf into two branches. Boulam is between eight and ten leagues long from eaſt to weſt, about five in breadth from north to ſouth, and between 25 and 30 in circumference. It is ſurrounded with woods, beyond which the country is very fine, well cultivated by the Negroes of the Biſſagoe Iſlands, who come hither to ſow millet, rice, and other grain, and return home after they have reaped their harveſt. The ground riſes almoſt imperceptibly for two leagues from the ſea-ſhore, to the foot of ſome hills, which ſerve as a baſe to higher mountains, which ſtand in the center of the iſland. Yet theſe mountains are neither ſteep nor craggy, being covered with fine and lofty trees. Through the many vallies between theſe hills and mountains, run ſeveral conſiderable rivulets, which the Negroes aſſert to run conſtantly, even in the dry ſeaſon of the year.

The mouth of Rio Grande, or the Great River, to the ſouth-eaſt of the iſle of Boulam, is about two leagues broad, and having run ſome leagues from eaſt to weſt, it makes a great elbow, or winding, and turns to the north-eaſt, till a little higher it is divided into two arms by the iſland Biſagoe. Both ſides of this river are very well peopled, and covered with lofty trees of ſeveral ſorts, which the Portugueſe cut to build barks. There is one particular tree, which they call michery: it is eaſily worked, and never infeſted with worms. It is full of an oily moiſture, exceſſively bitter, which probably keeps the worms from it. Trials have been made of that wood in ſeveral parts of Europe, Africa, and America, and it has always been found of equal goodneſs. Theſe trees never grow very tall, few of them being above 22 feet high: but then they are very thick.

The Negroes here are tall, ſtrong, and healthy, though they live only upon ſhell and other fiſh, palm-oil, and palm-nuts, chuſing rather to ſell to the Europeans the millet, rice, and other produce of the earth which they reap, than to keep them for their own uſe.

The iſland of Formoſa is the moſt eaſterly of all theſe iſlands, but is now deſart. La Gallina, (or Hen-Iſland, thus called, from the great numbers of hens the Portugueſe found there) and Canabac, are very populous and fruitful, and have plenty of good water. Caſagut is the moſt conſiderable of theſe iſlands, being about ſix leagues long, and two broad: its ſoil is very good, and produces millet, rice, and all kinds of pulſe, beſides orange and palm-trees, and many others. This iſland, with thoſe of Carache, Canabac, and La Gallina, are the only ones where the Europeans may trade with ſome ſecurity. They trade, however, ſometimes at the other iſlands, but they muſt be extremely cautious; and yet after all their precaution, they will be robbed and murdered, if they venture to go aſhore.

C H A P. XXIII.

The Iſland of St. HELENA.

THE iſland of St. Helena is ſituated in the midſt of the Atlantic Ocean, in the 16th deg. of ſouth lat. and ſix deg. 35 min. weſt long. it is 840 miles from the coaſt of Benguela, 1020 from Guinea, and 1800 from the continent of South America.

There cannot be a more pleaſing, or animated, and at the ſame time juſt diſcription of this iſland, than what is given by the ingenious captain Thompſon, in his ſailor's letters, which we ſhall therefore tranſcribe: "After a paſſage (ſays he) of 85 days, 21 of which were ſo dead a calm, that the very ſea grew putrid, we arrived at this ſmall particle of earth, placed in the midſt of an immenſe ocean, and ſo. very removed from any thing terreſtrial, that it ſurprizes me it is not waſhed away and diſſolved in ſuch a body of water. The baſis is ſo very ſmall, and the rock ſo perpendicular, that with our deepeſt line and plummet, we can find no ground but in one place round this iſland, and there the bank is ſo ſmall and ſteep, as not to admit of more than 12 ſail of ſhips. It is diſtinguiſhed to you by a ſingle black dot on the general map, and it is hardly more on the ſea, which makes it ſo difficult to find. The Dutch, who are not quite ſuch alert navigators as the Engliſh, call it butter iſland; they ſay the ſun melts it, and though there may be ſome humour in the thought, yet it is a ſmall apology for their want of vigilance. One would imagine that the God of nature intended this ſpot for the recreation of ſeamen in their long paſſages through the ſouthern ſeas, and as a guide to ſo ſmall a place, gave a peculiar pidgeon to inhabit it and direct the voyager. This bird rambles 100 miles to the windward, and nearly on an eaſt and weſt line in the latitude of the iſland; a herald as pleaſing to us, as that to Noah with the olive branch, being a certain indication we had not paſſed the iſle; but what is ſtill more extraordinary, theſe birds are never ſeen to the leeward. The ſailing into this port is romantic beyond deſcription, the rocks being ſo lofty, and your ſhip paſſing ſo near them, that they make a perfect canopy between you and the heavens. A veſſel from the ſummit of theſe hills, appears no bigger than her boat, or buoy, and her men, like thoſe of Lear, gathering ſamphire on the rocks of Dover. Saint Helena is ſituated in the ſereneſt climate I ever breathed in, and delightfully temperate. Not ſubject either to hurricanes, or earthquakes, for one concuſſion would throw it down like a nine-pin, and the water diſſolve it like a lump of ſugar. The ſurface is a good mould, and would produce all kinds of grain, was it not infeſted by mice and rats, which devour it as ſoon as ſown. The inhabitants therefore are obliged to eat yams, inſtead of bread, ſome part of the year, their meal and corn being brought annually in the ſtore ſhips from England. Every family has two houſes, their town habitation being in St. James's Valley, where they inſtantly repair, on the arrival of a ſhip, to regale the ſea gentry with the produce of their farms. Every houſe, like Bath, is let out into lodgings, and exorbitantly dear; for as valetudinarians make one market, the arrival of a ſcurvy fleet makes the other. Their profits are great when you conſider they raiſe all their own ſtock, enjoy it with their lodgers, and make them likewiſe pay moſt extravagantly dear for it, which we tars do with profuſeneſs; for the ſhort time we ſtay the mind is in a perfect enchantment, the power of Circe over the companions of Ulyſſes is not to be compared with our ſituation, nor her magic ſpells with the intoxicating delights of St. Helena. Every thing appears like a ſcene of encantation to an eye ſo long confined to ſky and water, a body corrupted with ſalt food, and the jet beauties of India exchanged for the faireſt goddeſſes. It is ſuch a ſcene of rapture, that had that child of fancy Shakeſpear beheld it after ſuch a voyage as ours, his deſcription and imagery would, if poſſible, have ſurpaſſed every thing he has given us, for I may truly ſay with him,

" The object and the pleaſure of mine eye
" Is only Helena."

This iſland is ſaid to have been firſt diſcovered and ſettled by the Portugueſe on the feſtival of the empreſs Helena, mother of the emperor Conſtantine, for which reaſon the Portugueſe gave it her name, which it ſtill bears. But it being afterwards deſerted by them, it lay waſte, till the Dutch, finding it convenient to relieve their Eaſt-India ſhips, ſettled it again. But they afterwards relinquiſhed it for a more convenient place, which is the Cape of Good Hope. Then the Engliſh Eaſt India company ſettled their ſervants there, and began to fortify it; but they being yet weak, the Dutch, about the year 1672, came hither, retook it, and kept it in their poſſeſſion. This news being reported in England, captain Monday was ſent to take it again; who by the advice and conduct of one that had formerly lived there, landed a party of armed men in the night in a ſmall cove, unknown to the Dutch then in garriſon, and climbing the rocks got up into the iſland, and ſo came in the morning to the hills hanging over the fort, which ſtands by the ſea in a ſmall valley. From thence firing into the fort they ſoon made them ſurrender. This iſland has continued ever ſince in the hands of the Engliſh Eaſt-India company, and has been greatly ſtrengthened both with men and guns, ſo that at this day it is ſecure enough from the invaſion of any enemy. For the common landing-place is a ſmall bay, like a half-moon, ſcarce 500 paces wide between the two points. Cloſe by the ſea-ſide are good guns planted at equal diſtances lying along from one end of the bay to the other; beſides a ſmall fort a little farther in from the ſea, near the midſt of the bay: all which makes the bay ſo ſtrong, that it is impoſſible to force it. The ſmall cove, where captain Monday landed his men, when he took the iſland from the Dutch, is ſcarce fit for a boat to land at, and yet that is now alſo fortified.

There is a ſmall Engliſh town within the great bay, ſtanding in a little valley, between two high ſteep mountains. There may be about twenty or thirty ſmall houſes, whoſe walls are built with rough ſtones. The inſide furniture is very mean. The governor has a pretty tolerable handſome houſe by the fort, where he commonly lives, having a few ſoldiers to attend him, and to guard the fort. But the houſes in the town ſtand empty, ſave only when ſhips arrive: for the owners of thoſe houſes have all plantations farther in the iſland, where they conſtantly employ themſelves. But when ſhips arrive they all flock to the town, where they live all the time that ſhips lie here; for then is their fair or market, to buy ſuch neceſſaries as they want, and to ſell off the product of their plantations.

Their plantations afford potatoes, yams, and ſome plantane and bananas. Their ſtocks conſiſt chiefly of hogs, bullocks, cocks and hens, ducks, geeſe and turkies, of which they have great plenty, and ſell them at their own prices to the ſailors, taking in exchange ſhirts, drawers, or any light clothes, pieces of callico, ſilks, or muſlins: arrack, ſugar, and lime-juice is alſo much eſteemed and coveted by them.

Mr. Ovington formerly carried over to this iſland ſeveral French refugees with him, who were kindly entertained by the Company, and ſome advanced to conſiderable poſts. He could ſee this iſland twenty-five leagues at ſea; and tells us, that the ſerenity and temperateneſs of the air gives the iſlanders as fair and freſh a complexion as thoſe in England have.

The Company's affairs here are managed by a governor, deputy governor, and ſtore-houſe keeper, who have ſtanding ſalaries allowed by the Company, beſides a public table well furniſhed, to which all commanders, maſters of ſhips, and eminent paſſengers are welcome. The natives ſometimes call the reſult of their conſultations ſevere impoſitions; and though relief may perhaps be had from the Company in England, yet Mr. Ovington obſerves, that the unavoidable delays in returning a redreſs at that diſtance does ſometimes put the addreſſers under a hardſhip; and thinks, that were not the ſituation of this iſland very ſerviceable to our Eaſt-India ſhips homeward bound, the conſtant trouble and expence would induce the Company to abandon the iſland; for though it is furniſhed with the conveniencies of life, yet it has no commodities of any profit to merchants.

Mr. Lockyer makes this iſland 20 miles in circumference, and obſerves, that in Chapel-Valley was James-fort, of 10 ſmall guns, which he was told was demoliſhed afterwards, and a much larger erected in its ſtead. There was alſo a platform of 29 guns, and three at the landing place. Banks's platform had ſix guns, Rupert's platform ſeventeen, and in Lemon-valley, where the Dutch formerly landed, was a platform of ſix more, all which had received conſiderable additions ſince. There is no landing to the windward, and all the creeks and bays are ſecured as above, beſides alarm-guns on the hill. All things are dear to ſtrangers, except choice roots and lemons. They had, in Mr. Lockyer's time, 1500 head of black cattle, with plenty of hogs, goats, turkies, and all ſorts of poultry. Their chief grain is kidney-beans from 8 to 12 ſhillings a buſhel: A ſmall ox is ſold for ſix pounds, and turkies for a dollar a-piece. The common people ſubſiſt chiefly on potatoes, yams, plantanes, pulſe and fiſh; and if they can get fleſh once a week, they reckon it good living. The Company allows the ſoldiers ſalt meat, but how often our author does not ſay. Both they and the mechanics may earn a great deal of money by their labour. Their common drink is plain water, or mobby, which is but one remove from it.

The maſters of the plantations keep a great many blacks who, upon ſevere treatment, hide themſelves for a quarter of a year together, keeping among the rocks by day, and roving at night for proviſions: but they are generally diſcovered and taken. The iſland produces here and there a drug like Benzoin, and great plenty of wild tobacco on the hills, which the ſlaves uſe to ſmoke for want of the right ſort. The inhabitants are ſupplied with neceſſaries twice a month out of the Company's ſtore, at ſix months credit. The chief commodities for ſale here are cherry brandy, malt and cyder, ſpirits, beer, Madeira and Canary wines, and Spaniſh brandy, which may be taken in at thoſe iſlands; Batavia arrack, ſugar, ſugar-candy, tea, fans, china, lacquered ware, ſilks, China ribbons, coarſe ſtriped ginghams, ordinary muſlin, coarſe chints, blue and brown long-cloths, ſalampores, and all ſorts of coarſe callicoes.

CHAP. XXIV.

Of the Iſlands of Aſcenſion and St. Matthew.

THE Iſland of Aſcenſion lies nearly in the midway between Africa and America; that is, it is almoſt equi-diſtant from Loango in Africa, and Fernambuc in Brazil, lying in the ſame parallel, in 7 deg. ſouth lat. and 13 deg. 10 min. weſt long. from London.

This iſland was diſcovered in the year 1508, by Tuſtan d'Acugna, on his return from the Eaſt Indies, who called it Aſcenſion, becauſe he firſt perceived it on Aſcenſion-day. It is about twelve miles long, not above three broad, and nearly twenty-five miles in circumference. The whole iſland is quite mountainous, and almoſt barren; yet it is generally uſed by our homeward bound Eaſt India ſhips, as a place of refreſhment. Great quantities of aſhes and cinders are found upon the ſoil, which induces ſome to imagine that a volcano muſt have been here formerly. The harbour, however, is exceeding convenient, and ſome few places are fit for tillage. When the ſhips touch here, their crews ſometimes live upon turtle for a fortnight, and deem it not only pleaſant but ſalutary food. The goats that run here wild are very lean, and indifferent eating, and the birds, of which there are various kinds, are ſo extremely bad taſted, that none of the ſailors can uſe them as food.

On this iſland there is a place which ſeamen term the poſt-office, and where they leave letters. The method is to put them into bottles, which they cloſely cork, when the people of the next ſhip that comes take out the letters, and leave others in their room.

Neither the Portugueſe, or any other nation, have thought proper to take, plant, or cultivate this iſland; it is, however, very convenient for Eaſt India ſhips to call at, when they happen to overſhoot or miſs of St. Helena. Juſt before the ſhips leave this place, after having feaſted ſufficiently upon turtle, the ſailors take a large parcel of thoſe amphibious animals on board, in order to gratify the luxurious appetites of the Engliſh epicures; for luxury now ſuperſedes all other thoughts, and by preying firſt upon the body individual, at length threatens the ruin of the body politic.

> “ There in her den lay pompous luxury,
> “ Stretch'd out at length, no vice could boaſt ſuch high
> “ And general victories as ſhe had won,
> “ Of which proud trophies there at large were ſhewn;
> “ Beſides ſmall ſtates and kingdoms ruined,
> “ Thoſe mighty monarchies that had o'erſpread
> “ The ſpacious earth, and ſtretch'd their conquering arms
> “ From pole to pole, by her enſnaring charms
> “ Were quite conſum'd—There lay imperial Rome,
> “ That vanquiſh'd all the world, by her o'ercome.
> “ Fetter'd was th' old Aſſyrian lion there,
> “ The Grecian leopard, and the Perſian bear;
> “ With others numberleſs, lamenting by
> “ Examples of the power of luxury.”
>
> May's Henry II.

And here it may not be improper to deſcribe the turtle, which, from an article of luxury, is now become an article of commerce.

Turtles are uſually diſtinguiſhed by ſailors into four kinds: the trunk-turtle, the loggerhead, the hawke's-bill, and the green turtle.

The trunk-turtle is generally larger than the reſt, and its back is higher and round; but the fleſh is rather rank.

The loggerhead has obtained his title from the ſize of his head, which is much larger in proportion than that of the other kinds; but the fleſh, like that of the former, being rather rank, is very ſeldom eaten.

The hawk's-bill turtle has a long and ſmall mouth, reſembling the bill of a hawk. The fleſh is but indifferent; but the ſhell ſerves for many valuable purpoſes, ſuch as making ſnuff boxes, various trinkets, &c.

The green turtle is the moſt celebrated and moſt valuable of the turtle kind. The delicacy of the fleſh, and its nutritive qualities, have rendered it highly eſteemed. It refreſhes and feaſts the ſailor, and forms a principal part in the banquet of the epicure.

Dampier appears to have been the firſt who informed us of the diſtinctions among theſe animals, and that while the reſt might be valuable for other purpoſes, the green turtle alone was prized for the delicacy of its fleſh. Conveniencies are made in ſhips to bring theſe over alive, which cannot, however, be always effected; for though they ſcarce require any proviſions in the voyage, yet the working of the ſhip occaſions them to be beat againſt the ſides of the boat that contains them, by which they become battered and lean, ſo that in order to eat this animal in perfection, inſtead of bringing the turtle to the epicure, the epicure ought to be tranſported to the turtle.

The colour of the ſhell of this animal is rather greener than that of others of this kind; whence it has the name of the green turtle. Thoſe which are about two hundred weight are the moſt common ſize, though they are ſometimes found to exceed five hundred.

The turtle ſeldom comes from the ſea but to depoſit its eggs, or to ſport in freſh water. In about twenty-five days after laying, the eggs are hatched by the heat of the ſun, and the young turtles, about the ſize of quails, are ſeen burſting from the ſand, as if earth-born, and running directly to the ſea, with inſtinct only for their guide. But it ſometimes happens that the ſurges of the ſea beat them back upon the ſhore, and they become a prey to the innumerable quantities of birds which at that time haunt the coaſt.

In order to catch the turtles upon this iſland, the ſailors go on ſhore in the night-time, when they find great numbers on the ſtrand, who, from their natural ſlowneſs, cannot get away; theſe they turn upon their backs, and leave till morning, when they can take them at pleaſure; for when a turtle is once turned upon its back, it cannot get upon its feet again without aſſiſtance.

The ISLAND *of* ST. MATTHEW,

THUS called by the Portugueſe, becauſe they diſcovered it on that Saint's day, lies to the north of St. Helena, and to the north-eaſt of Aſcenſion, under the ſecond degree of ſouth latitude. It is deſart, though there is a fine rivulet of freſh water that runs through it. Garcias de Loaiſa, a gentleman of Biſcay in Spain, who commanded the fleet which the emperor Charles V. cauſed to be fitted out at the Groyne, to go and conquer the Molucca Iſlands, having landed at the iſland of St. Matthew, found it uncultivated, but full of large orange-trees. He found alſo ſome poultry there, and on the barks of trees there were inſcriptions in the Portugueſe tongue; which proved that ſome of that nation had been there before. Dapper ſays, they continued ſeveral years on that iſland.

C H A P. XXV.

Of the Iſlands of Annabon, St. Thomas, Prince's Iſland, and Fernando Po.

THE iſland of Annabon was diſcovered on New year's day, and on that account was named Annabon by the Portugueſe, as that expreſſion ſignifies the good, or the new year. It lies to the eaſt of St. Matthew in 2 deg. ſouth lat. and 5 deg. 10 min. eaſt long. being near 210 miles from the coaſt of Loango, and is near 30 miles in circumference. Here are two high mountains, which being continually covered with clouds, occaſion frequent rains. Here are ſeveral fertile vallies, which produce plenty of bananas, potatoes, oranges, pine-apples, tamarinds, and cocoa nuts; beſides which the iſland abounds with lemons, citrons, nuts, figs, Turkiſh corn, and millet. Here are alſo oxen, cows, hogs, goats, fowls, pigeons, with plenty of fiſh. The iſland likewiſe produces great quantities of cotton. The governor is a Portugueſe, who has very few white people with him; all the other inhabitants are blacks, who are nevertheleſs very ſubmiſſive to the governor, and zealouſly attached to the Roman Catholic religion. On the ſouth-eaſt of the iſland there are two rocks, one of which is very low, and almoſt even with the ſurface of the ſea, the other is much higher and very large. On theſe rocks are a multitude of birds, ſo tame that they ſuffer themſelves to be taken with the hand. The water is ſo deep between theſe two rocks, that ſhips may eaſily paſs between them. On the ſame ſide of the iſland there is a very good watering-place, the water running down from the mountains into a valley full of orange and other fruit-trees; but it is a difficult matter to come at that water, becauſe of the violent breakings of the ſea; and the negroes have made an entrenchment of ſtone there, from which they can very much incommode thoſe who go thither for water. The road for ſhipping is on the north-eaſt ſide of the iſland, where one may anchor in 7, 10, 13, or 16 fathoms water, on a ſandy ground, cloſe to the land, over-againſt the village where the abovementioned intrenchment is. When the inhabitants cannot prevent a deſcent, they leave their houſes, which are only of timber and ſand, and retire into the mountains. They are very well armed. The revenue of this iſland conſiſts chiefly in cotton. The negroes gather it, and after they have cleaned it, they ſend it into Portugal. Here are alſo ſome civet-cats in the mountains, which yet afford but little profit. The inhabitants are poorly cloathed. The women go bare-headed, and have alſo the upper part of their body naked, wearing only a piece of linen wrapped round them, which reaches from the pit of the ſtomach to juſt below the knee.

St. Thome, or St. Thomas's Iſland, is directly under the equinoctial line, and about 240 miles north-weſt from the city of Loango. The air here is ſo exceedingly hot, that Europeans ſoon die, though negroes will live to near an hundred years of age. Being an equalatorian ſituation, the days and nights are conſequently always equal. The only rainy months are March and September, when the ſun paſſes vertically over the iſland; but at other times they have nocturnal dews, which refreſh and fertilize the ſoil. It produces leſs ſugar than it formerly did; but is extremely fruitful in wheat, wine, millet, rye, barley, melons, cucumbers, figs, ginger, red parſnips, cabbages, French turnips, lettuces, radiſhes, ſage, beat, parſley, &c. Olive, peach, and almond-trees thrive well in timber; but exceſſive heat and moiſture prevent the bearing of fruit. Partridges, quails, ouzels, parrots, &c. abound here; ſo doth the ſea with excellent fiſh, and large whales. A mountain in the iſland's center hath its top covered with a cloud, which moiſtens the trees, and greatly nouriſhes them. The higher the ſun aſcends above the horizon the more moiſture does the cloud afford. The Portugueſe built a town called Pavoaſan, with a harbour towards the Continent. This town is exceeding pleaſant, and the inhabitants barter ſugar for wine, cheeſe, leather, and cloaths.

Prince's Iſland is nearly under the equator, the lat. being only 1 deg. 30 min. It is woody and mountainous, abounding in fruit, rice, Indian corn, ſugar, herbs, roots, &c. It contains alſo cattle, hogs, and goats; but the vaſt quantities of aſſes are both troubleſome and dangerous, as they wantonly deſtroy many of the fruits of the earth, and will attack, and tear to pieces, a man, if they find him ſingle and unarmed.

About thirty miles to the weſtward of the continent is the iſland of Fernando Po, in 4 deg. north lat. It is near 30 miles long, and 20 broad. The produce and inhabitants do not differ from thoſe of Prince's Iſland, and it likewiſe belongs to the Portugueſe government.

C H A P. XXVI.

Iſlands in the INDIAN OCEAN.

The ISLAND *of* BOURBON.

THIS iſland, which lies in 21 deg. ſouth lat. and 54 deg. eaſt lon. is 370 miles eaſt of Madagaſcar, and 120 miles ſouth-weſt of the iſland of Mauritius. It is of an oval form, about 40 miles long from eaſt to weſt, 30 broad from north to ſouth, and above 120 in circumference. It was firſt diſcovered in the year 1545, by a Portugueſe, of the houſe of Maſcarinhas, who gave it the name of Maſcarin, in honor of his family, and ſtocked it with hogs and goats; but thought proper afterwards to abandon it. In the year 1613, captain Caſtleton, an Engliſh naval officer, touched here in a ſhip named the Pearl; and from the journal of his voyage, written by John Tatton, maſter, we ſhall make the following extract. "In twenty-one degrees ſouth latitude, they ſaw an iſland weſt-ſouth-weſt, and ſouth-weſt by weſt, five leagues diſtant, being very high land. At ſix o'clock at night they anchored on the eaſtern ſide of it, a mile from ſhore, in ten fathoms, fine black ſand, which you meet with from forty fathoms, to four fathoms cloſe to land. The boat being ſent aſhore, found infinite numbers of great land-tortoiſes, as big as a man might well carry, which were very good meat. The north-eaſt point of this iſle is very high and ſteep; and a little to the ſouth-eaſt of the point is low land, where runs a fine water, like a river, and though a boat cannot go in, yet it is a very good place to water in. At ſome diſtance from the ſhore, the iſle appears like a foreſt, whence the author (John Tatton) called it England's foreſt; but the others named it Pearl Iſland, from the ſhip.

"This iſland was uninhabited, but abounded with land-fowl, both ſmall and large doves, great parrots, and the like; and a huge bird, the bigneſs of a turkey, very fat, and ſo ſhort wing'd that it could not fly: The birds of this kind were all white, and in a manner tame, as are all the other fowls, becauſe they have not been ſcared with ſhot. The ſailors knocked them down with ſticks and ſtones; ten men might take fowls enough to ſerve forty for a day. Some of the company, walking up into the iſland, found a river, and a pond well ſtocked with mullards and wild geeſe, beſides an infinite number of great eels, as good as any in the world. If ſtruck with a pike, or any other thing, they would run not above two or three yards off, and then lie ſtill again, ſo that they might be eaſily taken. The author obſerving they were bigger than any he had ever ſeen, weighed one, and found its quantity twenty-five pounds. They were alſo the ſweeteſt fiſh, in his opinion, that can be eaten; whence he concluded, it was as good a place as the world could afford for refreſhing, neither was there any danger about the iſland, but the ſhore itſelf."

This iſland, however, never retained the names of England's foreſt, or Pearl Iſland, mentioned here to have been given it, but continued to be called by the name of Maſcarin till the year 1654, when Monſieur De Flacourt took poſſeſſion of it in the name of the king of France, and gave it the name of Bourbon, which it ſtill retains in compliment to the royal family upon the French throne. He left there a few of his people and ſlaves, who not liking their ſituation, were afterwards brought away by an Engliſh ſhip. The French, however, again formed a ſettlement there in 1674, and have now three conſiderable towns on the iſland, viz. St. Paul, St. Denis and St. Suſanna, but the governor uſually reſides at St. Denis.

According to the lateſt accounts of this iſland, it abounds in all kinds of refreſhments, and the air is particularly excellent. The French Eaſt-India ſhips touch here to take in water and proviſions, for the roads are good for ſhipping, but there is no harbour in the whole iſland. Here is plenty of wood and water, and the face of the country is beautifully diverſified with hills and dales, paſtures and woods, and watered by excellent ſprings and rivulets. In one of the mountains there is a ſmall volcano, which diſcharges fire, and fills the neighbourhood with a bituminous matter; and the flames are perceived, in the night time, at the diſtance of twenty-five leagues.

Some of the trees here are fit for building veſſels. The Iſle of Bourbon likewiſe produces the ſhrub that bears coffee, the tamariſh, the cocoa-tree, the tree from whence benzoin diſtills, the cotton, aloe and ebony tree. The black ebony here is leſs eſteem'd than the yellow; and the wild coffee, which is very plentiful, is exceeding good. Many of the trees and plants produce odoriferous gums; and here are plenty of oranges, lemons, tobacco, palms, white-pepper, &c. The iſland likewiſe abounds with black cattle, hogs, goats, and boars, the fleſh of which is admirable, on account of their feeding on tortoiſes; many kinds of fowls, pigeons, turtle-doves, parrots, &c. The ſurrounding ſeas, and interſecting rivers, rivulets, &c. ſupply the inhabitants with abundance of fiſh; and, on the ſhore, are found great quantities of ambergris, corals, and beautiful ſhells. Here are no crocodiles, ſnakes, muſketoes, or any of thoſe vermin, or other venemous creatures, which are ſo troubleſome in moſt other parts of the torrid zone.

A French writer, in ſpeaking of this iſland, ſays, "The beſt animal found here, whether for taſte or wholeſomeneſs, is the land-tortoiſe, and the moſt agreeable fruit is the anana; this tortoiſe is of the ſame figure with thoſe in Europe, but of a very different ſize. They ſay it lives a prodigious time, that ſeveral ages are required to bring it to its full growth, and that it can live ſeveral months without food. They have kept ſome young ones in the iſland, which, at the end of twenty years, encreaſed in bulk only a few inches.

"As for the anana, it is a fruit of an oblong figure, and of the bigneſs of a melon; it is covered with ſhort leaves, diſpoſed very much in the ſame manner as the diviſions of a pine-apple, and it is crowned with a tuft of leaves ſomething longer; it grows on a plant reſembling an artichoak, and has the taſte of ſeveral fruits, but more eſpecially a quince.

"The bat of this iſland is very ſingular, and one might call it the flying fox, ſince it very much reſembles that animal in ſize, hair, head, ears, and even teeth. The female hath two teats, and, under each wing, a bag to carry her young in. The length of the wings is about four feet from one extremity to the other. The fleſh is ſo good to eat, that they go a hunting for them with the ſame eagerneſs that we go a ſhooting partridges.

"But though this iſland is ſo agreeable, it does not come near to the beauty of the coaſts of Java and Sumatra plains, which are covered with orange, cocoa, and other fruit-trees, with a number of rivulets that water them, hills adorned with delightful groves, foreſts for ever green, villages and towns ſhining with all the rural graces, concur to render thoſe coaſts the moſt charming in the world."

Vines have been ſucceſsfully planted here of late years, and now conſiderable quantities of different wines are annually produced; but the greateſt inconveniencies here ariſe from the terrible hurricanes and ſtorms, which are not only exceeding violent, but very frequent; hence ſhipwrecks are common, and the moſt horrid devaſtations become familiar to the eye, ſo that the following animated deſcription is but too often realized on the coaſts of this iſland.

The ſea grows white, and rolling waves from far,
Like heralds, firſt denounce the wat'ry war;
This ſeen, the captain ſoon began to cry,
Strike, ſtrike the topſails, let the main-ſheet fly,
And furl your ſails;—the winds repel the ſound,
And, in the ſpeaker's mouth, the ſpeech is drown'd;
Yet, of their own accord, as danger taught,
Each in his way—officiouſly they wrought:
Some ſtow the oars, or ſtop the leaky ſides,
Another, bolder yet, the yards beſtrides,
And folds the ſails, a fourth with labour laves
Th' intruding ſeas, and waves ejects on waves.
In this confuſion, while their works they ply,
The winds augment the winter of the ſky,
And wage inteſtine wars, the ſuff'ring ſeas
Are toſs'd and mingled as their tyrants pleaſe;
The captain wou'd command, but in deſpair
Of ſafety, ſtands; amaz'd with ſtupid care,
Nor what to bid, or what forbid, he knows,
Th' ungovern'd tempeſt to ſuch fury grows,
Vain is his force, and vainer is his ſkill,
With ſuch a concourſe comes the flood of ill.
The cries of men are mix'd with rattling ſhrouds,
Seas daſh on ſeas, and clouds encounter clouds;
At once, from eaſt to weſt, from pole to pole,
The forky light'nings flaſh, the roaring thunders roll;
Now waves on waves, aſcending, hale the ſkies,
And in the fires above the water fries.
When yellow ſands are ſifted from below,
The glitt'ring billows give a golden ſhow;
And when the fouler bottom ſpews the black,
The Stygian dye the tainted waters take;
Then frothy-white appear the flatted ſeas,
And change their colour, changing their diſeaſe,
Like various fits the beaten veſſel finds,
And now ſublime ſhe rides upon the winds,
As from a lofty ſummit looks from high,
And from the clouds beholds the nether ſky;
Now from the depth of hell they lift their ſight,
And, at a diſtance, ſee ſuperior light;
The laſhing billows make a loud report,
And beat her ſides as batt'ring-rams a fort.
Thus ſeas impell'd by winds, with added power,
Aſſault the ſides, and o'er the hatches tow'r;
The planks, their pitchy coverings waſh'd away,
Now yield, and now a yawning breach diſplay;
The roaring waters, with a hoſtile tide,
Ruſh through the ruins of her gaping ſide;
Mean time, in ſheets of rain, the ſky deſcends,
And ocean ſwell'd with waters upwards tends;
One riſing falling one, and the heavens and ſea
Meet at their confines in the middle way;
The ſails are drunk with ſhowers, and drop with rain;
Sweet waters mingle with the briny main,
No ſtar appears to lend his friendly light,
Darkneſs and tempeſt make a double night;
But flaſhing fires diſcloſe the deep by turns,
And while the lightnings blaze, the water burns.

An univerſal cry reſounds aloud,
The ſailors run in heaps, an artleſs crowd;
Art fails, and courage falls; no ſuccour near,
As many waves, as many deaths appear.
One weeps, and yet deſpairs of late relief,
One cannot weep, his fears congeal his grief;
But ſtupid, with dry eyes expects his fate.
One with loud ſhrieks laments his loſt eſtate,
And calls thoſe happy whom their fun'rals wait.
This wretch with prayers and vows the Lord implores,
And even the ſkies he cannot ſee adores.
That other on his friends his thoughts beſtows,
His careful father, and his faithful ſpouſe.
The cov'tous worldling, in his anxious mind,
Thinks only on the wealth he leaves behind.
Toſs'd by the ſeas, preſs'd with the pond'rous blow,
Down ſinks the ſhip within th' abyſs below;
Down with the veſſel ſink into the main
The many, never more to riſe again.

A French officer, who very recently viſited both this iſland and the Iſle of France, or Mauritius, tells the following ſtory concerning one of the pirates who uſed to infeſt this iſland. "The viceroy," ſays he, "of Goa, came one day to anchor in the road of St. Denis, and was to dine with the governor. He had ſcarcely ſet his foot on ſhore, before a pirate ſhip of fifty guns anchored along ſide his veſſel, and took her. The captain landed forthwith, and demanded to dine at the governor's. He ſeated himſelf at table between him and the Portugueſe viceroy, to the latter of whom he declared that he was his priſoner. Wine and good cheer having put the ſeamen in good humour, Monſ. Deſforges, the governor, aſked him at how much he rated the viceroy's ranſom! "I muſt have," ſaid the pirate, "a thouſand piaſtres." "That's too little," ſaid Monſ. Deſforges, "for a brave fellow, like you, to receive for a great Lord like him: aſk enough, or aſk nothing." "Well, well then, I aſk nothing," replied the generous corſair, "let him be free." The viceroy inſtantly re-embarked and ſet ſail, happy at having eſcaped on ſuch good terms. The pirate afterwards ſettled on the iſland, and was hanged, a conſiderable time after an amneſty had been publiſhed in favour of his companions, and in which he had failed to get himſelf included. This injuſtice was the work of a conſeiller, or judge, who was deſirous of appropriating the ſpoils of the pirate to his own uſe. It is not long ſince the laſt of theſe pirates, whoſe name was Adam, died, aged 104 years."

The ſame writer has alſo given us the following deſcription of the original inhabitants of this iſland, with obſervations on the preſent ſtate of them. "The manners," ſays he, "of the firſt inhabitants of Bourbon were very ſimple; the greater number of the houſes were not made to ſhut: a lock was a curioſity. Some people even put their money in a tortoiſe-ſhell over their door. They dreſſed in blue cloth, went bare-footed, and lived upon rice and coffee: they imported but little from Europe; content to live without luxury, ſo they lived without want. They joined to this moderation the virtues that ever attend it; good faith in commerce, and generoſity in their proceedings. As ſoon as a ſtranger appeared, the inhabitants came to him, and, as a ſtranger, offered him their houſes.

"The laſt war in the Indies has made a change in their manners. The volunteers of Bourbon diſtinguiſhed themſelves in it by this bravery; but the ſtuffs of Aſia, and the military diſtinctions of France, thereby got footing in the iſland. The children, richer than their parents, require to be treated with more conſideration. They have now no enjoyment of an unnoticed good fortune, but ſeek in Europe pleaſures and honours, in exchange for domeſtic happineſs and the quiet of a country life. The attention of the fathers being chiefly fixed upon their ſons, they ſend them to France, from whence they ſeldom return. Hence it is, that in this iſland there are more than five hundred marriageable girls, who are likely to die without huſbands."

The whites who inhabit this iſland are eſtimated at 5000, and the blacks at 6000. Their principal traffic is with France, to which place they export the various commodities of the country.

The chief town in this iſland is called St. Denis, and is the reſidence of the governor and council. It is a ſmall place, and does not contain any thing remarkable, except a redoubt, built of ſtone, and a drawbridge.

CHAP. XXIV.

The Iſland of Mauritius, otherwiſe called the Iſle of France.

THE Iſland of Mauritius, or Maurice, is ſituated in 18 deg. 30 min. ſouth latitude, and 56 deg. eaſt long. It was called Mauritius, in honour of Maurice, prince of Orange, who was ſtadtholder at the time the Dutch took poſſeſſion of it, A. D. 1598.

Mauritius is between three and four hundred miles eaſt of Madagaſcar, and is about an hundred and fifty in circumference. The form is oval, and from the many high mountains torrents of water ruſh down with great impetuoſity, and form various rapid rivers and rivulets, which are foul near where they fall, particularly in the rainy ſeaſon; but grow clearer as they turn farther from the mountains, and are as tranſparent as cryſtal before they diſembogue themſelves into the ſea.

Thus the pure limpid ſtream, when foul with ſtains,
Of ruſhing torrents, and deſcending rains,
Works itſelf clear, and as it runs refines,
Till by degrees the floating mirror ſhines;
Reflects each flower that on its border grows,
And a new heaven in its fair boſom ſhows.

This iſland contains two ports, the principal of which is to the ſouth-eaſt, where the Dutch ſettlement formerly was, the remains of the buildings belonging to which are ſtill to be ſeen. This port may be entered with eaſe before the wind; but it is mighty difficult to get out of it, as the gales generally blow to the ſouth-eaſt. The other port, named Port Louis, is ſituated to the North-weſt, and is ſmaller than the former; but the town belonging to it is deemed the capital of the iſland, though it is ſituated in the moſt diſagreeable part of it. This town, denominated the Camp, is built at the bottom of the port, and towards the opening of a valley. The valley itſelf is formed by a chain of mountains, whoſe ſummits are rocky, without trees or buſhes; but covered with a dungy herb, which makes the country appear black like a colliery.

The town itſelf, called the Camp, is built with tolerable regularity, the houſes are of wood, and only one ſtory high; they ſtand ſeparate from each other, and are all ſurrounded with palliſadoes; the ſtreets, however, are not paved or planted with trees, nor are there any fortifications except towards the ſea, where the place is defended by the fort called Fort Blanc, and a battery on the little iſland of Tormellieres.

The Iſle of France is watered by above ſixty rivulets, ſome of which deſerve the name of rivers, but others do not contain any water in the dry ſeaſon. The whole, however, as we have already mentioned, have their ſources principally in the mountains. A gentleman, who was lately on this iſland, ſays, "Every thing here differs from what is ſeen in Europe, even the herbage of the country. To begin with the ſoil: It is almoſt every where of a reddiſh colour, and mixed with veins of iron, which are frequently found near the ſurface, in the form of grain, the ſize of a pea. In the drier parts, eſpecially near the town, the ground is very hard. It reſembles pipe-clay; and, to make trenches in it, I have ſeen them cut it with axes, as they do lead. As ſoon as it rains, it becomes ſoft and ſticky, notwithſtanding which, they have not yet been able to make it into bricks." There is no real ſand in the ſoil, but the ground is every where rocky, except where artificial means have been uſed to make it otherwiſe. The rocky ſubſtances, in general, are of an iron grey colour, contain a great deal of iron ore, and vitrify in the fire.

Of the vegetable productions, both natural and exotic, of the Iſland of Mauritius, or Iſle of France.

THE herbs natural to this iſland are a turf, which grows in beds near the ſea ſhore; it is very thick and elaſtic; its leaf is very ſmall, and ſo ſharp pointed as to prick people's cloaths. The cattle will not touch this herb, but love to browze upon a kind of dogs graſs, which grows in many parts, and puts out little hard branches from the joints. The beſt herb, however, is one that grows on the windward ſide of the iſland. It has largiſh blades, or rather leaves, and is green and tender all the year.

Here is likewiſe a ſhrub that yields a kind of fruit whoſe huſk might be turned to ſingular advantage. A prickly aſparagus; a mallow with ſmall leaves; a thiſtle with yellow flowers, which yield ſeeds that are poiſonous; a kind of ſweet-ſcented lilly; a bad-ſcented gilliflower, ſweet-baſil, which is of a healing quality.

The plants called raquettes, which bear yellow flowers, are uſed, on account of their ſharp prickles, in making hedges. The velantier is a plant whoſe odour is quite agreeable at a diſtance; leſs ſo, as you approach it, and perfectly nauſeous when you come quite near it; and here is a kind of bramble that bears a nut, the kernel of which is bitter, but efficacious in many diſorders.

Balm ſhrubs and a baſtard kind of potatoe are common; as is pannier graſs, which latter ſerves for phyſic and cloathing, for it is uſed medicinally, and likewiſe to make thread. There are likewiſe many other ſhrubs, which have not as yet particular names aſſigned them, but go under the general denomination of liaimes or rattens; theſe twine round the trees in a moſt amaſing manner, and ſecure them from the violence of the hurricanes; of the bark of theſe, ſtrong cords are made, which are tougher and more ſerviceable than thoſe made of bark. Here is a very pretty ſhrub called bois de demoiſelle, or lady-wood, others that reſemble the box tree, and ſome that bear a great affinity to the cork tree. The mapou tree is as penetrable to a knife as a turnip, but it is of a poiſonous nature. The baſtard cinnamon tree is large; its timber reſembles that of the walnut tree, and its wood is much valued by cabinet makers. The iron wood, and ſtinking wood trees are common, as are likewiſe the ſandal wood tree, the vacoa or ſmall palm, the latanier or larger palm, the mangrove, which grows in the ſand of the ſea, and a very large kind of fern.

As the ebony of this iſland is the fineſt in the world, we ſhall here ſpeak more generally of it. The real, or black ebony tree, grows very high and thick, has a bark of a dark colour, and the leaves, which reſemble thoſe of myrtle, are of a deep green tinge. The ebony trees, after being cut down, are buried under the ground for ſome time, which, it is ſaid, improves the jetty black. The wood being very fine and beautiful, is uſed in various Moſaic inlaid works, and toys; the qualities are, being hard, heavy, poſſeſſing an admirable black, and bearing a high poliſh. However, ebony is not quite ſo much in requeſt as formerly, on account of the Europeans having diſcovered ſo many methods of giving other hard woods a beautiful black colour, and an elegant poliſh.

As many vegetable productions, which were brought here by order of government, tranſplanted by private perſons, or imported by the deſire of ſome of the ſettled inhabitants, have greatly encreaſed, it is proper to ſpeak of them particularly, and this may be done under four claſſes, viz.

1. The plants which being once ſown, afterwards grow wild by re-ſowing themſelves and ſo become naturalized.
2. Articles of cultivation.
3. The produce of the kitchen garden.
4. The produce of the flower garden.

Among the wild plants, or thoſe of the firſt claſs, are a kind of indigo, purſlain, water-creſſes dandelion, wormwood, mullen; the bullruſh, which is green for about five months in the year; white graſs, which was introduced firſt of all for forage, but none of the cattle will eat it, and its increaſe is now ſo great, that it is become one of the plagues of huſbandry; the brette, a ſpecies of the morell, with a prickly leaf, but pleaſant of taſte, and of a purgative nature; the brette is of two ſorts, the ſpecies already mentioned is only uſed as a medicine, the other is ſerved up to table in the manner of ſpinnage.

Among the plants which are the objects of cultivation, the caſſave root was tranſplanted hither from America, and grows in great plenty; it is of infinite ſervice in ſubſiſting the Negroes, who are allowed three pounds of it daily; maize or Turkiſh corn, and mamoe, are common, as are wheat, rice, millet, fatague, a fine kind of graſs brought from Madagaſcar, and tobacco; but the latter is but very indifferent. Experiments have been made, but without any ſucceſs, to propagate ſaintfoin, trefoil, hemp, flax and hops. It is to be obſerved, however, that vegetables in general degenerate here, and that thoſe who wiſh to have them tolerably good, are obliged to be ſupplied with freſh ſeed from the Cape of Good Hope, or Europe.

Here are in the kitchen gardens peaſe, French beans, artichoaks, pumpkins, melons, water melons, cucumbers, gourds, pepper, pine apples, pomegranates, ſtrawberries, ſpinnage, garden-creſſes, ſorrel, cherville, parſley, fennel, cellery, leeks, lettuce, endiff, colliflowers, cabbage, burnet, garden purſlain, ſage, aſparagus, carrots, parſnips, turnips, ſaſafras, radiſhes, beet roots, European potatoes very ſmall, Indian potatoes very large, ſaffron, ginger, piſtachio-nuts, chives, leek, and onions.

The productions of the flower-gardens here are only the tuberoſe, larksfoot, large daiſy of China, and pinks, of a ſmall ſpecies, from Europe. Attempts have been made to tranſplant other flowers hither, but they have never yet ſucceeded. The African exotics are the flowering ſhrub, or *Bell Immortelle*, or *Immortal Beauty* of the Cape; a reed which bears a group of leaves, white in the inſide, and violet coloured without; a kind of tulip, bearing but two leaves, which always adhere to the ground. Theſe flowers are all without ſmell, and even thoſe tranſplanted from Europe loſe their fine fragrancy when cultivated here.

Aloes flouriſh here, as do roſe-trees, jeſſamines, myrtles, a flower called the ſhoemaker-flower, the poincillade, a kind of bramble, jalop-flowers, the vine of Madagaſcar, which is only a rattan, with which cradles are made, but it bears a yellow flower. The mongris, which has ſome reſemblance both to the jeſſamine, and the orange-tree. The franchipanier is an inferior kind of jeſſamine, and the Indian lilac.

The cotton-tree, ſugar-cane, and coffee-tree, ſucceed tolerably well; and here are found ſome oak, pine, fir, cherry, apricots, medlar, apple, pear, olive, fig, and mulberry-trees, but they are, in general, much degenerated with reſpect to ſize; and the fruit-trees only bloſſom, but ſcarce ever bear any fruit. The peach-tree, however, produces fruit, and the vines tranſplanted hither, bear grapes, but a kind of white louſe is very deſtructive to both. The polehé is a tree that affords a pleaſant ſhade; the bambou is uſeful in various domeſtic matters. The banana is very common, and the blacks are exceeding fond of its fruit. They are treated with it in great plenty every new-year's day; and they uſually count their years of ſorrow and ſervitude by the number of banana feaſts they have regaled at. The gonyavo tree is a kind of medlar, the jamroe tree reſembles a roſe tree, but bears a ſmall fruit of a ſweetiſh but inſipid taſte. The badamier yields a kind of almond; the avocat ſerves as a ſweetmeat, the jaca tree furniſhes a large fruit, which is rather agreeable to the taſte.

The tamarind tree here has a beautiful head, its leaves are ſpread during the day, but cloſed at night, like moſt other leguminous plants. Its pod contains a mucilage, which makes excellent lemonade. Orange and citron trees abound, but the fruits of each are but indifferently taſted. The cocoa-trees, however, produce nuts, which are very delicious. Date, palm, ſago, &c. are found here, but in no great perfection.

Upon the whole, the climate of this iſland is rather too cold for the vegetable productions of Aſia, and too hot for thoſe of Europe properly to ſucceed in. Therefore the exotics of Africa are beſt calculated for tranſplanting hither.

Of the animals of the Iſland of Mauritius, as well natural to the place, as thoſe imported from other countries.

THE only quadrupeds natural to this iſland are monkies and rats. The monkies are of a middling ſize, of a reddiſh colour, and have long tails. They frequently go in droves, and pillage the houſes. When they are on the ſcout, they will fix themſelves on the tops of trees, and the points of rocks; and if any of them ſee any danger near, they cry out to alarm the reſt, when they all immediately decamp.

The rats have ever been ſo numerous in this iſland, that it is ſaid the Dutch abandoned it on that account. They are much the ſame as thoſe of Europe, from whence it is ſuppoſed they were originally brought. They make great deſtruction to the corn and fruits, particularly the former, inſomuch that a whole field of maize has been known to have been deſtroyed by them in a ſingle night. In ſhort, the havock theſe animals make here, is almoſt incredible.

Among the birds here is one called corbigeaux, which is reckoned the beſt game on the iſland; but they are very difficult to catch.

Parrots are very plentiful, but none very handſome. There is alſo a ſpecies of the paroquets; they are about the ſize of ſparrows, and have green bodies, with grey heads.

Here is a bird called by the natives Paillencus, and by the Engliſh, the tropic bird. There are two ſorts of them, one of which is all white, and the other variegated, having the body white, the beak black, and the tail and claws red. They build their neſts in the woods, but are generally found near the ſea; and are ſo little intimidated, that they are very eaſily caught.

The woods abound with black-birds, which are a kind of game particularly admired by the natives. There are alſo two ſorts of pigeons, one of which is called the Dutch pigeon, and is exceeding good; but the other, though pleaſant in its taſte, is of ſo bad a quality, that thoſe who eat of them are thrown into ſtrong convulſions.

Near the ſea ſide are found great numbers of Toulouroux; theſe are a kind of amphibious crab that make burroughs under-ground, like moles; they run very faſt, and, when attacked, will ſnap their claws by way of defence.

But the moſt extraordinary creature here, is that called Bernard l'Hermite: it is a kind of lobſter, whoſe hinder part is not provided with a ſhell: but it inſtinctively lodges itſelf in empty ſhells which it finds on the ſhore. They run together in great numbers, each with its houſe after it, which it abandons for a larger one as it advances in growth.

There are great numbers of inſects in this iſland, the moſt deſtructive among which are the graſs-hoppers. Ants are alſo exceeding numerous, and very troubleſome in the houſes, as it is a difficult matter to ſecure the proviſions from being deſtroyed by them.

Here are likewiſe waſps, ſpiders, various kinds of flies, centipedes, and lizards. Moths, or ſmall butterflies, ſo infeſt the houſes after dark, that they are obliged to put their candles into glaſs cylinders. Theſe flies draw into the houſes a very beautiful lizard: it is about five inches long, and has bright and ſparkling eyes; it climbs along the walls, and lives upon flies and other inſects: they are not in the leaſt miſchievous; but, on the contrary, ſo tame, that if ſugar is thrown on the ground, they will immediately come and take it.

The greateſt enemy to the inſects is the ſpider, ſome of which have bellies as big as a nut, with large paws, covered with hair. Their webs are ſo ſtrong, that even ſmall birds are ſometimes caught in them. They are of particular uſe in deſtroying the waſps and centipedes.

There is an inſect here called formicaleo, which is particularly deſtructive to the ants; and another named cancrelas, of which there are three ſorts: the moſt common are about the ſize of a cock-chafer, of a reddiſh brown: another ſort of them is flat, and of a grey colour. The houſes are greatly peſtered with them, eſpecially in wet weather; and they are very deſtructive to furniture and books.

A late celebrated writer, in ſpeaking of the inſects of this iſland, ſays: "The temperature of this climate is ſo favourable to the propagation of inſects, that in a ſhort time the fruits would be eaten up by them, and the iſland itſelf become uninhabitable, but moſt of the fruits of theſe meridional countries are clothed with a thick rind, and afterwards with a ſkin, a very hard ſhell, and an aromatic bark, like the orange or citron; inſomuch that the flies can introduce their eggs into very few of them only. Many of theſe noxious animals are at perpetual war with each other. The formicaleos lay ſnares for the ant; the green fly pierces the cancrelas; the lizard hunts the butterfly; the ſpiders ſpread nets for every inſect that flies; and the hurricane, which rages once a year, annihilates at once a great part both of the prey and of the devourers."

Having thus particularized the animals natural to this iſland, we ſhall now take notice of thoſe brought into it from other countries.

Among thoſe of the quadruped kind, which may be called domeſtic, are horſes, oxen, ſheep, and hogs. The horſes are very ſmall, and ſo dear, that a common one cannot be purchaſed for leſs than an hundred piſtoles. There is one ſort of oxen here, of the Madagaſcar breed; but they are not ſo good as thoſe from Europe, nor will the cows of that breed give half the quantity of milk. The ſheep are large and fat, but they are apt to loſe their wool. The pork is at leaſt equal in quality to that of Europe; but it will not receive the ſalt, on account of the peculiar acidity of that article.

In the woods are great numbers of wild goats, wild hogs, hares, and ſtags. The latter are particularly numerous, and of infinite ſervice to the natives, their fleſh being exceeding good, eſpecially from the beginning of April to the end of Auguſt.

They have various kinds of poultry; but the moſt common are ducks and fowls, the former of which were brought from Manilla, and the latter from Europe. They have alſo a ſmall ſpecies of fowl from China, whoſe fleſh is exceeding delicate.

The wild fowl are pintadoes, Chineſe pheaſants, pigeons, and three ſorts of partridges: theſe birds always rooſt on the tops of trees, to ſecure themſelves from being deſtroyed by the rats.

Among the ſmall birds is a very beautiful one, called the Titmouſe, which has a number of white ſpots on the wings. There is alſo another brought from Bengal, called the cardinal, whoſe head, neck, and belly, at a particular part of the year, is of a lively red, and the reſt of the plumage is of a party-coloured grey.

The moſt propagating bird in this iſland is that called the Martin, which, in ſize, colour, and aptitude to talk, greatly reſembles the Engliſh ſtarling. It will perch upon, and peck at beaſts, without fear; but its chief prey is the graſs-hopper, which it purſues with an unwearied perſeverance. They always fly in pairs, and conſtantly aſſemble at ſun-ſet in very conſiderable flocks. Their fleſh is very indifferent eating, notwithſtanding which the ſhooting of them is prohibited.

There are two ſorts of birds here, brought from the Cape, one of which is called the gardener's friend. It is of a brown colour, about the ſize of a large ſparrow, and lives upon worms, ſnails, and ſmall ſerpents, which it not only eats when preſſed by hunger, but makes an ample ſtore of, by ſticking them on the prickles of the hedges. The other Cape bird is much like the Engliſh ſky-lark, and is the only inhabitant of this iſland that is heard to ſing. They were firſt brought here as curioſities, but ſome of them eſcaped to the woods, where they bred ſo faſt, that they are now exceeding numerous.

In the ponds and lakes are two ſorts of foreign fiſh, one of which is the Chineſe gold-fiſh: theſe thrive equally well as in their own climate; but as they increaſe in bulk, they loſe their beauty. The other is called Gourami, and was imported from Batavia. It is a freſh-water fiſh, about the ſize of a ſalmon; but the taſte of it is far ſuperior, and it is reckoned the beſt fiſh in India.

Several attempts have been made to bring frogs here, that they might eat the eggs which the muſquetos lay on the ſtanding-water; but from the difference of climate, or ſome other cauſe not known, every attempt has hitherto proved unſucceſsful.

We ſhall now mention an animal of a very ſingular nature, which Mr. Buffon calls the great Madagaſcar bat, yet as it is common not only to the iſland of Madagaſcar, but to the iſlands of Bourbon and Mauritius, and particularly predominates in the latter, we think proper here to deſcribe it. But it is neceſſary to premiſe, that the bats ſeen in Great Britain are inoffenſive and minute, incapable, from their ſize, of injuring mankind, and not ſufficiently numerous to incommode them; but here there is a larger race of bats that are truly formidable: a ſingle one is a dangerous enemy; but when they unite in flocks, they become really dreadful. Des Marchais ſays, that if the inhabitants of the African coaſt were to eat animals of the bat kind, as they do in the Eaſt-Indies, they would never want a ſupply of proviſions. They are ſo numerous, that when they fly they obſcure the ſetting ſun: early in the morning they are ſeen ſticking upon the tops of trees, and clinging together in great heaps. The Europeans often amuſe themſelves in ſhooting them, and the negroes are expert in killing them; they, however, regard the bat with horror, and would not eat it if they were ſtarving.

This animal is about a foot long, from the tip of the noſe to the inſertion of the tail; and its extent, from the tip of one wing to that of the other, is about four feet. It has large canine teeth; that is to ſay, four cutting teeth above, and four below. The noſe is black and ſharp, the ears large and naked, and the talons crooked, ſtrong, and compreſſed ſideways; but it is without a tail. Theſe animals differ in colour, ſome being of a bright red, others of a brown, and others of a dark duſky colour. It reſembles the common bat in its internal conformation, in the form of its wings, and the manner of its flying. When theſe creatures repoſe, they ſtick themſelves upon the tops of the talleſt trees, and hang with their heads downwards; but at other times they frequently ſettle upon animals, and even upon man himſelf. They devour indiſcriminately fruits, fleſh, and inſects; and are, in particular, ſo extremely fond of the juice of the palm-tree, that they will intoxicate themſelves with it till they drop to the ground. At night they may be heard in the foreſts, at the diſtance of more than two miles, with a moſt horrible din; but they uſually retire at the approach of day. Nothing is ſafe from the depredations of theſe noxious creatures: they deſtroy fowls, and domeſtic animals, if they are not properly ſecured, and frequently faſten upon the inhabitants themſelves, attacking them in the face, and inflicting very terrible wounds. It is very probable, as M. Buffon obſerves, that the ancients took their idea of harpies from theſe fierce and voracious creatures, as they both ſeem to concur in many parts of the deſcription, being equally cruel, deformed, greedy, and uncleanly.

Monſters more fierce offended Heav'n ne'er ſent,
From hell's abyſs, for human puniſhment;
With paunches foul, with ordure ſtill unclean,
With claws for hands, and looks forever lean.
———————— with hideous cry,
And clatt'ring wings, the hungry harpies fly.

The Indians eat theſe animals, and ſay the fleſh is very good, eſpecially at particular times of the year, when they have more fat than uſual; and even ſome of the French here, and in the Iſle of Bourbon, have brought themſelves to uſe them, in order to give a reliſh to their bouillous; but the negroes hold them in the utmoſt abhorrence, and will not touch them upon any account. Perſons have been attacked by theſe creatures, and have ſometimes paſſed from a ſound ſleep into eternity; for the bat is ſo dexterous a bleeder, as to inſinuate its ſharp-pointed tongue into a vein unperceived, and to ſuck the blood till it is ſatiated, at the ſame time fanning with its wings, and agitating the air, which, in theſe hot regions, lulls the ſufferer into a ſtill ſounder ſleep. It is therefore dangerous to repoſe in the open air, or to leave open any entrance to theſe noxious animals.

Of the marine natural Productions of the Iſland of Mauritius, or Iſle of France.

WHALES are frequently ſeen to the windward of this iſland; but they are not ſo large as thoſe in the northern ſeas. There is no eſtabliſhed whale fiſhery here, yet the negroes are not unacquainted with the method of harpooning them. Sea cows are ſometimes caught, and their fleſh, in ſome meaſure, reſembles beef in taſte. The vieille is a blackiſh fiſh, and has ſome ſimilarity to the cod-fiſh in taſte and make.

Many of the fiſh near this iſland are of a poiſonous quality, in particular the white ones, with a large belly and great head, ſuch as the captain and caranguee; and of the reſt it is to be obſerved, that the ſmaller the fiſh the greater the danger. The moſt eſteemed fiſh for eating here is a kind of turbot, called the water-pullet, the fat of which is green, and exceeding delicious. The hog-fiſh has a head like a pike, and upon its back are ſeven points, as large as its body, the pricks of which are very venomous: a membrane, ſtreaked with brown ſtripes, and reſembling the wing of a bat, unites them.

The peroquet-fiſh is ſo called from its exact reſemblance to the bird of that name; for it is green, hath a yellow head, and a kind of white crooked beak. The fiſhes of this ſpecies likewiſe go together in numbers, like the birds called peroquets.

The eels are of the conger kind, furniſh but bad food, and are very dangerous to thoſe that attempt to bathe in the creeks where they are found; as they are in general eight feet long; to the full as thick as a man's leg; exceeding voracious; and capable of killing any perſon they attack.

Here are great numbers of lobſters, cray-fiſh and crabs; the two former are of a fine blue colour, marbled with black, and the latter is principally grey. One ſpecies hath the eyes in two long tubes, like teleſcopes, which, when not in uſe, are depoſited in grooves along the ſide of the ſhell.

Among the ſhell-fiſh, here is one of a very ſingular nature; for the uſual order ſeems to be reverſed: the animal is on the outſide of the ſhell, the whole appearing as a ſhapeleſs maſs, ſoft and membranous, in the middle of which is a ſingle bone, or ſhell, ſmooth and arched.

The tulier, an enormous fiſh of the oyſter kind, is common here: the ſhell is ſuppoſed to be the largeſt which the ſea produces.

With reſpect to other marine productions, Mauritius, or the Iſle of France, is ſurrounded by madrepares, a kind of vegetation of ſtone formed like a plant or ſhrub. They are ſo exeedingly numerous, that many of the rocks ſeem formed of them only. Among the madrepares that adorn and diverſify the ſea ſhores are, ſome exactly reſembling cauliflowers, others cabbages, wheat-ſheaves, trees, &c. Many are of the coral kind, and exhibit a prodigious variety of colours, but theſe are, in general, ſo brittle, that it is not worth while to ſend them to Europe. Star-wort is ſometimes ſeen, and ambergris was formerly plentiful, but very little of it is found at preſent.

Of the inhabitants of Mauritius, white, black, &c. Their cuſtoms, manners, &c.

THIS iſland, when firſt diſcovered, was uninhabited. The firſt French people who eſtabliſhed themſelves here were a few huſbandmen from the Iſland of Bourbon. Theſe people were ſimple in their manners, induſtrious in their callings, and hoſpitable in their behaviour. When the importance of the iſland was known, from its ſituation, in the courſe from Europe to the Eaſt Indies, many perſons came to ſettle here, particularly ſeveral who were ſent by the French Eaſt-India company. Theſe, by their tyrannical and avaritious behaviour, ſoon became exceedingly obnoxious to the people in general; commerce employed their thoughts, but they had not the leaſt idea of humanity; they fancied they came ſo far to get money, not to do good; and, inſtead of clearing the lands for the purpoſes of agriculture, they cleared them to erect dwelling-houſes and warehouſes, which they might ſell at an exorbitant price to new ſettlers.

It is true, complaints were made of their arbitrary proceedings; but the aggreſſors were too great to be puniſhed, and the complainants too little to obtain redreſs.

Many ſeafaring people afterwards ſettled here, who hoped to gain great advantages from the intermediate commerce between Europe and India; but theſe neither mended the manners, nor the morals of the reſt of the inhabitants.

Soon after, the French Eaſt-India company ſent a military force hither, commanded by officers whoſe families were very good, but whoſe pockets were very low. Theſe, having more pride than money, did not chooſe to keep company with the merchants or clerks, becauſe they were ſordid; with the planters, becauſe they were mean; nor with the ſailors, becauſe they were brutiſh; ſo they kept company with each other, and remained as poor in the Iſle of France, as they had been in Old France.

Some of the king's troops then touched here, and ſeveral of them became ſettlers; but theſe entertained a ſovereign contempt for the company's troops, and the reſt of the inhabitants; and this diſlike was cordially retained by the other parties holding them in the higheſt diſdain.

The next ſettlers were ſome miſſionaries of the order of St. Lazarus; when all the endeavours of theſe were to reign uncontrouled over the minds of the inhabitants, as the company's principal ſervants did over their lives and properties.

A ſucceſſion of ſcheeming merchants followed; who introduced monopolies, and all the chicanery of trade; and at length, to complete this heterogeneous group, the late war occaſioned the ſcum of Europe and Aſia to emigrate to the Iſle of France; bankrupts, ruined libertines, thieves, proſtitutes, and wretches of every denomination, driven by their crimes from the former, or by the bad ſucceſs of the French arms from the latter, ſought refuge here. “On the arrival of this ſet of men (ſays an admirable writer) the complaints, both general and particular, of the inhabitants, were augmented; every character was traduced with an Aſiatic ingenuity, hitherto unknown to the calumniators of our climate. No woman was now looked upon as chaſte; nor any man as honeſt; all confidence and eſteem were at an end. Thus by vilifying all mankind, they thought to reduce all mankind to their own level.”

At length, in the year 1765, the French Eaſt India company yielded up to the king a colony which had coſt them ſo much trouble and expence; when the miniſtry took this opportunity to ſend ſeveral of their minions, ſycophants, and creatures, for whom they could not provide in Old France, to the Iſle of France, that the latter might there provide for themſelves, and the former get rid of their importunities. Theſe added to the number, and increaſed the vices of the inhabitants; and now diſcord reigned over the whole iſland, and extirpated that love of ſociety, which might have been expected to prevail among perſons reſiding in an iſland formed of little more than a number of rocks blended together, in a remote corner of the world; ſecluded from the reſt of mankind, and ſurrounded by an immenſity of tempeſtuous ſeas.

The people in general here are greedy of gain, yet, graſp what they will, they are never ſatisfied; an hundred and fifty per cent. appears too trifling an advantage to content them, for avarice hath a moſt inſatiate appetite. The deſire of accumulating riches continually encreaſes the population of the iſland; but was you to hear the diſcontented voice of the people, you would conceive that it muſt, in a very ſhort time, become again uninhabited; for every man declares he will go away the enſuing year; and ſome of them have made this declaration for 20 or 30 years ſucceſſively, yet they ſeem fixed to the ſpot, and remain ſtill to make the ſame declaration for years to come.

A gentleman, who reſided a conſiderable time upon the iſland, ſays, “probity and honour are of no eſteem; the *cunning man* is here the *man of wit*; it is, however, in my opinion, a character only worthy of foxes; it is certainly not a property natural to the human ſpecies, and a wretched ſociety muſt that be, where it is looked upon as an eſtimable quality. On the other hand, miſtruſtful and wary people are much diſliked; this may appear a contradiction, but the reaſon is, that there is leſs to be got from perſons uſed to be on their guard, who may detect and expoſe thoſe who would impoſe upon them. Their inſenſibility, with reſpect to the feelings which conſtitute the happineſs of a generous mind, is extreme. They have no taſte for arts or literature; every ſentiment of humanity is here depraved, nay, I may ſay extinct. I was once at the funeral of a conſiderable merchant, but ſaw no ſigns of affliction. His brother-in-law remarked, indeed, that they had not dug the grave ſo deep as it ſhould have been. This indifference extends to all that are about them; the ſtreets and courts are neither paved, nor planted with trees. The houſes are meer cabbins of wood, which may be eaſily removed from one place to another upon rollers; the windows have neither glaſs nor curtains; and the houſes have but little furniture, and that little but very ſhabby. There is a ſort of an exchange, where people meet at noon and in the evening; here they make their bargains, and rail at, and talk ſcandal of their neighbours.”

In proportion to the number of people, few here are married; the rich pretend they do not chuſe to marry till they return to Europe; the poor plead their poverty as an excuſe; but the real reaſon is the facility of acceſs to the negro girls. The people, in general, are immoderately fond of dancing; and the women, in the plantations, ſeldom or never come to town but at Eaſter, to confeſs, or when a ball is announced.

The uſual mode of travelling, particularly for women and children, is in palanquins, carried by ſlaves; for the badneſs of the roads, and unevenneſs of the ſtreets, will not admit of the uſe of wheel carriages. The women are pale, but well made, and in general handſome. They have great vivacity; and, if properly educated, would be agreeable companions; but few of them can read; yet, ignorant as they are, they are much leſs depraved than the men; being of a domeſtic turn, ſober, careful, and neat in the extreme. Their moſt uſual dreſs is muſlin, trimmed with roſe-coloured taffaty. They are extravagantly fond of their children; yet being ignorant themſelves, they bring them up in utter ignorance; and what is worſe, the children imbibe with their milk the vices of the negro women, who are their nurſes, and generally ſuckle them.

The black inhabitants of the iſland are either Indians or negroes.

The Indians are Malabars, or Malayans, who come from Pondicherry, in order to article themſelves as ſervants for a certain term of years. Theſe occupy a ſuburb called the Camp of the Blacks: in general they work at trades, are ſober and thrifty, but laſcivious. They are clad in long muſlin gowns; wear a turban on their heads; have gold rings in their ears, and ſilver bracelets on their wriſts. Some few who do not like work engage themſelves to ſerve the principal and richeſt people as running footmen. Theſe being equipped with a handſome cane, and a poignard at the girdle, affect great ſtate, and deliver the moſt trivial meſſages with ſuch an appearance of profound gravity, as to appear truly farcical.

The negroes or ſlaves are brought from Madagaſcar, where the greateſt price for a ſtout ſlave does not exceed ſeven pounds ten ſhillings ſterling. Theſe are neither ſo black nor ſo badly featured as the natives of Guinea; but reſemble the Europeans in features, and in complexion incline to a copper colour. They are in general active, ingenious, grateful for favours, and faithful when well uſed; and have a quicker ſenſe of an inſult done to any one they love, than of any perſonal injury to themſelves. After having been purchaſed at Madagaſcar, they are landed, with only a rag round their loins, at the Iſle of France, where being ſold, it frequently happens that huſbands, wives, brothers, ſiſters, friends, lovers, &c. are cruelly torn aſunder, and bidding each other a long farewell, are driven in the greateſt anguiſh to the reſpective plantations for which they are bought. Some upon theſe occaſions have been known to turn frantic, and do miſchief, which is imputed to the horrors they conceive at the apprehenſions of the dreadful fate to which they imagine they are doomed; for it is a prevailing notion with ſome tribes of the Madagaſcar negroes, that the white people intend eating their fleſh, making red wine of their blood, and gunpowder of their bones; nor are theſe ſtrange ideas to be wondered at, conſidering the innumerable barbarities of the whites, which have given the blacks occaſion to ſuggeſt them.

In the plantations, every day as ſoon as the dawn begins to peep, a ſignal of three ſmacks of a horſewhip calls theſe unhappy wretches to work, when they toil through the day almoſt naked, broil in the meridian ſun's exceſs of heat, and experience the extremities of hunger and thirſt, for their food is only maize, manioc root, or caſſiva root, and thoſe but ſcantily allowed them; and though water may be had for nothing, yet their tyrannical taſk-maſters will hardly allow them time to refreſh themſelves therewith. The moſt trivial offence is puniſhed by a moſt dreadful flagellation, after which an iron collar, with three ſharp ſpikes, is put round the unhappy offenders neck, and he is again ſent in that condition to purſue his labour. Yet after this inhuman treatment the poor wretch, on his return home in the evening, though perhaps ready to faint with the fatigues of the day, and the anguiſh of mind and body, is not permitted to retire to reſt till he has repeated a prayer for the proſperity of his worthy maſter, and has returned him the moſt reſpectful thanks for his wonderful goodneſs! a refinement upon cruelty, which certainly muſt double the anguiſh of the ſtripes originally given, and could be exacted by none but minds infernally bent. This dreadful treatment extends to each ſex indiſcriminately, the females having no more mercy ſhewn them than the men.

Some years ſince the French government, for the relief of theſe miſerable wretches, inſtituted a code of laws, called the *Code Noire*, or *Blacks Laws*; and theſe ſtatues enact that they ſhall receive no more than 30 laſhes for any offence whatever, that they ſhall have meat once a week, a new ſhirt annually, and not be obliged to labour on Sundays. Theſe regulations, however, have not as yet had any effect, for the brutal planters have hitherto diſregarded the laws of the mother country, and followed only the dictates of their own inhumanity.

When a ſtranger ſeems ſtruck with horror at theſe ſights, the inhabitants coolly tell him, "you dont know the blacks, ſir—they are ſuch gluttons that they will ſteal victuals whenever they have an opportunity—are ſo idle that they have not their maſters buſineſs at heart. And the women are ſo inattentive to their families, that they would ſooner procure an abortion than bring children into the world." Theſe are their curious arguments in excuſe for their exceſs of barbarity, when it muſt appear obvious to every thinking mind, that if they ſteal food, it is becauſe they are almoſt famiſhed, if they do not their maſters buſineſs, it is becauſe treated too cruelly to think kindly of them; and if the women are not fond of bringing children into the world, it is becauſe they would not have their offspring treated with the inhumanity they themſelves continually experience.

Love is the only paſſion which keeps the Negroes from abſolute deſpair, this cheers their drooping ſpirits, and invigorates them to go through their daily labour. For the object of their paſſion they deſpiſe dangers and laugh at difficulties. When a Negroe is in love, he will in the evening forget the fatigues of the day, and with alacrity go many miles and run many hazards to convene but a few minutes with his beloved miſtreſs.

When overwhelmed by deſpair, a Negroe will ſometimes attempt to get back to Madagaſcar in any little boat he can ſteal, and run the hazard of being drowned, rather than continue in ſlavery. If this expedient fails, he flies to the woods, where he ſecretes himſelf in the moſt obſcure receſſes, from whence he ſometimes makes excurſions, at once to gratify his revenge, and obtain plunder.

Troops are frequently ſent to ferret the abſconded ſlaves from their lurking places, and ſometimes the principal people form parties of pleaſure, as they phraſe it, to hunt them; when a negroe is put up, like a beaſt, and hunted down, or ſhot, like any wild animal; then his head is cut off, and carried away in triumph, the unexampled trophy of the moſt attrocious cruelty.

When one of theſe negroes is taken, without being hunted, his ſentence for the firſt offence is to be ſeverely flogged, and to loſe an ear; for the ſecond, to be ſtill more ſeverely whipped and ham-ſtrung; but the third offence is puniſhed with death, which is executed by hanging, or breaking on the wheel. Some of theſe negroes have been baptized, but that hath given no encouragement to others to become Chriſtians; for thoſe who are baptized are no better uſed than thoſe who are not; as the planters think more of their own intereſt than of the religious ſentiments of their ſlaves.

With reſpect to commerce, the inhabitants of this iſland receive

The moſt of their houſhold utenſils	from	China.
Their apparel		India.
Their ſlaves		Madagaſcar
Many of the articles of provender which they conſume		The cape of Good Hope
Their money		Spain

And we might add, their laws and government from France; their follies from various nations, both white and black; and their vices, at the head of which ſtand inhumanity and avarice, from the arch-enemy of mankind, the devil himſelf.

The greateſt clog to trade here is paper currency, which is payable in France, ſix months after its arrival there, at a loſs ſometimes of fifty per cent.

We have been rather ample in our account of Mauritius, or the Iſle of France, as, in all other ſyſtems of, or treatiſes on Geography hitherto publiſhed, a deſcription of it hath been either totally omitted, or ſo ſlightly given as ſcarce to merit attention. Yet this iſland is at preſent, and has been for ſome years paſt (notwithſtanding the depravity of the inhabitants, and inconvenience of the climate) of the utmoſt political conſequence. Hence the learned Dr. Campbell, whoſe ingenious writings gave his preſent Majeſty the firſt idea of proſecuting diſcoveries in the remoteſt regions of the world, and prompted him to ſet on foot the late voyages to the South Seas, and to the North Pole, ſays: "The Iſle of France is at preſent one of the fineſt, as it was always one of the moſt important and improveable, ſpots upon the globe."

CHAP. XXV.

Iſland of MADAGASCAR.

THIS iſland, which is one of the largeſt in the univerſe, is differently named by different people, viz.

The	Natives	call it	Madacaſe.
	Engliſh		Madagaſcar.
	Portugueſe		St. Lawrence.
	French		L'Iſle Dauphine, or the Dauphin's Iſland.
	Perſians, Arabians, Nubians, &c.		Serendib.

It lies between the 12, 30, and 25 deg. 10 min. of ſouth latitude, and between the 44th and 51ſt of longitude eaſt from London; ſo that its greateſt length from north to ſouth is about 800 miles; but its greateſt breadth is not above 220 miles. It lies north-north-eaſt, and ſouth-ſouth-weſt. Its ſouthernmoſt point, which leans towards the Cape of Good Hope, is the broadeſt; and the northern point, which inclines towards the eaſtern ocean, is much narrower. At a diſtance from the ſea are very high and ſteep mountains; but it abounds nevertheleſs with ſpacious plains, extraordinary good paſtures, rivers and lakes, well ſtocked with fiſh; agreeable ſprings, the water of which is, perhaps, the beſt in the world; and large foreſts always green, where lemon and pomegranate-trees, agreeably mixed with odoriferous flowering trees, perfume the air with the moſt delightful ſcent.

This iſland is interſected, and its coaſts divided by rivers which have their ſource in the inland parts, and diſcharge themſelves into the ſea. The bays and gulphs are innumerable, and in general abound in good roads and harbours, ſo that the iſland might be rendered of great conſequence. The French always claim the honour of having firſt diſcovered the maritime countries between the bay of Antongil and the bay of St. Auguſtine, although the Portugueſe, in all their voyages to Eaſt India, have conſtantly, ſince the year 1506, anchored in this iſland, and improved their diſcoveries; and the Dutch have followed the example of the Portugueſe; and it muſt be allowed that the French have penetrated farther into the country than either.

This iſland is divided into 28 provinces, or counties, which form ſo many diſtinct people and governments, viz.

1 Anoſſi, or Carcauſſi
2 Manatengha, or Manampani
3 The Valley of Amboule
4 Vohitſbang.
5 Itomampo
6 Icondre
7 Vatemanahon
8 Anachimouſſi
9 Eringdrane
10 Vohits-Anghombe
11 Manacarongha
12 Matatan
13 Antavaree
14 Ghallemboulou
15 Tametavi
16 Sahaveh
17 Voulovilou
18 Andovouche
19 Manghabei
20 Adcimou
21 Mandrerei
22 Ampatre
23 Caramboule
24 Mahafalle
25 Houlouve
26 Sivah
27 Ivoronheoc
28 Machicore

The principal rivers in this iſland are

Franchere	In the Province of Anoſſi
Acondre	
Imanhal	
Manambatou	
Manhafio	
Harangazavac	
Fantac	
Samau	
Manampani	In the Province of Manatengha.
Manatengha	In the province of Vohitſbang
Aviboul	
Andraghinta	
Sandravivangna	
Manambondreu	
Maſſianac	
Mananghare	
Itomampo	Theſe run through the provinces of Itomampo, Icondre, Vatemanahon, Caramboule, and Anachimouſſi
Iongainon	
Maropie	
Mangharae	
Mananghare	This river waters the provinces of Manacarongha and Matatan
Avibabe	Theſe water the provinces of Antavaree and Anachimouſſi
Sacavil	
Mananghorou	Theſe water all the coaſt from Tametavi to the bay of Antogil
Mananſatra	
Morimbo	
Sumiame	
Mananghare	
Mandrerei	Waters the provinces of Ampatre, Manghabei, and Caramboule
Ionghelahe	Waters the provinces of Mahafalle, Houlouve, Sivah, and Ivoronheoc
Onghalahe	Theſe all run through, and water the province of Machicore
Ranoumene	
Ranoumaninthi	
Sahaurrnha	
Soumaudo	
Manatangh	
Manſiatre	

All theſe provinces are pretty large; Machichore, the largeſt of all, is about 70 leagues long, and 40 broad: But the moſt populous are Vohits-Anghombe and Eringdrane. Theſe ſeveral nations are perpetually at war againſt one another; ancient quarrels are the pretences of theſe wars, but the true cauſe of them is the deſire of plundering each others goods and cattle. Every one of theſe provinces is governed by a petty tyrant, who uſurps the ſovereign power, either by main force, or by artifice. The ſons ſucceed the fathers, and thus the ſame family keeps the inhabitants of the province in perpetual ſubjection.

We ſhall now ſpeak of theſe provinces reſpectively; as many things muſt be locally related, which cannot come into the general deſcription of this large iſland.

1. The province of Anoſſi, or Carcauſſi, or, as ſome writers have called it, Androbeizahæ, extends from the province of Manatengha to the river Mandrerei. Crocodiles ſwarm in all the rivers of this province, and indeed they are to be found in all the rivers of the iſland. A lake is found at the head of the principal river, called Franchere. The name of this lake is Ambone; it is half a league over, and has ſufficient depth for any ſhip, if the mouth was conſtantly open, which might very eaſily be effected. The cape which runs out from the river Franchere is by the French called Cape St. Romain, but the natives name it Ranevate. When the Cape is paſſed, the coaſt forms a fine bay in the ſhape of a croſs, as the land projects into the middle of it, and forms a peninſula, called Tholangare. Fort Dauphin lies to the north of this peninſula, and Port Dauphin over againſt it; and hence the French call this bay Dauphin Bay. The entrance is rocky and dangerous; but within it is a ſecure harbour for either ſhipping or boats. A ſmall iſland, called by the French St. Clare, lies near and forms another convenient harbour. This province includes ſeveral other leſs conſiderable peninſulas, and ſmaller iſlands on the coaſt. The country, upon the whole, is beautiful, and abounds in fruit-trees; and is fertile in paſtures for cattle. It is ſurrounded by mountains, finely diverſified with hillocks and plains; and with proper culture might be made to produce not only all the neceſſaries, but even all the luxuries of life.

This province, beſides villages and hamlets, contains eight towns, viz.

Franchere
Imanhal
Cocombes
Andravaule
Ambonetana
Maromamou
Imours
Marofontonts
Fananghæ

Several leagues from Fort Dauphin the Portugueſe had formerly a fort, on the ſummit of a high rock, and ſeveral incloſures that furniſhed them with all ſorts of proviſions; but they were at length all maſſacred by the neighbouring natives.

In this province the mountains are covered with trees and ſhrubs, and the French have often dug here, in expectation of finding gold; they have, however, been always diſappointed. In the rivers indeed they ſometimes found ſtones, and yellow clay, intermixed with black and white ſpangles, the latter ſhining like ſilver; theſe they carefully pounded and waſhed; but the ſeparated matter proved much too light. Some writers, nevertheleſs, report that the Portugueſe, by digging here, formerly found gold, and that the places where they dug had been filled up by the natives, after they had driven thoſe invaders out of their country.

The inhabitants of this province are of two kinds, viz. whites and negroes.

The whites are deſcended from ſome Arabs, who ſettled here upwards of two centuries ſince; and the negroes are the original inhabitants of the country. The whites are divided into three claſſes or degrees, viz.

Rohandrians
Anacandrians
Andzatſi

And the Negroes are divided into four claſſes, or degrees, viz.

Voadziri
Lohavohits
Antſoa
Andeves

The Rohandrian whites are the nobles, and from among them the chiefs and kings are choſen.

The Anacandrians are of the blood of the Rohandrians, but it is by a degenerate mode, or in other words they are the illegitimate offspring, or the deſcendents of the illegitimate offspring of the kings, princes, and nobles of the Rohandrian race. Both theſe claſſes enjoy the privilege of killing cattle, which is conſidered as a mighty great honour in Madagaſcar.

The Andzatſi is the loweſt claſs of the whites, being the illegitimate deſcendants of the Anacandrians. The people of this claſs are in general fiſhermen, and they are not permitted to kill any living creature except the fiſh they catch, and chickens.

All theſe people, though diſtinguiſhed by the name of whites, are in fact rather of a copper colour, and their hair hangs down in ringlets.

With reſpect to the Negroes, thoſe of the firſt, or Voadziri claſs are the moſt powerful and rich, are maſters of ſeveral villages, and deſcend from the original lords of the country, though they are at preſent, and have been for a conſiderable time, ſubordinate to the whites. They are permitted to kill cattle if no white happens to be in the village, but if a white is near at hand, they muſt not aſpire to ſuch honour.

The Lohavohits, or ſecond claſs, are chiefs, but ſtill they are inferior to the Voadziri; as the Voadziri are lords of diſtricts, and the Lohavohits only of ſingle villages. Theſe are likewiſe permitted to kill beaſts for their own uſe, when they are abſent from any white.

The people of the Antſoa, or third claſs, are the legitimate offspring of the Lohavohits; and the Andeves, or the people of the fourth claſs, are conſidered in a deſpicable and mean light, the term itſelf, by which they are denominated, implying *loſt men*, and as ſuch they may be conſidered, ſince they are either ſlaves made by the fortune of war, or the children of ſlaves. In times of famine, or ſcarcity, if the maſters of the Andeves cannot, or will not ſupport them, the latter have the privilege of changing maſters, and giving themſelves to be the ſlaves of others; but freedom is a thing they never can obtain, till death releaſes them from their tyrants. Others may vary their circumſtances by induſtry, and gain an acceſſion of wealth by fortunate contingencies, but the unhappy Andeves have no alternative, nor any hope beyond the idea of ſlavery; to the others

“ Good unexpected, evil unforeſeen,
“ Appears by turns as fortune ſhifts the ſcene;
“ Some raiſed aloft, come tumbling down amain,
“ While others fall, rebound, and riſe again.

But the wretched Andeves are invariably fixed in the moſt unhappy ſituation that human nature is capable of experiencing, viz. perpetual captivity; and are without the leaſt pleaſing glean of hope of ever finding any alteration in their circumſtances.

2. The province of Manatengha is well watered, fruitful, and agreeable, but nothing remarkable is mentioned concerning it.

3. The valley of Amboule is finely watered by a variety of ſprings, which it receives from the mountains of Encælida, Hiela, and Manghaze. In the midſt of this pleaſant valley ſtands the large town of Amboule, which is populous in itſelf, and the circumjacent territories abound in cattle, plants and fruits, particularly white yams, and the herb ſeſame, whoſe compreſſed ſeed produces the oil menachil; and the cattle are here remarkably fat and fine. This province produces iron; and near the town of Amboule is a hot fountain of mineral water, which is deemed exceeding efficacious in the gout. The people of this diſtrict are principally employed in manufacturing weapons and domeſtic utenſils, with iron and ſteel. With reſpect to their diſpoſitions, they are licentious and diſhoneſt, ſo that this diſtrict, or province, is deemed the retreat of the roguiſh and lazy, who eſcape from other provinces, and run hither in order to herd with ſuch whoſe characters reſemble their own.

This province is ſubject to a rabertau, or great lord, who is exceeding rich, particularly in cattle, and rules in a very arbitrary manner. Subordinate to this rabertau is another, who rules over a little diſtrict called Izame. This diſtrict contains only about 800 perſons, the men of which are deemed the beſt ſoldiers in the iſland.

4. The province of Vohitſbang extends from the river Manatengha, to the river Mananghare, and ſtretches up the country to the river Itomampo.

The ſea coaſt of this province is mountainous, and covered with thickets, and the plain parts are fertile and abound in honey, ſugar canes, yams, rice, and other grains, cattle and iron mines.

The inhabitants of this part are black, with thick long curled hair, extremely quarrelſome, vindictive, cruel, treacherous, and revengeful. They are great thieves, and pay ſo little regard to humanity in their robberies, that they frequently ſteal the wives, children, and ſervants of their neareſt relations, and ſell them for ſlaves. They have conceived an implacable hatred to the white natives, as they are poſſeſſed with the notion, that the latter have the power to bewitch them, and what belongs to them, and to ſend diſeaſes and death among them and their cattle.

Their garments are made of the bark of a tree called frautraſtranou, and thoſe brought from Matatan are made of another bark called avo. They travel into the provinces of Anoſſi and Ampatre, and their arms are a heavy dart, and a wooden ſhield covered with the hide of an ox.

5. The province of Itomampo is only about three leagues in length, narrow in proportion, ſituated in a valley ſurrounded by high mountains, and the beſt ſteel in the iſland is prepared here.

6. The province of Icondre is likewiſe very ſmall and mountainous. Its boundaries on the north-eaſt are high hills, which divide it from the country of Itomampo. On the ſouth are the countries of Vatemanahon and Machicore; the other boundaries are hills and woods adjoining to various provinces.

7. The province of Vatemanahon, which adjoins to that of Icondre, is uninhabited at preſent, the whole race of its inhabitants having been extirpated and deſtroyed by the wars.

8. The province of Anachimouſſi is ſaid to be four days journey in extent, and is principally bounded by mountains or rivers. This province is extremely populous, finely watered, and exceedingly fertile in cattle, yams, rice, and every other neceſſary of life. The title of the prince of this province is deean or dian panohahe, whoſe ſubjects formerly became very rich and powerful, by the aſſiſtance of the French in the wars carried on by them againſt the neighbouring provinces.

9. The province of Eringdrane is a fine flat country, of great extent, and divided into two diſtricts, viz. greater and leſſer, which ſeparation is by the river Mangharac.

10. The province of Vohits Anghombe is divided from that of Eringdrane by the river Mananſatra, which river has its ſource in Eringdrane.

We are told, that theſe two provinces are uncommonly fertile, and ſo exceedingly populous, that Eringdrane can ſend into the field 30,000, and Vohits Anghombe 100,000 fighting men. In both theſe provinces, the towns and houſes ſurpaſs, in beauty, thoſe of any other. Iron, ſteel, and all the neceſſaries of life abound here. Cloaths are made of the rind of banana trees, and theſe garments are very near as fine as ſilk, and, by the natives, are preferred to it, though they can likewiſe make ſilk. The people of theſe two fertile provinces are, however, very great enemies to each other.

11. The province of Manacarongha is ſituated on the ſea coaſt, the inland parts being bounded either by rivers or mountains. The river Mananghare, which waters this province, is formed by the conflux of theſe rivers, viz. the Itomampo, the Iongainon and Mangharae, beſides many ſmall rivulets that run down from the mountains, and, which all uniting, loſe their reſpective names, and take that of Mananghare. This river afterwards ſeparates, and diſembogues itſelf into the ſea, by ſeven mouths, none of which are navigable, on account of the rocks in them, nor is the river itſelf, though a very wide one.

12. The province of Matatan is ſituated near a river that bears the ſame name, which hath its ſource in the adjacent mountains, and diſcharges itſelf into the ſea by two mouths, which are ſeven leagues diſtant from each other, and form a large and delightful iſland.

This province is flat, abounds with ſugar-canes, honey, yams, and cattle, and is watered by many rivers, which contain great quantities of fiſh. Sugar-canes grow in ſuch plenty, that many ſhips might be loaded yearly could the natives be brought to make ſugar, and were they furniſhed with neceſſary implements. Polygamy is allowed to the chiefs of this country, and their wives, who are generally about 20 in number, live in ſeparate apartments in an incloſed place, ſurrounded by paliſadoes, like a large town; and whoever preſumes to enter it is puniſhable with death.

13. The province of Antavaree is watered by many ſtreams, ſome of which have their ſource in the Red Mountains, which bound it to the north-weſt.

14. The province of Ghallemboulou ſurrounds a bay of the ſame name, which is very extenſive, with a good road for boats behind the rocks, but extremely dangerous. The village of Ratſmalone lies upon the coaſt of this province, but the Europeans know it by the name of St. Matthew.

15. The province of Tametavi, ſituated on a bay or gulph of the ſame name, is well watered, and tolerably fertile.

16. The province of Sahaveh is likewiſe ſituated upon a gulph of the ſame name; this gulph is of great depth, the bottom is ſandy and good, but the bay is unſafe on account of the exceſſive high winds.

17. The province of Voulovilou is near Cape Long-Point, and, being well watered, is exceeding fertile. In this province is a fine harbour, between ſome high rocks which project a conſiderable way into the ſea.

18. The province of Andovouche is a maritime province, containing many gulphs, bays, harbours, &c. particularly the bay of Antongil, formerly called Manghabeê by the inhabitants of the country. It is ſituated lengthways to the north, and is about 18 miles wide. At the end of the bay ſtands an iſland extremely high above water; it is about ſix miles in circuit, covered with the moſt delightful verdure, and abounding in all kinds of grain, plants, fruits, bananas, honey, fowls, &c. Beſides this iſland, there are ſome rocks, and three or four other ſmall iſlands in the middle of the bay from the entrance on the north eaſt ſide; ſome of theſe are ſown with rice, and the others covered with wood.

19. Bordering on the before-mentioned bay, is the province of Manghabei, which contains many populous villages. On the north ſide of the river ſtands a large town called, by the Portugueſe, St. Angelo. Upon advancing deep in the bay, upon the left hand, ſtands another called Spakenburg, built by the Dutch, in 1595, in their firſt voyage to the Eaſt-Indies, containing, in the incloſure, about 200 houſes. The coaſt here is covered with foreſts of high trees, for ſeveral miles in length, and the interior part of the country is full of bamboos, or a kind of thick cane called bambu vocilau. The ſoil itſelf is good and fat, and, from the frequent ſhowers of rain, properly mellowed. The meadows are rich in paſture, though the inhabitants are never rich in cattle, the greateſt ſtock, of the moſt wealthy, not amounting to above twenty head. The mountains are peculiarly fruitful; and the towns, in this part, are erected with great regularity and ſolidity, and even exhibit ſome ſigns of taſte in the choice of ſituation, as they are either built on pleaſant eminences, or by the ſides of rivers. They are ſtrongly palliſadoed round, and have only two gates, or entries, one for the uſual, or ordinary goings in and out, and the other towards the woods, to facilitate their retreat to thoſe places of refuge and ſafety, when ſurprized by their enemies, or when too weak to reſiſt. The people in general here are fairer than the whites of Matatan, their hair is long, and hanging down; they are free, liberal, hoſpitable to ſtrangers, and are not addicted to murder or theft. They are fond of ſinging and dancing; love is the only ſubject of their ſongs, but their dances have rather an immodeſt tendency.

20. The province of Adcimou is ſmall, and ſo inconſiderable, that it is ſcarce mentioned by geographers, or voyagers.

21. The province of Mandrerei is partly watered by the river of the ſame name, and partly by other ſtreams. This river which, near its ſource, divides the provinces of Anoſſi and Ampatre, runs, like a torrent, with great rapidity; it riſes in the ſame mountain with that of Itomampo, and runs a great way to the ſouth-weſt, receiving ſeveral other rivers and ſtreams in its courſe, till it diſembogues itſelf into the ſouthern ocean.

22. The province of Ampatre lies along the ſea-coaſt, is 60 miles in length, and between 30 and 40 in breadth, from the ſea to Machicore. In this province there is a great ſcarcity of water, which is to be had only from a few marſhes, here and there, as here is no river. It is ſuppoſed that Mr. Drury, who was many years a ſlave in Madagaſcar, alludes to this country which he calls Anterndroe (the name uſed by the natives) in mentioning the great ſcarcity of water. "This employment (ſays he) of attending the cattle, was agreeable to me, except in exceſſive hot weather, when it was a great fatigue to drive them ſeveral miles to water, at leaſt every other day; but, in the colder ſeaſon, we had no occaſion to obſerve that practice, for the dew falls ſo plentifully in the night, that we find it ſufficient to drive them into the graſs about break of day; and even the inhabitants of this part of the country of Anterndroe, who have no water near them, go into the fields, in a morning, with two wooden platters and a tub, and, in leſs than an hour, will collect about eight or ten gallons of dew water, which is very good, while freſh, but will turn ſour in a day or two, and grow diſagreeable to the taſte."

23. The province of Caramboule is but a ſmall quarter, being not above twenty miles in length, and ten in breadth. The ſea bounds it to the ſouth, and towards the weſt there is a gulph, which is denominated the Bay of Caramboule; and this bay or gulph runs greatly from the weſt towards the eaſt, and thereby divides this province from that of Ampatre. The country of Caramboule is in general dry and barren, notwithſtanding which there are ſome good paſtures, and many herds of cattle. They have cotton and ſome ſilk, which is made into apparel by the inhabitants; and, beſides the tame, great quantities of wild cattle.

24. The province of Mahafalle is ſituated more to the north-weſt, on the ſea ſide, and extends as far as the ſalt river, called by the Portugueſe, Sacalite. This river flows from the country of Houlouve, and turns into a gulph, an accuſtomed anchoring-place of the Portugueſe, but never frequented by the French.

25. The province of Houlouve begins at the mouth of the river Sacalite, and extends above two days journey up the country.

26. The province of Sivah extends about twelve miles along the coaſt.

27. The province of Ivoronheoc, or the country of the bay of St. Auguſtine, is the next, and ſituated near the river Ionghelahe.

The river Ionghelahe, beſides many rivulets, receives the waters of three ſmall rivers, Orandumainthi, Onghelamaſſey and Sacamare.

28. The province of Machicore is of great extent, and of equal length with the river Ionghelahe. It is upwards of 200 miles from eaſt-north-eaſt to weſt-ſouth-weſt, the ſame from eaſt to weſt, and about 150 from north to ſouth, that is from the river Ionghelahe, to the provinces of Ampatre and Mahafalle.

This country was, ſome time ſince, laid waſte and ruined by war, the inhabitants living concealed in woods, through fear of their enemies, and ſubſiſting upon roots only, or the fleſh of wild cattle. Previous to that time, ſeveral of the before-mentioned provinces were under the ſovereignty of one lord, called Diau or Deean Baluralen, or lord of an hundred thouſand parks; in the life time of this prince, theſe countries enjoyed a profound peace, and flouriſhed in exceſs of riches and pleaſure, but, upon his death, a war broke out between his ſons, which was carried on with ſo much fury and animoſity, that it ended in their mutual ruin.

NATURAL HISTORY *of* MADAGASCAR.

THIS iſland being in general well watered, its ſoil is very fruitful, and produces an abundance of all the neceſſaries of life. It has ſeveral ſorts of grain, particularly rice and barley, the latter of which is called by the natives apembe; it grows exceeding high, and is ripe in the month of June.

Here are alſo ſeveral kinds of pulſe, with a great variety of plants. Among the former are a kind of ſmall beans, called by the natives voangkembs: they are very pleaſant to the taſte, whether ripe or otherwiſe; but they are unwholeſome, being hard of digeſtion: they are generally ſown in June, and grow to perfection in three months.

The voandſourous are ſmall peas, about the ſize of lentils; they are cultivated with little trouble, and are ſown at the ſame time with the voangkembs beans.

The voandron is a kind of bean produced alſo with great eaſe: the fruit lies under-ground in pods, with only one bean in each; and the leaves greatly reſemble trefoil.

The vervates is much like the caper-tree, and bloſſoms in the ſame manner: each pod contains only one ſmall pea of the ſize of a lentil; the plant is very fruitful, and grows to the height of a cherry-tree.

Here are likewiſe great plenty of leeks, purſlaine, lettuces, carrots, cabbage, turnips, aniſe, muſtard and hawthorns.

This iſland alſo abounds with a great variety of fruits, particularly bananas, ananas, and water-melons. The latter are of two kinds, one with black, and the other with red ſeeds: the fruit is exceeding wholeſome, and gives conſiderable relief to the inhabitants during the hot ſeaſon. They have likewiſe ſuch melons as in Europe, and pumkins, whoſe firſt ſeeds were imported from France.

Beſides theſe, there are many other kinds of fruits, as alſo various ſorts of trees, peculiar to this iſland; among which we ſhall ſelect the following:

The voarot is the fruit of a large tree, whoſe leaves reſemble thoſe of the olive, which, added to the height and extent of the boughs and branches, exhibit a very pleaſing appearance; the fruit is about the ſize of a cherry, with a thick ſhell like a nut: it has a very bitter taſte, and is of three ſorts or colours, white, red, and black, but the two former are the moſt common.

The voaverone is a fruit of a violet colour, not larger than a red currant, and has a very pleaſant taſte. White mulberries grow alſo here; but they are exceeding ſour; and the leaves have but a ſlight reſemblance of thoſe in Europe.

The voatſourte is a ſmall ſolid fruit, about the ſize and ſhape of a nutmeg: they taſte much like the walnut; and are exceeding good, either boiled or roaſted.

Voanane is a fruit about ſix inches long, conſiſting of four parts: it taſtes like a ſtony pear, and is a ſovereign remedy in laxative diſorders.

Entſacale is the fruit of a large tree, which grows very ſtrait and high: the leaves are few, and reſemble thoſe of the nut-tree; the fruit is long, and divided into different little cells, thinner than the ſkin that covers them: it grows on the trunk of the tree, from the bottom to the top, and is only faſtened by a thin ſtalk, which is very curious and uncommon: the fruit is of a yellowiſh colour, very juicy, and of an agreeable taſte.

Fonts, or dourou, is a plant that grows like a plume of feathers, with leaves ſix feet long, and two broad. The fruit is called voatſonſi, and is incloſed in a hard rind or bark.

The tree called Anghive is of two ſorts, the great and leſſer; the fruit of the former is about the ſize of a hen's egg, and the latter that of a walnut; they are both of a ſcarlet colour, and have a delicious taſte: a decoction of this tree cures the heat of urine, and the gravel.

Varaucoco is a plant that twines about great trees, and bears a violet-coloured fruit as large as peaches, of an admirable taſte, extremely ſweet, but viſcous, with four kernels in the middle; the wood of this plant is uſed for the making of hoops; and through the bark of it oozes a red gum, thick and reſinous, which diſſolves, by a candle, like gum lachi, and has much the ſame ſmell.

The fruit called the voanounouc, or Indian fig-tree, has the taſte and ſhape of European figs. If an inciſion is made in the trunk of this tree, there proceeds from it a liquid of the colour of milk, and of a very ſweet taſte; and the bark of the tree is uſed for the making of cordage.

Voanato is the fruit of a large tree that grows by the ſea ſide; its meat, though clammy and viſcous, is nouriſhing; and is eat by the natives with milk or ſalt: the wood is very ſolid, exceeding clean and ſmooth, and not ſubject to rot, or be worm-eaten.

Vontaca is a fruit about the ſize of a quince; its root is as hard as a gourd, and full of flat ſeeds: the meat, when ripe, has an exquiſite flavour and taſte, and gives the moſt fragrant ſmell; but, if not perfectly ripe, it is very prejudicial to the ſtomach.

Vootzarte grows upon ſmall trees with broad leaves; the fruit is about the ſize of an egg, and full of juice, like the cocoa-nut; the peel, dried, has an aromatic taſte; and the natives make ropes, mats, and baſkets of the leaves.

Achith is a kind of plant that grows much like a vine; the leaves, which are always green, are round, pointed at the end, and dented like ivy: the fruit is about the ſize of a grape, and is ripe in the months of December and January.

Ambonton is a ſmall plant like flax, and of a bitter ſtyptic taſte. It is of a corroſive quality; and, in times of ſcarcity, is eat by the natives to ſupport and preſerve ſtrength: ſome of them chew this plant to blacken the teeth, lips and gums, which they conſider as ornamental to their perſons.

Lengou is the fruit of a creeping-plant, about the ſize of a filberd, thick-ſhelled, and taſtes like the large green plum; the ſkin, pounded, gives a black dye, and is made uſe of by the natives for that purpoſe.

Zanale is a fœtid creeping herb, in great eſteem among the natives for the ſame purpoſe as the lengou; as alſo for the cure of ulcerated gums.

Veva is a ſmall ſhrub, whoſe leaves reſemble thoſe of the almond-tree: they are of a dark green above, white and hairy underneath, and have an attractive quality.

Himavale is a tree with ſix leaves on each branch, placed oppoſite each other. The leaves have an odoriferous ſcent, and when ſteeped in wine or brandy make an excellent cordial.

Endrachendrach is a very large tree, the wood of which is yellow, odoriferous, heavy, and ſo hard that it will not periſh, though placed under-ground for a conſiderable number of years; from this laſt quality it received its name, which in the language of the natives, ſignifies laſting for ever.

Tſimandam is a tree that bears but few leaves; they are uſeful, however, in many caſes, particularly in curing the plague and other contagious diſtempers.

Ferocoſſe is a ſlender ſhrub, which produces ſmall round cabbages, that are excellent in their taſte.

The mandouvate tree is covered with a green bark, hard and very prickly: it produces a fruit reſembling filberds, and the wood is uſed for making handles to darts.

Sina Manghits, or odoriferous, is a very ſlender tree; and ſo called from the agreeable ſmell of its leaves and bark, the former being ſcented like white and yellow ſanders, and the latter that of cloves, producing alſo a ſweet-ſcented roſin.

Lakene is a tree whoſe ſtock is upright and hollow, and the leaves are fixed round in a ſpiral line like a ſcrew.

The Fooraha produces a green odoriferous balſam, and is a ſovereign remedy for all ſorts of wounds and bruiſes.

Saldits is a fine woody plant, and produces red flowers reſembling feathers. The ſeed of this plant excites vomiting, and the root of the ſame ſtops it.

The pendre tree ſhoots leaves higher than an aloe, and bears ten or twelve white flowers of an excellent odour.

Apocapouc is a tree whoſe leaves and flowers are like thoſe of ſpurge-laurel: the fruit is about the ſize of an almond, and is a ſtrong poiſon; an oil, however, is extracted from the kernels, which is uſeful for anointing the hair.

The voulou tree is a kind of the Indian cane, and grows plentifully in moſt of the provinces, particularly in that of Ghallemboulou. Many of theſe trees are very lofty, and from the uniformity of their branches appear exceeding beautiful. Every three years they bear a fruit about the ſize of a bean, from whence might be made a flour not inferior to that from European wheat. This tree is uſeful to theſe iſlanders as the cocoa-tree is to the Indians: it ſupplies them with materials for houſhold furniture, and for various other articles: they make their wherries with it, and uſe it for the roofs and floors of houſes.

Ampouſoutchi, is a very light wood; it is of a white colour, ſoft and eaſy to be worked. The aſhes of this wood, when ſteeped in water, are good for ſeveral diſorders, and the bark of it makes excellent cordage.

Anaze is a large tree, and grows like a pyramid; the fruit is full of white pith, has hard kernels like the pine-apple, and in taſte much reſembles tartar.

The franſhaa tree is very thick and lofty, and produces a reddiſh liquor; the leaves are like fern, and the wood is hard and beautifully veined.

Latacanghomelahe is a creeping plant with a white bloſſom, which ſmells much like our jeſſamin.

Rhomba is an herb that grows high, and ſhoots forth large leaves: it ſmells like cloves and cinnamon, and is a ſpecies of balſam.

The longue is a plant that bears a flower reſembling jeſſamin; the root of it is bitter, and is not only an infallible cure for the heart-burn, but is alſo an antidote againſt poiſon. There are two ſorts of this plant, one which ſhoots white, and the other purple flowers; but thoſe which bear the white are the moſt efficacious.

Anramatico is a large plant with long ſhoots at the end of the leaves, which have a hollow flower. This plant bears a particular, and moſt curious kind of fruit: it is ſhaped like a vaſe and cover, and is of two kinds, red and yellow: the natives, who believe that rain would immediately follow the gathering of this fruit, refrain from it upon their journeys; but Europeans have found by experience theſe relations to be romantic, and without foundation. The flowers are full of water, and ſome of them will contain near a gallon.

Fionout is an herb bearing yellow flowers, and very thick leaves: when burnt green it has the ſmell of melilot, and the aſhes make excellent lye.

Fimpi is a tree about the ſize of the olive: the bark is of an aſh-grey, ſmells like muſk, and in taſte reſembles pepper, though much ſharper. The bark of this tree is dried in the ſun like cinnamon and whether burnt or not has a moſt agreeable ſmell; the wood is white and hard, and has alſo a ſtrong ſcent; the leaves have the ſame ſmell as thoſe of the aloe, and are apt to promote ſneezing.

Encafatrahe is a wood of a greeniſh colour, and full of veins: it ſmells like a roſe, and when ground and applied to the ſtomach will immediately cure the heart-burn.

Vintang is a tree whoſe wood is never worm-eaten. It is uſed by the natives for building canoes, and produces a gum or roſin, which is particularly good in healing wounds.

The vehat is a ſmall ſhrub, the bark of the roots of which is uſeful in dying: if boiled with ſilk or woollen on a ſlow fire, it impregnates the ſtuff with a red colour, and by adding a little lemon-juice it will give it a fine yellow.

Beſides theſe trees and plants, which are peculiar to Madagaſcar, there are many that reſemble, or are the ſame with the European plants. Grapes grow to perfection in a part of the iſland called the Deſart of Alſiſſach, but the inhabitants, being ignorant of their quality, are afraid to eat them.

Hemp grows here in great abundance, the ſtalk, leaves, and ſeed of which are much the ſame as that cultivated in Europe. The natives take particular care in the management of this plant: they chew the dry leaves in lieu of tobacco, which produces a ſimilar effect, as they ſtupify and cauſe ſleep. Many of them uſe it to baniſh chagrin and melancholy. The ſtalk of the Madagaſcar hemp is looked upon as fit for cordage or linen, and is never uſed in the ſame manner as in Europe.

They have alſo great plenty of ſugar canes, but the inhabitants reap little benefit from them, owing to their want of knowledge in making ſugar. White pepper, ginger and ſaffron grow likewiſe in many parts of this iſland.

They have here ſeveral ſorts of honey, called, in the language of the country, tentele. The firſt is made from bees, and the ſecond from green flies called ſih. They have two other ſorts made from ants; one ſort is from winged ants, and is gathered from hollow trees; the other from ants of a larger ſize without wings, who make their honey in vontatames, or great heaps of earth pointed at the top, and pierced round with holes. All theſe ſorts of honey are exceeding ſweet; but there is yet another ſort eſteemed poiſonous, being made by bees who ſuck the flowers of a particular tree that produces a ſharp poiſon. This tree is found in ſeveral of the provinces, and is called by the natives caracarac.

The inhabitants make three ſorts of wines, the firſt and moſt common of which is made of honey. The ſecond ſort is made of ſugar canes; the method of doing which is as follows: the canes are boiled in water till it is reduced to two thirds, after which they put it into large gourds; and in three days the wine is ſo ſtrong and penetrating, that in a night's time it will eat through an egg-ſhell. The third ſort is made with the fruit of banana, boiled four or five hours, which makes a ſouriſh wine, ſomewhat in taſte like cyder.

This iſland alſo produces a great variety of gums, many of which are very fragrant, and particularly efficacious in healing wounds and ulcers. One of the moſt diſtinguiſhed among theſe gums is that called tacamahaca, of which there are two ſorts, the one oozing from the tree ſpontaneouſly, and the other by making inciſions. It is not unlike our poplar-tree, only larger and taller; its leaves are ſmall and green, its fruit red, about the ſize of a walnut, exceeding reſinous, and containing a ſtone like our peaches. The gum is good to digeſt tumours; and being applied in form of a plaiſter to the temples, and nape of the neck, it aſſuages pains in the head, repreſſes defluxions of rheum, and abates inflammations of the eyes. It is alſo good againſt the tooth-ach, and in arthritic pains it is uſed externally with great ſucceſs.

The animals of Madagaſcar are various, and moſt of them peculiar only to this iſland. Here are three ſorts of cattle; one kind horned, another with round heads without horns, and a third, whoſe horns are looſe, and faſtened only to the ſkin of the head. All theſe animals have excreſcences between their ſhoulders, ſomewhat like that of camels: theſe excreſcences are very fat and fleſhy, and ſome of them ſo large as to weigh from 60 to 80 pounds. The natives melt down the fat, which they uſe inſtead of butter, and deem it equally agreeable in its taſte.

In moſt of the provinces, but particularly in that of Machicore, are great numbers of buffaloes: the natives believe that they were originally domeſtic animals, and became wild by the long continuance of civil wars.

Here are great numbers of goats and kids; the female generally kids three times a year, and brings four at each time. Sheep are alſo very plentiful, and the fleſh exceeding fine and juicy. Among the ſheep there is one ſort that have flat tails, which are ſo large as to weigh from 20 to 30 pounds.

The woods are inhabited by a great number of wild boars, who greatly damage and deſtroy the rice. Theſe animals have two horns near the noſe like great prickles, and their ſkin is ſo hard as to be almoſt impenetrable.

In moſt of the provinces, are found various kinds of monkies and baboons: ſome of them are large and white, have black ſpots on the ribs and head, with long ſnouts, and are of ſo fierce a nature, as never to be tamed. Others have grey hair and flat noſes, and are eaſily tamed. Thoſe called varis are the moſt common; they are grey, have long ſnouts, and large buſhy tails like foxes. There is another white ſort called ſifac, with good teeth, white tails, and two ſpots like teeth on the ribs; they are of a middling ſize, and will ſtand upright and ſtrong on their hind legs. In the provinces of Ampatre and Matafalle is another white kind, with tails chequered white and black, that run through the woods in troops of 40 or 50 together. There is alſo another grey kind, with eyes ſparkling like fire, and ſhort hair, who die ſoon after being taken, owing to their natural wildneſs.

Among the animals peculiar to this iſland, there is one that greatly reſembles a porcupine, whoſe fleſh, though inſipid and flabby, is greatly admired by the natives. It is called, in the language of the country, tondouck; but Drury calls it the ground hog, and gives the following deſcription of it. "It is, ſays he, of the ſize of a cat, with ſnout, eyes and ears, like an Engliſh hog; it has briſtles on the back, but no tail; the feet are like thoſe of rabbits, and it feeds upon beetles and young ſnails: it is very prolific, bringing about 20 in a litter, and ſuckling them all. It hides itſelf in the ground in a ſurpriſing manner; digs firſt two feet directly down, then two or three obliquely, afterwards works upwards aſlant till within half a foot of the ſurface, where it makes a proportionate lodging for the body, and lies five or ſix months without ſuſtenance; at the expiration of which term it is as fat as when it went in. It is an excellent food, and no pains are ſpared to take them."

Voſſe is an animal like a badger, and the fleſh of it is greatly admired by the natives.

Vareſſe is a beaſt of prey, of the bigneſs of a fox, with a large and long tail, and has hair like a wolf.

Tſitſihi are a kind of grey ſquirrels, which keep in the holes of trees, and are naturally ſo wild, that there is not any poſſibility of taming them.

Voudſioe is a ſmall animal like a weaſel, of a dark red colour; it feeds on honey, and diſcharges a ſcent much reſembling muſk.

Civet cats are very numerous, and their fleſh is much admired by the natives.

Tretretretre is an animal about the ſize of a heifer two years old; it has a round head, human countenance, with the fore and hinder parts of a baboon, and breeds chiefly in a deſart part of the iſland, near the lake of Lipomani. The natives are frightened when they ſee it; and the animal, in return, takes to its heels on the appearance of a man.

The antamba is an animal about the ſize of a large dog; but in colour greatly reſembles a leopard. It preys on man and beaſt, but keeps to the mountains, and is ſeldom ſeen.

Mangarzahoc is a large beaſt that brays like an aſs, and is thought by ſome to be the wild aſs. Theſe are likewiſe ſeldom ſeen, as they always keep on the mountains.

The brebis is an animal with one horn in the middle of the forehead. It is about the ſize of a goat, and is extremely wild.

Here are neither elephants, tigers, lions, nor horſes; but they have great numbers of dogs, which are in general ſmall, with long ſnouts, ſhort ears, and hair like foxes.

This iſland produces alſo ſeveral kinds of river and other birds, known, in the language of the country, by the general name of Vonrou; but they are much leſs than thoſe of Europe, the eggs of the hens not being larger than thoſe of pigeons. Here are many pheaſants, which are the ſame as thoſe in England; but there is a particular ſort that have violet feathers and a read beak. Here are likewiſe ſmall paroquets, and ſome of a dark red; but theſe laſt are very ſcarce: ſmall green finches that whiſtle, and imitate the ſongs of other birds; wild turkies; black, white, and grey eagles, with fine plumage; wild ſtorks, with creſts on their heads; common teal, and a particular ſort, with red legs and claws, called halives; pelicans; black and white herons; water-wag-tails, &c.

Samba is a bird whoſe feathers are as red as fire.

Vourouchontſi are white birds that follow the cattle, and feed upon the flies and beetles found on them; they are generally very lean, and ſo ill taſted as not to be of any uſe to the inhabitants.

Voula is a river bird, with a long and white beak; it is about the ſize of a pelican, and its fleſh is tolerable good eating.

Taliva is alſo a river bird, about the ſize of a hen, with violet plumage, and red beak and feet.

Haretac is a bird with a red creſt on the head; and has black feathers, and feet like a teal.

Takia is a bird whoſe wings, feet, and beak are black: it is about the ſize of a black-bird, and has but one ſimple note, from which it received its name; for it is continually calling Takia, in the ſame manner as the cuckow is ſo called in England, from its note being expreſſive of that ſound.

The iſland of Madagaſcar produces alſo a great variety of inſects and reptiles, among which are the following:

The famocantraton, or breaſt-leaper, is an extraordinary, but dangerous inſect. It is about the ſize of a ſmall lizard, and fixes itſelf, as if glued, to the barks of trees, with its mouth always open, ready to catch ſpiders, flies, and other inſects. They are called breaſt-leapers, from their leaping on the breaſts of thoſe who approach the tree where they are; and ſo faſt do they ſtick, that it is impoſſible to get them off without cutting away that part of the fleſh on which they are fixed.

Mandouts is a kind of ſerpent that feeds on bats and ſmall birds: it is about the length and thickneſs of a man's arm, and not venomous, though deemed ſo by the generality of the natives.

There are many other ſerpents, ſuch as the menore, ſave, mare, triondibale, renutric, and anacondef. This laſt is very dangerous, though in ſubſtance not thicker than a quill. It ſlips into the body at particular times, gnaws the inteſtines, and occaſions the moſt excruciating pain; and, if not extracted in a ſhort time, which is ſeldom the caſe, infallibly produces death.

The tringalaka huravou, or water ſcorpion, reſides conſtantly in marſhes and ſtill waters; deſtroys cattle; attacks dogs; and ſucks their blood, when killed.

The vancoho, or ſcorpion-ſpider, has a large, round, and black belly; and is extremely dangerous. Its bite occaſions an inſtantaneous ſwooning, which ſometimes laſts two days, attended with a remarkable coldneſs and ſhivering. The method of cure is by placing the perſon by the fire, and adminiſtering the ſame things as are uſed to expel poiſon.

Anocaliſe is a creeping animal that breeds between the barks of rotten and worm-eaten trees. It is about ſix inches long, of a flat form, and has many legs like a caterpillar, with a hard ſkin. Its bite is exceeding venomous, and cauſes the like diſorder as that produced from the vanocho; and if the ſame remedies are not applied, the conſequence will be the loſs of life.

There are great numbers of moth-worms, earwigs, bugs, and other troubleſome inſects. The acolalan is a ſmall inſect, not ſo offenſive in ſmell, but like a bug; when full grown it is about the ſize of a man's little finger, at which time it becomes winged and flies away. The young ones remain in the houſes, and are very deſtuctive to the furniture, as alſo to cloth and moſt kinds of apparel.

The vombare is a butterfly variegated with different colours, among which are thoſe of gold and ſilver. Others are known by the name of ſacondre: theſe proceed from beetles, and keep to the bark of a particular ſmall ſhrub, on which they depoſit honey, not inferior to that produced from bees.

Here are many ſorts of ſnails, ſome of which have their particular appellations, but they are in general called caracora. Caterpillars alſo abound here, and are of ſeveral kinds, but the whole of them are diſtinguiſhed by the name tſingoulon voulon.

Herechereche is a beetle that gives light, and ſhines in the woods and houſes in the night with a ſurpriſing luſter.

Worms of various kinds are alſo found in this iſland; but the moſt diſtinguiſhed are the ſilk-worms, which are quadruped. Some of them, called landeve, produce one prickly cod: others, called landeſeraha, make ſmall cods encloſed in a large one, frequently containing 500 young. The third kind, called landeanacau, ſpin their ſilk on the tree anacau that grows by the ſea ſide; the cods hang in ſtrings, ſeparated from each other, and the ſilk is the fineſt, ſtrongeſt, and beſt of all. The fourth ſort, called Landevontaguea, make their ſilk on the tree vontonſir, which is alſo very fine, but not ſo ſubſtantial as the former.

Here are a great number of ants; but they are all exceeding harmleſs, except one ſort called ſicouroucourous, which are particularly deſtructive to the rice.

Land-tortoiſes are alſo very plentiful, and are of two ſorts, one of which is called hilinſtoca, and the other fanou.

The mines in this iſland abound with iron and ſteel, which the natives have the art of purifying and forging with much leſs difficulty and labour than the Europeans. According to Mr. Drury, in the inland mountainous parts, ſilver is found, and a white metal, which much reſembles Britiſh tin.

The gold here is of two ſorts, viz. a pale ſoft ſort which is of little value, and a finer ſort, which is tolerably good. It muſt be obſerved, however, that we ſpeak only of the gold natural to the country, for great quantities of other gold are to be found here, which have been introduced at different times by various European nations, by the pirates, who formerly harboured here, and by the eventual means of ſhipwrecks.

Beſides theſe treaſures, the rivers and brooks are rich in various precious ſtones, viz. emeralds, ſapphires, cryſtals, topazes, granates, amethiſts, eagle-ſtones, hyacinths, jaſpers, blood ſtones, touchſtones, and cornelians.

The waters here run under ground in a very particular manner, and afterwards re-appear, impregnated with the juices which they draw with them, and in this manner receiving the different taſtes and qualities inherent in the metals and places through which they flow. In the valley of Amboula is a fountain of hot water, eſteemed a ſovereign remedy againſt all diſorders proceeding from cold in the nervous parts, and the ſame water taken inwardly cures aſthmas, and all diſorders of the lungs, removes obſtructions in the loins, and expels the gravel.

Of the Inhabitants of Madagaſcar; their Cuſtoms, Manners, &c.

This iſland, though reckoned to be eight hundred leagues in compaſs, is not populous in proportion to its bigneſs; for it is ſuppoſed not to contain above ſixteen hundred thouſand ſouls. All the inhabitants are black, except thoſe of a little province beyond the Maratanes, and moſt of the great men who are deſcended from the Arabs, and ſtill preſerve ſomething of their complexion, though they become black inſenſibly, by their intermarriages with the original inhabitants. The Arabs, who ſeized upon this iſland in the beginning of the fifteenth century, eſtabliſhed commanders in all the provinces of the iſland, and fixed the chief ſeat of their government beyond the Maratanes, which is the reaſon why their deſcendants, who are ſtiled Lavaleſſes, are ſtill fair, or at leaſt called ſo; for they are not half ſo fair as the blackeſt gipſey.

They are tall, nimble, and have a proud gait. They ſometimes affect a ſmiling countenance; and they know how to conceal a grand deſign, or the ſtrongeſt paſſion, with as much artifice as the moſt crafty knave among the nations that are the moſt famous for their political diſſimulation. Wild people are found in ſome parts of this iſland, who let their hair and beards grow, go almoſt naked, inhabit thick and unfrequented woods, avoid meeting their fellow natives, live upon wild cattle, fruits, roots, honey, locuſts, &c.

According to the accounts given by the French of this iſland, the inhabitants are ſome of the moſt deceitful, flattering, and falſe people in the univerſe; particularly thoſe of the coaſt of Manghabei, to the end of the iſland, ſouthward. Though the people of the inland parts of the ſame province are much leſs cruel and treacherous; ſpeak little; are better obſervers of their promiſes; and follow other cuſtoms and laws. Drury, indeed, ſeems to excuſe the others, in ſome meaſure, from the imputations thrown upon them by many writers, but more particularly the French; for he ſays: "whether their little acquaintance with the Europeans gives them a dread of them, I cannot ſay; but I am ſenſible they imagine that white men are extremly addicted to fighting, and not ſo tender-hearted as themſelves. This received notion may be a great motive to their deſtroying them on very trivial provocations; for they are always jealous that the white men have ſome cruel deſigns upon them; ſo that they are ever on their guard, dreading the audacity and ſuperior ſkill which the Europeans have over them in point of war." Again, in ſpeaking of the treatment which the natives received from the French, he ſays: "They made them all ſlaves, inverted the whole order of their government, and moſt of them being illiterate ſeamen, who took upon them to rule, they ſhewed no regard either to morality, civility, or indeed common decency; made no diſtinction of perſons; confounded all orders; and treated every black as if he was a brute, and ſo much inferior to themſelves, as not to have the leaſt right or title, in their opinion, to the common privileges of human creatures: ſo that to kill one of them was no more than to kill a dog, or any noxious animal whatſoever. I do not make this as a reflection on the French only, though, if credit was to be given to half what the natives ſay, they were guilty of the moſt ſcandalous and execrable actions. Our own countrymen (too much addicted to their follies and vices) are not exempt from the juſt cauſe of this ſcandal upon white men; for the conduct of our Britiſh pirates, and others too, who are not willing to be thought inhuman, has been barbarous to the laſt degree."

The Madagaſcrians having but a very ſlender knowledge of commerce, and knowing but little of arts or ſciences, apply themſelves principally to agriculture, the breeding of cattle, or hunting of game. Their country, was it not ſo greatly neglected, might be rendered extremely opulent: from the number of ſilk-worms, with proper management, ſilk might be made a ſtaple commodity; but the views of the people extend only to the abſolute neceſſities of life, ſuch as common proviſions, mean habitations, and a trifle of wearing apparel; for of luxury they have very little idea, and ſuperfluities they affect to deſpiſe. With reſpect to trades, therefore, our catalogue will be rather confined. All may be ſaid to be architects, according to the cuſtom of the country, becauſe every individual is capable of erecting a hut for himſelf. Some work tolerably well in gold and ſilver. The ſmiths are extremely expert in working of iron or ſteel. They reduce the ore, as brought from the mines, into powder, upon burning coals; place it between four ſtones, which are clayed round for the purpoſe, and by continual blowing underneath, with bellows made in the ſhape of water-pumps, the ore runs in leſs than an hour: the metal is afterwards extracted, and by means of heat is formed into bars of about four pounds weight. A few are expert in poliſhing metals, making earthen ware, ſpinning, weaving, rope making; and many are tolerable fiſhermen.

The articles made by the ſmiths in general are:

Implements of iron and ſteel
Fiſhing hooks
Hatchets
Hammers
Shovels
Razors
Nippers
Gridirons
Forks
Javelins
Darts
Butchers knives, &c.

The goldſmiths make ear-rings, bracelets, necklaces, and other ornaments.

Here are ſome carpenters and turners, who make wooden cheſts, and plates, or platters; wooden and horn ſpoons; and other houſehold goods.

The Rohandrians and Anacandrians are remarkable for the wood-work of their houſes; their chief tools, however, are only a plane, a wedge, and a rule. The fiſhermen uſe draw-nets, well-baſkets, hooks, and harpoons; and exchange the fiſh to the inland inhabitants for rice, yams, roots, cotton, and other neceſſaries: ſome, however, they dry, to ſerve as occaſion requires.

The rope-makers make cordage of all ſizes and lengths. The ſmall ropes for netting and baſkets are made from the bark of different trees.

In ſpinning, women alone are employed, and theſe make various ſorts of ſtuffs from flax, and they likewiſe make threads from the barks of trees.

In Madagaſcar agriculture is practiſed with leſs trouble than in Europe, becauſe the manner is more ſimple. No plough is employed in the tillage of land: an ax for felling the limbs of trees, a bill for lopping off the branches, and an implement called faugali, for grubbing the roots and weeds, are their ſole inſtruments. The arms and branches of trees, when dry, by being burnt to aſhes, greatly enrich the ground; and this ſoil is afterwards proper for the production of yams, rice, &c. when properly wetted by rain or other water. In ſome few places rice is planted grain by grain, and cut in the ſame manner; but in the greateſt part of the iſland the ground is prepared by the trampling of oxen, which breaks and kills the weeds, and theſe rotting, manure the ſoil; when the rice is ſowed, which grows with great eaſe, and in a ſhort time becomes extremely fine. The fields for rice are marſhes, or marſhy land, called horracs, and every horrac, or field of rice, is the property of a particular chief, which occaſions great differences from their pretentions of right to the beſt and moſt fertile ſoils. The poor negroes plant and cultivate yams on the ſides of mountains, and are obliged continually to hunt the wild boars, and other wild animals, in order to preſerve their plants from deſtruction.

Theſe people are much addicted to ſinging and dancing, in particular, the women are very fond of ſinging, and compoſe verſes extempore, which, though not the beſt poetry in the world, ſhews an aptitude of genius, and ready turn of wit, that is really ſurpriſing. Their ſongs are either panegyrics on the remarkable actions of their anceſtors and heroes, of an amorous turn, or of a ſatirical nature. Their muſical inſtruments are three in number, viz.

The valiham, which is ſtrung with cords.
The vanle, which is made of bamboos.
The herraſovou, which is played upon with a bow.

The performers on the latter inſtrument are the moſt eſteemed.

The riches of the inhabitants conſiſt in cattle, which the men look after; and in fields of rice and roots, which the women ſow. Gold and ſilver ſerve only for ornaments. They make paans, and carpets of cotton of divers colours; and as they have no looms, but only ſticks laid on the ground, which they raiſe by turns to make the woof, they cannot work very faſt.

Here are cities, towns, and villages; noblemen, and ſlaves. The cities contain at leaſt a thouſand houſes, or rather huts, and are ſurrounded with ditches ſix feet deep, and as many broad, with paliſadoes within on the banks of the ditch. The donac (thus they call the lord's houſe) is built with boards, raiſed about ſix feet above ground, and covered with leaves. The other habitations are ſo low, that one cannot enter them without ſtooping. The towns are encompaſſed only with ſtakes drove into the ground; and the villages have neither ſtakes nor ditches. Four negroes take up a hut on their ſhoulders, and carry it where they pleaſe. When a lord viſits another, the perſon viſited lends to the other one of his wives, whom the viſitor likes beſt.

With reſpect to the houſehold furniture, it conſiſts only of ruſh mats, which are either of a yellow or a red colour, and are neatly made and ſtrung. The floors on which they lie are covered with theſe mats without bed, bolſter, quilt, or any ſort of covering, and the pillow is only a log of wood. This deſcription is general, and anſwers to the furniture of all the houſes, thoſe of the Rohandrians excepted, for theſe people make uſe of pillow-biers ſtuffed with cotton ſeed. Their cloaths, ſambers, girdels or ſaravohits, cotton, effects, and all ornaments are kept in baſkets; and oils for the body and hair in earthen pitchers. Their kitchen furniture conſiſts of earthen pots called villangues louvies, faſes, monangees, and ſines, wooden diſhes and ſpoons, dried gourds or calabaſhes to hold water, knives, gridirons, mortars to pound rice, troughs, and winnowing fans, with large veſſels for honey wine. The leaves of rates twelve feet long and four broad, are uſed inſtead of napkins, and ſmaller portions ſerve as plates: theſe are ſpread upon mats on the ground, for neither tables nor chairs are uſed.

With reſpect to the dreſs of theſe people, the negroes go naked, excepting their middles, which they cover with a linen called lamber; and ſome of the women uſe ſaravohits, or drawers, with an aezan, or long robe without ſleeves, hanging down to the ancles, and a piece of linen before, ſewed at both ends like an apron. The white men and women (we do not mean European whites, but ſuch as are ſo denominated in this iſland) go without any covering on their head or feet, except the inhabitants of Manghabei, as the men in that province wear a ſquare cap, and the women a hood, pointed at top, and hanging down upon the ſhoulders. The dreſſes are of different colours and names, ſome of red ſilk called ſoatſmifili, others of cotton called varo; theſe are of a variety of colours, curiouſly interwoven with fine cotton in white ſtripes, and are far from being deſpicable workmanſhip, or inelegant in appearance. Others are made from the barks of trees; either from that of the fautaſtranou, try, mouſſia, avo, courava, or threads of banana. The cotton-cloths made by the whites, or zaferamini, in the province of Anoſſi, are the fineſt and beſt, much ſought after by the inhabitants of Vohitſbang, and others, who buy up great quantities; but the moſt eſteemed are the cottons, with ſilk borders about a foot deep, the ground white, with black ſtripes, and black and red ſilk lace. The chiefs only, and Rohandrians, wear this upon great formalities, and are preſerved for the funerals of the chiefs, whoſe bodies are wrapped up therein. The garments for ſlaves are made of the bark of trees; which is firſt beat to a hemp, then boiled twice in ſtrong lye, afterwards waſhed, and twiſted upon ſpindles in different ſizes, and worked up for apparel: the cloth reſembles European linen, is ſtrong, and more laſting than cotton. Thoſe made of the bark of try are extremely fine and ſoft, but not durable; as are thoſe of atfouche, in the province of Matatan, from the bark of the tree avo; of which alſo paper is made in the provinces of Ghallemboulou, Manghabei, and round the bay of Antongil; the bark or thin ſkin of ſmall leaves ſhooting from the middle of the tree mouſſia, which, in other places, produces only large leaves, twelve or fifteen feet in length, ſupplies them with wearing-apparel. The fruit of this tree is like a pine-apple. The ſtuffs made form banana, chiefly in the province of Eringdrane, are fine, light, and equal in beauty to the ſilken manufacture, and are wove in the ſame manner. Their ornaments, called firauach, are different kinds of chains worn round the necks, arms, and legs; ear-rings, bracelets, rings, and other toys, with necklaces of different names; ſalantes, ſaraves, and endachs, conſiſting of three or four, and even twelve rows of pearls, corals, beads of gold, glaſs of all colours, rock-cryſtal, agats, cornelian and ſardonian ſtones. Theſe ornaments of gold are only worn by the Zaferamini, who are the chiefs of the iſland, and the Voadziri and Lohavohits among the negroes.

Polygamy is practiſed throughout the iſland, and the people in general are exceeding incontinent, which may be owing to the extremes that actuate either ſex; the men having too much freedom, and the women being under too much reſtraint; yet theſe oppoſite cauſes produce ſimilar effects, for here, ſince

“ Man the lawleſs libertine may rove,
“ Free and unqueſtion'd thro' the wilds of love,

he takes all the licentious liberties which ſuch an unbounded licence permits; and the women thinking that

“ Conſtraint in all things makes the pleaſure leſs,
“ But ſweet's the love that comes with willingneſs,

allow themſelves ſuch freedom in private, in order to compenſate for what they ſuffer by the ſeverity of the public laws, and tyranny of their huſbands, that very few can claim that ineſtimable jewel, chaſtity.

The negroes here have no other marriage ceremony than agreeing to cohabit together; but the whites have a peculiar ceremony in being joined, or married to the head wife, but their other wives they take with as little form as the negroes do theirs.

The ceremonials practiſed at funerals are as follow. The relations waſh and cleanſe the body of the defunct, and then adorn it with the moſt coſtly ornaments which the defunct wore when living. It is then wrapped up in a mat in order to be carried in that manner to the grave. The head of a woman's corpſe is uſually embelliſhed with a kind of cap. But the heads and beards of men of rank, when defunct, are clean ſhaved. Previous to the time of burial, the corpſe lies in ſtate for ſome days, during which ſpace a light is continually burnt at its feet; and all the relations, friends, and ſlaves frequently ſurround the corpſe, and make the moſt diſmal lamentations. Having tired themſelves with bewailing, the women fall a dancing, and the men have recourſe to warlike exerciſes. At length they all ſurround the body again, call the dead by his name, very gravely expoſtulate with him for dying, and pathetically demand whether he had not every thing that could ſatisfy him in this life, ſuch as beautiful and faithful wives, dutiful children, loving friends, induſtrious ſlaves, a ſufficiency of gold, ſilver, iron, cattle &c. It may not be improper to obſerve, that this burleſque method of howling over, and interrogating the dead, is not peculiar to the Madagaſcrians, as many other nations have the ſame cuſtom, and even in Europe ſome perſons retain theſe abſurd ceremonials at this preſent time.

On the day of interment the corpſe is carried to the burying-place, which is named Amounouque, in a coffin made of hollow trunks of trees, which are curiouſly cloſed together; and there it is depoſited ſix feet deep, under a ſtrong hut, in which are left plates, diſhes, apparel, rice, tobacco, &c. that the dead may want no neceſſary accommodation. The defunct being then properly provided for, the hut is entirely cloſed up by placing a large ſtone before the only entrance. Then, on the outſide, beaſts are ſacrificed; and the company having regaled themſelves, ſome fragments of meat are left, which they ſuppoſe will be equally diſtributed between the deceaſed and the demons. Fifteen days after, imagining that the proviſions are exhauſted, the relations and friends ſend more, leſt the dead body, or the demons who guard it, ſhould be famiſhed; and theſe preſents are always accompanied with the kindeſt meſſages, and moſt reſpectful compliments to the deceaſed.

The heads of all the beaſts which are ſacrificed, are fixed upon long poles, and placed round the ſepulchral hut in the manner of trophies. Sacrifices of beaſts are likewiſe made by, or in favour of the children deſcended from the deceaſed, or thoſe nearly related to him, when the juvenile band invoke the ſpirit of the departed perſon in a kind of hymn, which implies,

Spirit, that art flown away,
Liſten to our artleſs lay;
Teach us, ſpirit, to do well;
Teach us, ſpirit, to excell;
Stoop, oh ſpirit! and be kind,
Teaching thoſe you left behind;
Liſten to our artleſs lay,
Spirit that art flown away.

If a perſon of diſtinction dies at a diſtance from home, his body is burned upon the ſpot, but his head, having been previouſly cut off, is carried home and interred in a proper ſepulchre, with the uſual funeral rites. But perſons ſlain in war, who have been haſtily buried in or near the field of battle, are, in times of peace, again dug up, and re-buried in the uſual form, provided the ſpace from the time of interment is not ſo conſiderable as to admit of an almoſt total putrefaction.

The Madagaſcrians hold the memory of their anceſtors in the utmoſt eſteem and veneration. Their greateſt and moſt ſolemn oaths being to ſwear by the ſouls of their predeceſſors, or the virtues of their parents.

When any perſon is ſick, the neareſt relations apply to the ombiaſſe, or prieſt, who goes by night to the amonnouque, or ſepulchre of the father; or, if the father is ſtill living, to that of the grandfather of the afflicted perſon. Then making a hole in the monument, he places a kind of cap upon the aperture, and begins his incantations with ſeveral grimaces, invoking the ſpirit of the deceaſed to take pity of the perſon diſordered, and reſtore his helpleſs progeny to health and vigour. The aperture being cloſed, the ombiaſſe takes away the cap, returns to the houſe where the ſick perſon lays, and places it upon his head. If the patient recovers, the ombiaſſe receives great applauſe, and is loaded with preſents; but if he dies, the ombiaſſe, very gravely, imputes it to the evil demons, or to fate; for the Madagaſcrians are great predeſtinarians; but never to any fault in himſelf, or deficiency in his incantations. The very ſame method is purſued in caſes of inſanity, the ombiaſſe applies to the ſepulchres of the defunct, to demand underſtanding for their offſpring, and that their ſenſes may be reſtored. If the patient recovers his ſenſes, the prieſt is rewarded; if the former remains mad, no diſgrace enſues to the latter.

The common diet of theſe iſlanders is cow's milk, rice and roots. They roaſt ſometimes large pieces of beef, with the hide on. They drink water and honey-wine. But they have neither bread, nor grape-wine. The honey-wine is a compoſition of three parts of water to one of honey, which they boil together, and ſkim, after it is reduced to three fourths. They afterwards put it to work in large pots of black earth, made in this iſland. This wine has a very pleaſant tartiſh taſte, but is too luſcious. The wine made of ſugar-canes is ſtill more unwholeſome.

Of all the barbarous cuſtoms and execrable ſuperſtitions of theſe people, the cuſtom of expoſing their children to a certain and cruel, though indeterminate kind of death, of ſtrangling them in the birth, or ſacrificing them to demons, are perhaps the moſt atrocious, and may be the true political reaſon why this large iſland is ſo thin of inhabitants, in proportion to its great extent, and amazing fertility. Theſe execrable cruelties are owing to the ombiaſſes, who exerciſe a moſt uncontrouled power over the minds of the people; the latter being under an obligation of expoſing their new-born children in deſert places, to famiſh, or be devoured by wild beaſts; to ſtrangle them in their birth, or to ſacrifice them to their demons, according to the prediction or command of the ombiaſſe, who pretends to contemplate the aſpect of the planets at the time of their birth, pronounces arbitrarily whether they are fortunate or inauſpicious, and decrees the child to life or death accordingly. Theſe deteſtable murders are the more frequent, as beſides the ombiaſſes having the fate of new-born infants at their diſpoſal, at all times, thoſe who are born on what the people deem unlucky days, are ſure to be put to death; and, unhappily, above half the days in the year come under that denomination. The inauſpicious, or unfortunate portions of the year are,

The entire months of { April, or Safard.
March, or Ramahara.

The laſt week of every month in the year.

Every eighth day, whether it falls in auſpicious or in inauſpicious months or weeks. Every eighth day being called Aſſarontor, and every laſt week in each month, Alacoſſi.

Every Wedneſday and Friday throughout the year are deemed unlucky. And even particular hours are ſuppoſed to be influenced by the vitangs, or unlucky planets.

Sometimes, however, the force of nature overcomes the power of ſuperſtition; and the prejudice of cuſtom yields to the dictates of parental affection.

Cuſtom, which wiſdom often over-rules,
And ſerves, inſtead of reaſon, to the fools;
Cuſtom, which all the world to ſlav'ry brings,
The dull excuſe for doing ſilly things.

The ombiaſſes are not inſenſible to the power of bribery; and what will not a parent, who truly feels, give to ſave his inoffenſive offſpring.

Fathers alone a father's heart can know
What ſecret tides of ſtill enjoyment flow.

Thus wealth, the grand fountain of vice, and ſtimulater of crimes, may, properly applied, be rendered the means of charity, and friend of humanity. Nothing in the creation is intrinſically vicious; it is only the improper application of things which render them pernicious.

Hence, ſays an accurate author, in ſpeaking of theſe execrable cuſtoms: "powerful nature breaks the chains with which ſhe is fettered by pagan education, and exhibits the compaſſionate and tender impreſſions of her own potent Creator, in the frequent oppoſition given to theſe ſanguinary precepts, by preventing the cruel deſtruction of innocent babes, in the preſervation of the life which their parents had been inſtruments of giving, and in reverſing the ſentences of the cruel and avaritious ombiaſſes. Slaves are often employed to ſuckle and bring up the children born in unfortunate times. Sacrifices, denominated falis, of beaſts and cocks have been immolated, whilſt they were confined in places pointed out by pagan ſuperſtition, to take off the malignity of the predominant ſtar, which would neceſſarily take effect, were theſe cuſtomary and ſuperſtitious practices neglected."

The ſame language is ſpoke throughout the iſland, but differently pronounced in different provinces, long and ſhort, of great affinity with the oriental, chiefly Arabic, and agreeable to the Greek in the manner of ſpeaking, in the order and conjunction of the nouns and verbs active, and extremely copious. The characters in uſe amongſt the ombiaſſes are the Arabic, in number twenty-four, written from the right to the left, though the pronunciation of ſome differs from the Arabic. Theſe characters were introduced about three centuries ago by the Arabs ſent by the calif of Mecca, who landed at Matatan, intermarried with the women of the country, and taught the Arabic language, with the Koran, to thoſe who embraced the doctrine; and which ſome of them continue to this day.

To convince the reader of the number of ſoft and liquid tones with which the Madagaſcar language abounds, we ſhall ſelect a few of their common words, with the ſignification in Engliſh.

Valu	Alive
Melangore	To agree
Turnborts	An anchor
Maliſke	Anger
Leſhulu	Any body
Munonego	Aſcend
Voorha	Aligator
Omebayloyhe	Bule
Bettu	Brains

Haner	Beef
Mundavy	Boil
Metonu	Broil
Omebayvovva	Cow
Omebay	Cattle
Morte	Dead
Lambook	Duſt
Tanna	The earth
Sofee	The ear
Moffu	The eye
Tule	An egg
Varlarvo	A mouſe
Oroong	The noſe
Arratto	A net
Overnarmo	Potatoes
Lomoty	A plumb
Plato	A piſtol
Ponndey	Powder
Knidoc	A pirate
Hulu	People
Color	Years

The four cardinal points of the wind.

Teenongher	Eaſt
Audreffer	Weſt
Avarruchs	North
Ateemo	South

Numbers.

Eſer	One
Roaa	Two
Talu	Three
Effutchs	Four
Deeme	Five
Eamming	Six
Feeto	Seven
Varlo	Eight
Sever	Nine
Folo	Ten

Days of the week.

Alhaida	Sunday
Alletenme	Monday
Talorter	Tueſday
Allerrerbeer	Wedneſday
Commeſhee	Thurſday
Immor	Friday
Sarbueche	Saturday

All the inhabitants of Madagaſcar, the negroes of Machicore and the inhabitants of the mountains excepted, are tolerably expert at caſting up ſmall ſums. Like the Arabians and Europeans they reckon from one to ten, and after ten add the number one, as far as twenty.

With reſpect to their weights and meaſures, they uſe none higher than a drachm: for as they weigh no articles whatever, gold and ſilver excepted, drachm weights are deemed ſufficient, all other commodities being ſold by way of barter or exchange. The names of theſe ſmall weights are

Nanqui	Half a grain
Sacare	A grain
Nangue	Six grains
Vari	Half a drachm
Sompi	A drachm

The meaſures here are

The Voule	contains about	Half a pound of rice &c.
Monica		Six pounds of ditto
Zatou		A hundred voulus, or fifty pounds ditto

Theſe are meaſures of capacity: the meaſure of length is only a reſe, or a meaſure of about two yards in length, which is uſed in meaſuring cordage, ſtuffs, &c. the land not being eſtimated by admeaſurement, but by the quantity of grain which is required to ſow it.

Madagaſcar paper is made with fewer inſtruments and engines than the European. The bark of the tree Avo is boiled two days in good lye, made of the aſhes of the ſame tree, till it becomes ſoft and ſupple, then waſhed in clear water, beat to a proper conſiſtency, and poured afterwards on mats made of exquiſitely fine reeds, twiſted and regularly joined together, in order to be drained and become paper. After this it is placed on a leaf of baliſier, oiled with menachil, to dry in the ſun; each dried leaf is afterwards dipped in a decoction of rice, to prevent it from remaining ſpungy; then being dried once more, it becomes ſmooth, even, and fit for uſe. Their ink is extracted, by way of decoction, from the wood called arandranto, which is likewiſe made uſe of by the principal people for building. The extract being mixed with verdigris, becomes exceeding black. The pens are made of bamboo, and are cut to the ſame ſize, faſhioned after a ſimilar manner, and rendered almoſt as tranſparent as European quills.

The trade of this iſland is rather of a domeſtic than foreign nature, as the natives have very confined ideas, and imperfect notions of foreign traffic. Among themſelves they barter commodity for commodity, as no ſuch thing as currency is eſtabliſhed throughout the whole iſland. Even if they obtain any gold or ſilver coins from the Europeans, who ſometimes touch here, they immediately melt them down, in order to convert them into ear-rings, bracelets, &c. The domeſtic trade is of this nature: the people of the cotton provinces take care to cultivate that article, and then carry it to the provinces which abound in cattle, rice, &c. Having trucked or bartered commodities, the wants of each are ſupplied; for thoſe who have plenty of proviſions are by theſe means ſupplied with cloathing, and thoſe who can eaſily procure apparel in their own country are furniſhed with proviſions, in which their own provinces might be deficient. Thus the exchange of the produce of one province for that of another is the whole of their domeſtic, or inland trade.

With reſpect to the foreign trade, or rather traffic, which ſome of the Madagaſcrians carry on with the European ſhips, that ſometimes touch here, it conſiſts of exchanging

Freſh proviſions		Yellow wires
Sapphires		Hard wares and ſmall wares of all ſorts
Rubies		Looking glaſſes
Emeralds	for	Beads
Cornelians and other precious ſtones found in the country, &c.		Fire arms
		Coral of any ſize or colour, pierced through for ſtringing, &c.

Hence the riches of theſe people conſiſt in the wares and commodities which they thus procure; in the bills, hatchets, knives, lances, iron and ſteel ſpades, lambers, &c. which they make; in the ſlaves they take in war, or ſteal in times of peace; in the cattle which they breed; and in the lands which they cultivate.

We are told that the celebrated French governor, Flacourt eſteemed this iſland of great importance for advancing and eſtabliſhing commerce towards Ethiopia, the Red Sea, gulph of Arabia, and other Indian countries; that great advantage might be made from the conveniency of wood for building ſhips, which might be carried on, and exchanged for other commodities in the preceding countries.

Moſt of the princes, or ſovereigns of the different territories in this iſland, are related to each other, and ſo are their great lords and inferior ſubjects, by continual intermarriages; yet they are perpetually quarrelling with, and waging war againſt each other; private family diſputes often occaſion open ruptures, and the reſentment of an individual will induce ſome thouſands to commit hoſtilities. Theſe domeſtic wars are purſued with more rancour and hatred than a war with a foreign enemy would be; for when relations or friends differ, they entertain a greater implacability againſt each other than ſtrangers, when they happen to be at enmity. This ſentiment is finely illuſtrated in the following lines, by William Whitehead, Eſq; poet laureat, in his ode for the new year, performed before his majeſty, Jan. 1, 1778.

When rival nations, great in arms,
    Great in power, in glory great,
Fill the world with war's alarms,
    And breathe a temporary hate,
The hoſtile ſtorms but rage awhile,
    And the tri'd conteſt ends;
But ah! how hard to reconcile
    The foes who once were friends.

Each haſty word, each look unkind,
    Each diſtant hint that ſeems to mean
A ſomething lurking in the mind,
    Which almoſt longs to lurk unſeen.

Each ſhadow of a ſhade offends
Th' embitter'd foes who once were friends.

That power alone, who fram'd the ſoul,
And bade the ſprings of paſſion play,
Can all their jarring ſtrings controul,
And form on diſcord, concord's ſway.
'Tis he alone whoſe breath of love,
Did o'er the world of waters move,
Whoſe touch the mountains bends,
Whoſe word from darkneſs call'd forth light,
'Tis he alone can reunite
The foes who once were friends.

In war, their engagements are ſeldom regular, they chiefly depend on ſurprize and ambuſcade, and ſacrifice courage to ſtratagem. When the proſpect of advantage offers, they uſually aſſemble privately, act with the utmoſt caution and privacy, gain the enemy's frontiers by forced marches in the night, and attack them ſuddenly and unexpectedly: if ſucceſs attends their arms, they commit the moſt cruel ravages, if they meet with an unſurmiſed repulſe, they retreat with the utmoſt precipitation. But good or bad ſucceſs are equally fatal to the country; if they are fortunate, they deſtroy all before them as they advance; if unfortunate, they lay the country waſte as they retreat. Thus famine frequently reigns in a country, calculated by nature to afford the utmoſt plenty, and many are ſtarved in the midſt of a luxuriant ſoil, by means of the inteſtine broils which reign among the people.

Sometimes the prince of a territory gives notice to the lords, who are his ſubjects, to aſſemble their forces ſeparately, and to march by different routs to a certain place of rendezvous, in order to come ſuddenly upon, and attack the towns of their enemies, which they ſurround, and advance to with the moſt dreadful ſhouts; and if ſucceſsful, they maſſacre all they meet with in them, ſparing neither ſex nor age. After this ſanguinary heat is over, if they meet with any other of the adverſe party, or overtake any fugitives, they make ſlaves of them; but uſually put to death thoſe who are allied to the chiefs, fearing if they ſhould ſurvive they will at ſome future time become formidable.

Their political management of war is this; they depute ſpies to obſerve the condition, number and ſituation of the enemy, if on a march, or encamped, or to reconnoitre their towns, and take notice of the importance of their fortifications, if they ſhould mean to maintain them and ſtand a ſiege. If threatened to be attacked by others, they change their place of reſidence, drive their women and cattle into the moſt private receſſes, or places which are difficult of acceſs, and conſequently may be eaſily defended. Thus their paſſions prompt them to plunder each other, and their perpetual dangers inſenſibly give them policy; but during theſe ravages, all parties think themſelves right; the prince imagines it his duty to prevent any neighbours from becoming too powerful for his own people, and fancies it incumbent on himſelf to cruſh ſuch aſpirers; the people deem it their duty to obey their prince, who has their good at heart; all ſee through the medium of their paſſions, and fancy the means juſt if the motive or propoſed end is ſo. It is ſelf-love and reaſon at ſtrife, and the improper uſe of either, occaſions all their miſcarriages.

" Two principles in human nature reign;
" Self-love, to urge, and reaſon, to reſtrain;
" Nor this a good, nor that a bad we call,
" Each works its end, to move or govern all:
" And to their proper operation ſtill,
" Aſcribe all good; to their improper, ill.
" Self-love, the ſpring of motion, acts the ſoul;
" Reaſon's comparing ballance rules the whole.
" Man, but for that, no action could attend,
" And, but for this, were active to no end:
" Fix'd like a plant on his peculiar ſpot,
" To draw nutrition, propagate, and rot;
" Or, meteor-like, flame lawleſs thro' the void,
" Deſtroying others, by himſelf deſtroy'd.
" Modes of ſelf-love, the paſſions we may call:
" 'Tis real good, or ſeeming, moves them all;
" But ſince not ev'ry good we can divide,
" And reaſon bids us for our own provide;
" Paſſions though ſelfiſh if their means be fair,
" Liſt under reaſon, and deſerve her care;
" Thoſe, that imparted, court a nobler aim,
" Exalt their kind, and take ſome virtue's name.

POPE.

Sometimes parties of only 40 or 50 are ſent to plunder and deſtroy the leſſer villages and hamlets, and theſe light detachments are called ſanvouve. If opportunity ſerves, the towns are reduced to aſhes; but if they are under any apprehenſion that the flames will exaſperate the neighbouring inhabitants, who might immediately purſue them, or cut off their retreat, they ſatisfy themſelves with only plundering the towns without burning them. Theſe kind of expeditions are named taſichamanthi, or ſecret war, and the marauders, who engage in them, are always provided with what they deem charms, which are ſmall billets written in Arabic characters; theſe they imagine will procure them ſucceſs, and bring the greateſt misfortunes on their enemies, by taking away their ſtrength, and depriving them of their courage to defend themſelves; they likewiſe imagine that they afflict their foes with innumerable diſorders, and occaſion the moſt fatal diſtempers to attack them. Both parties are equally ſuperſtitious in reſpect to theſe charms, and as one ſide muſt ſucceed, their reputation is continually kept up; for the unſucceſsful party never conceives that his charms are inefficacious, but imagines that ſome faults in the preparation, or the omiſſion of ſome ceremonies have rendered them inauſpicious.

With reſpect to warlike weapons, they are different in different parts of the iſland. Some make uſe of a dart, which is named reneleſs, with an iron point long and thick, and carry beſides 15 leſſer darts, that are named fitoraches. Others uſe an ample ſhield, and a large dart called caubahi, but the generality uſe lances as well as darts, and the great men carry fire arms; for to carry a lance only, is the badge of being a perſon of common, or vulgar rank; but to bear a gun upon the ſhoulder betokens gentility, and ſhews that the bearer ranks as a nobleman or gentleman.

The Madagaſcrians have little notion of diſcipline in their wars; they generally charge in ſeparate bodies of 100 each; their charges are irregularly made, as each individual tries to do his beſt, but at the ſame time keeps continually ſhouting, hallowing, capering and jumping about, in order at once to intimidate the enemy, and to prevent any aim from being taken at himſelf. So that an attack thus made, appears to be rather the aſſault of a promiſcuous mob, than the well conducted attack of diſciplined troops. When an enemy falls, he is immediately pierced through with darts, by as many as can get near him, and his throat is afterwards cut from ear to ear.

We are told from good authority, that during the time of war, the women keep up continual dancing (alternately) by day and night, never ſleep or eat in their town houſes, and however addicted to incontinency, upon no account whatever ſuffer the company of another man, whilſt their huſbands are expoſed to danger, perſuaded that they (the huſbands) would be killed or wounded, by infidelity in their abſence, and believe them to be animated by their continual dancing, and their ſtrength and courage encreaſed; wherefore they keep up their dancing during the war, by the moſt ſuperſtitious obſervance of the cuſtoms and ceremonies.

When one prince finds himſelf too weak to oppoſe another by force of arms, he has recourſe to negotiation, and ſends ambaſſadors, laden with preſents, to ſue for peace, appoint a time and place for a conference, and ſettle all the preliminaries of an accommodation. If the preſents are received, and the propoſals approved, other preſents are ſent in return, and every thing is ſettled for the intended meeting, the place appointed being always on the banks of a river. When the day arrives, both princes, or chiefs, repair to the river at the head of their reſpective armies. Each then kills a bull in the ſight of the armies, and then they preſent to each other reſpectively a piece of the liver on the end of a ſpear, which both are obliged to eat a piece of, and then they mutually wiſh with the moſt ſolemn imprecations,

That the liver may burſt them.

That God may withdraw his hand from amongſt them.

That they may be deſtroyed by their enemies.

That their race may end in themſelves.

If they any longer think of carrying on the war.

If they carry off the cattle, or deſtroy the ſubjects of each other.

If they have any deſign of ſending witchcrafts or poiſons into the enemy's country, &c.

The Madagaſcrians have ſome notion of aſtronomy, and divide the year, like us, into twelve months, viz.

Vatrevate,	or	March,
Safard,		April,
Atſiſi or à Soutri,		May,
Valaſcira,		June,
Foſſa,		July,
Maca,		Auguſt,
Hiahia,		September,
Sacamaſſeh,		October,
Sacave,		November,
Voulanbitou,		December,
Aſarmanghits,		January,
Aſarabe,		February.

The firſt day of the year begins with the new moon in March: they have no certain and regular account of time and ſeaſons, but compute the years by the days of the weeks, beginning the year of circumciſion on Friday. They have likewiſe obſerved the motions of the heavens, the revolutions of the planets, and the ſigns of the zodiac, which, in the manner of the Europeans, they likewiſe divide into twelve ſigns, viz.

In the ſpring,

Alimiza,	or	Libra,
Alicarobo,		Scorpion,
Alacoſſi,		Sagittarius.

In ſummer,

Alizadi,	or	Capricorn,
Adalou,		Aquarius,
Alohotſi,		Piſces.

In autumn,

Alahemali,	or	Aries,
Azorou,		Taurus,
Alizozo,		Gemini.

In winter,

Aſarata,	or	Cancer,
Alaaſade,		Leo,
Aſamboulo,		Virgo.

Thus are they correct by caſual obſervations only; and accurate, without the knowledge or uſe of inſtruments; which evince, that the heavens are an univerſal book that is open to all nations; may be read in every climate; and be ſerviceable, even to the moſt ſavage and ignorant. So juſt is that beautiful ode of Mr. Addiſon's on the glories of the heavens.

I.

The ſpacious firmament on high,
With all the blue æthereal ſky,
And ſpangled heav'ns, a ſhining frame!
Their great original proclaim.
Th' unwearied ſun, from day to day,
Does his Creator's power diſplay;
And publiſhes to every land,
The work of an Almighty hand.

II.

Soon as the evening ſhades prevail,
The moon takes up the wond'rous tale;
And nightly, to the liſt'ning earth,
Repeats the ſtory of her birth;
Whilſt all the ſtars that round her burn,
And all the planets, in their turn,
Confirm the tidings as they roll;
And ſpread the truth from pole to pole.

III.

What though, in ſolemn ſilence, all
Move round the dark terreſtrial ball;
What though nor real voice nor ſound
Amid their radiant orbs be found!
In reaſon's ear they all rejoice,
And utter forth a glorious voice;
Forever ſinging as they ſhine,
The Hand that made us is divine.

The perpetual enmity in which the Madagaſcrians ſeem to live with each other, ariſes either from jealouſy or theft; but while the former occaſions many private animoſities, the latter uſually terminates in war. Princes, and nobles themſelves, make no manner of conſcience of ſtealing their neighbour's cattle privately; and their neighbours return them the compliment whenever an opportunity preſents. In this manner it ſometimes only prompts to retaliation; but, at other times, it occaſions open hoſtilities to commence.

During ſome part of Mr. Drury's captivity in the iſland of Madagaſcar, he was a ſlave to a chief of great conſequence, who was, however, very fond of ſtealing his neighbour's cattle privately. As the diſtreſs of Mr. Drury, when he firſt went with his maſter upon one of theſe expeditions, is rather whimſical, we ſhall quote it for the entertainment of the reader. "My maſter (ſays he) attended by ſeveral of his ſlaves, took me with him, one evening, into the woods. I obſerved great preparations made for killing and dreſſing a bullock, or ſome ſuch thing; but there being none to kill, and it being then dark, I perceived that they walked with great circumſpection, talked ſoftly, and teſtified all the ſymptoms of ſome ſecret deſign: upon this the tears ſtood in my eyes, imagining that they intended to cut me up, and make a meal of me; but my fright was ſoon over when I ſaw two ſlaves hauling a-long a bullock by a rope faſtened to his horns, and my maſter ſtriking his lance into his throat in order to diſpatch him. They immediately cut up his carcaſe, and dreſſed the entrails after their own manner. The booty was equally divided, and I obſerved that each man took care to hide his portion in ſome private place, from whence he might convey it away by night. As ſoon as our buſineſs was over, we parted, ſome one way, and ſome another, for fear of being taken notice of. I now plainly perceived, that we were all this time plundering of our neighbours."

After the men return from war, or from a grand hunting-match of wild cattle, when they enter their town or village, the wives and ſlaves of the chiefs come creeping from their reſpective huts, and lick their feet in a moſt reſpectful manner; and when this ceremony is performed, the wives and ſlaves of the other great men, and even the wives of ſlaves themſelves, all act in a ſimilar manner to teſtify their homage and ſubmiſſion to their reſpective huſbands; but when they return from their thieving-matches, or ſtealing their neighbour's tame cattle, not the leaſt notice is taken of their having been abſent.

As the hunting of wild cattle is one of the principal diverſions of theſe people, we ſhall give ſome account of the nature of it in the words of Mr. Drury, as his relation is both more authentic, and more curious than any other. "It was now night (ſays he) and they were going a beef-hunting: when they ſet out on purpoſe to kill the beſt beaſts, they always make choice of the darkeſt nights. They permitted me, on my requeſt, to accompany them, but firſt ordered me to waſh myſelf, as they themſelves did, that we might not ſmell either of ſmoak or ſweat. I would have taken two lances, according to cuſtom, but they obliged me to leave one behind me, leſt two together might rattle in my hand. Theſe cattle feed only in the night, and if all theſe precautions were not taken they could never be ſurprized, for they are always on their guard, ſnorting with their noſes, and liſtening after their purſuers. We can hear them roar and bellow a great way off; by which we know where they are, and we are forced always to go round, till they are directly to the windward of us, for otherwiſe they would ſoon ſcent us. As ſoon as we had got the wind and cattle right a head, and were within hearing, we walked with all the circumſpection imaginable, cropping the top of the graſs with our hands, as cloſe as poſſible, to mimick, as well as we could, the noiſe a cow makes when ſhe bites it. The moment they heard us, they were all huſh, not one of them bellowed or grazed, but ſeemed to liſten with the utmoſt attention; which, when we perceived, we all ſtood ſtill likewiſe without a whiſper, whilſt three or four, who underſtood the nature of it beſt, continued cropping the graſs. When the cattle had liſtened till, as we imagined, they took us for ſome of their own ſpecies, they returned to their grazing, and we walked, with caution, nearer, ſtill mimicking them as we moved ſoftly along. Deean Murnanzack (one of the chiefs) ordered me to keep behind, leſt they ſhould diſcern my white ſkin, and be ſtartled; he alſo gave me his lamber to cover myſelf with, which was a large piece of black ſilk, ſo that if I had been near them they could have ſeen nothing but my face, the graſs being above knee deep.

“ At length we got amongſt them, ſo that one of our men, as he told me, with ſome graſs in his hand, and under the cover of a buſh, took hold of the dug of a cow, and, finding that ſhe gave no milk, he concluded ſhe was not lean; for which reaſon he ſtruck his lance inſtantly into her belly, and drew it out again, making no other motion. The cow, thus wounded, will give a ſpring perhaps, and make a noiſe, as if another had run her horns againſt her; but this is ſo common amongſt them, that the herd is not any ways diſturbed by it; ſo that our people ſtruck three or four after this manner, and left them with an intention to come the next morning and trace them by their blood; for it is very dangerous to keep too near them in the night. As ſoon as they find themſelves ſorely wounded, they run from their companions, and will attack the firſt man they ſee. They are generally found actually dead, or fallen down in ſome wood, or ſhelter of buſhes, as if they induſtriouſly endeavoured to conceal themſelves.

“ A day or two after this beef-hunting, we had an accidental diverſion of another kind; our dogs had got the ſcent of ſome wild hogs that were got into a thicket, and were very buſy in running round it, but could find no entrance for a conſiderable time. At length, however, they found the path which the ſwine had made, and attempted to enter the wood by it; the paſſage was defended by a large boar, who fought the dogs with great fury, and wounded one of them in a very deſperate manner; now what with the dogs on the one hand, and the ſwine on the other, there was ſuch a yelping, grunting, and howling, that the woods rang with their noiſe, and one would have imagined, all the hogs in the iſland had met there by conſent, in order to revenge their quarrel upon us. We laid down our burdens, and ſome of us went up to them armed with guns and lances; Deean Murzanzack ſhot the boar that wounded his dog, whereupon another, in an inſtant, defended the entrance, and fought ſo reſolutely, that neither the dogs nor we ourſelves could come near the cattle that were within, till we had made a paſſage behind them with our hatchets and lances; and then fired upon ſome of the moſt reſolute who turned upon us: the reſt, perceiving themſelves attacked behind, fought their way through the dogs, and ran away with the dogs after; when words cannot deſcribe the noiſe there was, eſpecially after a number of them were wounded.”

The religion of the inhabitants of Madagaſcar.

THE inhabitants of Madagaſcar have no particular places of religious worſhip; nor do they offer up prayers, unleſs their occaſional incantations may be ſo called. Their firſt principle of religion, however, is to believe in one SUPREME GOD, who created the heavens and the earth, all animated beings, and an innumerable hoſt of angels, in ſeven days. Yet, after having this juſt idea of the deity, they have not any notion that it is neceſſary to worſhip him, or pay him divine honours; alledging, that it is ſufficient to acknowledge his power, for that he is too ſublimely great to take notice of them; and too immenſely good to be angry with them. They likewiſe believe in a demon, or devil, who they ſay is infinitely inferior to the Supreme Deity in power; but, at the ſame time, he has power ſufficient to do them a great deal of miſchief, and to torment them cruelly; him, therefore, they worſhip, to deprecate his wrath, and incline him to ſpare them. Hence we may draw two inferences from what hath been ſurmiſed, viz.

1. That they deem God the author of all good, and the devil the author of all evil.

2. That their religion is founded on fear, not gratitude; and that their notions of piety are formed on reluctant, not a willing adoration.

To the devil they give the name of Taivady, and have a proverbial diſtich, deſcribing his character, which may be thus tranſlated:

> Into the world Taivady ſends,
> Or of himſelf, or by his friends,
> Misfortunes, quarrels, and diſeaſe,
> All that can ruin, or can teize:
> 'Tis he aſſiſts to ſteal our cattle;
> Or gives us ill ſucceſs in battle.

On account of thoſe miſchievous qualities, they try to appeaſe him by ſacrifices, to win his friendſhip by incantations, and do all in their power to put him into as good a humour as poſſible.

They likewiſe invoke a third power, whom they call Dian, or Deean Manang, that is, lord of riches in general, and ſovereign of gold in particular; ſo that this fabulous deity anſwers to the Plutus of the Greeks. Out of veneration, therefore, to Deean Manang, when any of them obtain a piece of gold, they lift it above their heads, and kiſs it with the moſt profound reſpect; and ſome even go ſo far as to fancy, that a remiſſion of their ſins may be obtained by drinking water in which gold ear-rings, bracelets, &c. have been dipped.

The angels, or immediate ſervants of God, they believe are infinite in number, and great in power. Some of theſe, they imagine, are continually employed in the movement of the heavens, and act as governors ſubordinate to God in the management of the wandering and fixed ſtars, comets, rain, wind, and indeed all the phœnomena of nature. Others, they fancy, are employed as attendants on, and guardian angels of mankind; and many, they ſuppoſe, have the ſuperintendance of all manner of enterprizes, whether civil or military.

In the whole, they imagine, there are ſeven kinds or orders of ſpirits, including both good and evil, viz.

1. The ſuperior angels, or immediate ſervants of God, (which are thoſe already mentioned) are the firſt claſs, being called Malaringhea.

2. Thoſe of the ſecond order are called Coucoulanpou: and theſe are of an inferior nature with reſpect to the others; becauſe they are ſuppoſed to be corporeal; yet, while they think proper, they remain inviſible to mankind; becoming only viſible to thoſe whom they intend to favour. They frequent ſolitary places, are of both ſexes, marry, get children, live long, but are mortal; and, after death, are rewarded and puniſhed according to the merit and meaſure of their actions. Thus, even the moſt ignorant and ſavage people, in many parts of the univerſe, have a tolerable idea concerning future diſcrimination for former actions.

> Religion prompts us to a future ſtate,
> The laſt appeal from fortune and from fate;
> Where God's all-righteous ways ſhall be declar'd;
> The bad meet puniſhment, the good reward.

During life, however, they are ſuppoſed to be favoured with ſome other privileges, beſides thoſe already mentioned, ſuperior to what are granted to mankind: ſuch as being exempted from the power of poiſon, diſtempers, accidents, &c.

3. The ſpirits of the third claſs are, the apparitions of parents, friends, &c. or of thoſe whom they love, and who love them.

4. The ſpirits of the fourth claſs are, the apparitions of their enemies, or of thoſe whom they have had reaſon to fear; and, conſequently, theſe ſpirits are deemed of a malignant nature.

5. The ſpirits of the fifth claſs, which are called Angats, anſwer to what we term phantoms; and are, even by the Madagaſcrians themſelves, deemed rather imaginary, than real; for they ſeem to think them only the illuſions of the fancy.

6. The ſpirits of the ſixth claſs, called Socara, are demons or evil ſpirits, whoſe buſineſs it is to enter into, poſſeſs, and torment people of all ages and conditions.

7. The ſpirits of the ſeventh claſs are called Bilis; by which word is meant, the devil and all his fiends. Theſe are ſuppoſed to be as numerous as the firſt claſs, though not ſo powerful; nevertheleſs, as their privilege of doing miſchief is extenſive, their propenſity to evil is greatly dreaded by the people in general.

Independent of the above, the generally received religious notions of theſe people are:

That God having created heaven, earth, and all things animate and inanimate, then formed Adam out of clay, and placed him in Paradiſe, which they ſuppoſed was either in the ſun or the moon; but which planet they do not pretend to ſay, with any degree of preciſion; however, this Paradiſe, they affirm, was refreſhed by four rivers, that reſpectively flowed with wine, oil, milk, and honey; and abounded with a profuſion of the moſt delicious fruits: yet Adam was prohibited from either eating or drinking of theſe delicacies, his conſtitution being ſuch as to need no manner of refreſhment.

This is their notion of the creation, in which truth and falſehood are blended together; but the ſacred beauties of the firſt are viſible through the erroneous blemiſhes of the latter; and the whole evinces the extravagancy of corrupted nature, when deſtitute of revelation, the only guide to be depended on.

Their idea of the fall, which appears to the full as extraordinary, is this: That the devil, by cunning and craft, finding Adam in Paradiſe, aſked him, why he drank not and ate not of the wine, milk, oil, honey, and fruits, which here abounded, and were ſo exceedingly delicious: to which Adam replied, that he durſt not, becauſe he had been prohibited from ſo doing by God himſelf, and beſides he had no manner of neceſſity for nouriſhment to ſupport life. The devil, being determined to ruin him, if poſſible, appeared to be ſatisfied with this anſwer, and departed; but ſoon after returning, he deceived Adam by the moſt fallacious diſcourſe, pretending that he had obtained permiſſion from God for Adam to eat or drink whatever he pleaſed. Adam being thus deluded, ate and drank, and entered into the corruption of nature; on which account God baniſhed him from Paradiſe, and ſent him into a far country. Here an impoſthume grew in the calf of his leg, which burſt in a few months, and produced a female child. Adam being very much perplexed on this account, applied to the angel Gabriel, to know, by his means, what he was to do in the affair? When the angel Gabriel told him, it was the will of God that he ſhould bring her up, and marry her at a certain age; which he did, and called her Rahouna, or Eve.

Rahouna was ſubſequently delivered of two ſons, Cain and Abel, who (ſays their tradition) afterwards deſtroyed each other, being ſtimulated thereto by the inſtigation of the devil, after this, had many children,who, as they encreaſed in numbers and years, encreaſed likewiſe in wickedneſs. The greateſt part of theſe God thought proper to deſtroy, on account of their vices; but firſt commanded Noah to build a ſhip, and retire to it with his wife, children, relations, domeſtics, &c. and with a male and female of every other ſpecies of animated beings. Theſe having entered the ſhip, the deluge ſucceeded, and drowned the reſt of the people, the cattle, &c. &c. the waters covering the whole earth, four mountains excepted, viz.

Zabalicaf	in the	North
Zabalicatoure		South
Zabalirof		Weſt
Zabalibazani		Eaſt

When the flood had ſubſided, Noah, with all belonging to him, quitted the ſhip, and fixed their reſidence at Jeruſalem: from hence they removed to Mecca; and here, according to tradition, Noah received four kinds of writings, which he was to tranſmit to poſterity, and which contained the law of God, viz.

1. Aliſurcan, or Al-Koran, was intended for Noah.
2. Socraſti, intended for Moſes.
3. Zonboura, intended for David.
4. Alindzi, intended for Chriſt, whom they call Rahiſſa.

Theſe traditions and religious principles having been introduced by the Mahometan Arabs, who were the progenitors of thoſe people called the Madagaſcrian Whites, there is no wonder that they ſhould have made ſuch a ſelection of Chriſtian, Jewiſh, and Mahometan tenets, and have interlarded them with abſurdities of their own; nor can we be ſurpriſed that they ſhould have attempted to make the Mahometan the primitive religion, ſince, where chronology is unknown, any error which dates alone can rectify may go down.

In a great meaſure they are right in their notions concerning Chriſt, as they allow that he was ſent by God; that he was not begotten of man; that he was born of a virgin; that he was God and man; that he was a great prophet; and that he was crucified by the Jews; but then they add, that God, not thinking proper that he ſhould die, ſubſtituted a malefactor in his place, who died inſtead of him. The latter circumſtance might originate from the ſcriptural account of the malefactor who was crucified at the ſame time as Chriſt.

The prieſts, or ombiaſſes, are of two orders, viz.
The ombiaſſes omponorants, and
The ombiaſſes omptinquili.

The firſt order is uſually compoſed of white Madagaſcrians, who practiſe phyſic, teach the Arabic language, compoſe the ziridſi, or Arabic words, written on ſmall billets, which are uſed as charms; act as ſchoolmaſters, conjurors, wizards, prieſts, &c.

The ſecond order are black ombiaſſes; and theſe, by pretending to geomancy, or the art of divination, upon all occaſions, live with great reputation among the people, and accumulate conſiderable profits to themſelves.

There is another claſs of inferior ombiaſſes, which are placed upon the footing of quacks, as not being deemed ſo regular in their profeſſion as the two former orders. Theſe, however, viſit the ſick, not to adminiſter medicines, but to predict the event of the diſorder; their predictions uſually being favourable or unfavourable, as they are well or ill paid.

The Madagaſcrians have received from the Jews and Mahometans, by means of the Arabs, who come to ſettle there, the cuſtom of circumciſion, the ceremony of which is performed every third year; at which time they build a hall raiſed upon wooden pillars, and encompaſſed with a palliſado of ſtakes. The great lord of the province kills a bull, and having ſpilt the blood of it, mixed with honey-wine, round the building, he opens the palliſado, and plants at that opening a banana-tree with leaves and fruit, on which he hangs a girdle, tainted with the blood of the bull: after which that place is looked upon as ſacred; no perſon approaches it but with the utmoſt reſpect, and none enter it. The fathers of the children who are to be circumciſed, faſt during the firſt eight days of the moon of March; and the laſt day they walk abroad two and two, carrying the children on their ſhoulders, wrapped up in Paans. The young men who are not married follow them, and holding their ſabres in their hands, they make threatening motions with them, as though they were going to attack an enemy. After they have walked three times round the donac (the lord's houſe) they ſtop before the door, and dividing themſelves into two troops, they exerciſe themſelves a long while in feigned attacks, till being tired at laſt, they are obliged to ſit down on mats prepared for them. The next day a prieſt or Marabout runs like a madman into all the cottages, in order to drive away the evil ſpirit out of the bodies of theſe children; he threatens him, and at length makes the people believe, that he has forced him to come into the body of a chicken, which is tied up in a baſket, and cruſhing it to death, he tells them the children are delivered of that evil ſpirit. The fathers and mothers preſent themſelves afterwards before the great lord, with as many oxen and as many black chickens as there are children to be circumciſed, and the lord appoints the day on which the ceremony is to be performed. That day being come, the lord, ſitting at the entry of the hall, receives, on a table covered with paans or carpets, the offerings of the mothers; then he enters into the hall, and ſits down in the middle of it, and the fathers holding their children on a very ſmooth ſtone, the lord cuts off the prepuce; which done, the father immediately cuts the throat of his chicken, makes the blood of it drop on the wound, and gives the child back to the mother; who dipping cotton into the blood of the ox that has been killed, and into that of the chicken alſo, ties it about the wound.

Drury gives us the following account of the method of thankſgiving after a ſucceſsful war. "The inhabitants," ſays he, "have in all their houſes a ſmall portable utenſil, which is devoted to religious uſes, and is a kind of houſehold altar, which they call the Owley. It is made of a peculiar wood, in ſmall pieces, neatly joined, and making almoſt the form of a half moon, with the horns downwards, between which are placed two alligators teeth. This is adorned with various kinds of beads, and ſuch a ſaſh faſtened to it behind, as a man ties about his waiſt when he goes to war. However, I obſerved that they brought two forks from the woods, and fixed them in the ground, on which was laid a beam, ſlender at each end, and about ſix feet long, with two or three pegs in it, and upon this they hang the owley. Behind it was a long pole, to which a bullock was faſtened with a cord. They had a pan full of live coals, upon which they threw an aromatic gum, and planted it under the owley. Then they took a ſmall quantity of hair from the tail, chin, and eye-brows of the ox, and put them on the owley. Then my maſter uſed ſome particular geſtures with a large knife in his hand, and made a formal incantation, in which the people joined. In the next place they threw the ox on the ground, with his legs tied faſt together, and my maſter cut his throat." Thus the ceremony ended, and this is deemed an oblation for having obtained a victory over an enemy. Thus theſe people, like many ancient nations,

> Do recompenſe with death their creatures toil,
> Then call the bleſs'd above to ſhare the ſpoil,
> The faireſt victim muſt the powers appeaſe,
> So fatal 'tis ſometimes too much to pleaſe.
> He hears the murd'rous prayer the prieſt prefers,
> But underſtands not 'tis his doom he hears;
> ——————— And views perhaps the knife,
> Uplifted, to deprive him of his life;
> Then broken up alive, his entrails ſees,
> Torn out, for prieſts t' inſpect the gods decrees.
>
> Dryden's Ovid.

Political and civil Government of Madagaſcar.

THE accounts given of the political ſtate of this iſland differ very much from each other, which is not owing to any want of authenticity in the ſeveral authors, but to the revolutions which have ſo frequently happened; ſo that different writers, treating of the political ſtate of Madagaſcar, at various periods, muſt of courſe vary from each other exceedingly. Hence Vincentius Albus, and Gaſper de San Bernardino, have informed us that this iſland was divided into ſix diſtinct kingdoms, whoſe ſovereigns were at continual variance with each other; and Marcus Paulo, the Venetian, tells us, that in his time it was governed by only four ſovereigns. By later accounts, however, it is certain that every province hath its particular ſovereign, or lord, who is called dean, or deean; and this ſovereign lord appoints a tiloubei, or governor, over every village in his territories.

The civil government here is not dependent on edicts or public inſtruments; nor is there ſuch a thing as written law in the whole iſland. A kind of natural law, ariſing from the common occurrences of life, founded on the feelings of human nature, reſulting from reaſon, and handed down by tradition from father to ſon, is the ſole guide of theſe people.

Theſe traditional, or oral laws, are of three kinds:

1. Maſſindili, or the law of the prince.
2. Maſſimpoh, or the law of individuals.
3. Maſſintane, or the general law, or cuſtom of the country.

The firſt of theſe laws, or the law of the prince, reſpects his peculiar prerogatives, and ſhews how far his will ſhould be limited, and how far his power extended.

The ſecond of theſe laws, or the law of individuals, is of a domeſtic nature, and reſpects each individual, his manner of living, his deportment according to his circumſtances, his behaviour to perſons of his own family, or to his immediate neighbours.

The third kind of theſe laws is the univerſal law of the country, or what may be called the common law. It regards all occurrences, offences, and complaints, which are of a public and material nature, or which, in any meaſure, affect the welfare of the community.

Of theſe laws we ſhall give a few examples.

Of the firſt kind,

To lie with one of the ſovereign's wives is death by the law of the prince, or the prerogative law.

Of the ſecond kind,

If a man is catched robbing his neighbour of an ox or a cow, he is obliged to reſtore it tenfold.

If a man borrows an ox or a cow of his neighbour, and does not return it in a year's time, ſix calves are looked upon as an equivalent for the ox; and if he neglects payment at that time, thoſe calves are ſuppoſed to be three ſteers, and three heifers; and their increaſe, which, by a fair computation, ariſes by their growth and production, is the man's right of whom the beaſt was borrowed. And if it go on for ten years, or any longer term, it is computed what three bulls and three cows might produce in that time, and all that produce is due to the creditor.

Of the third kind,

If a man has criminal converſation with the wife of another man, who is his ſuperior, he forfeits thirty head of cattle, beſides beads and ſhovels in abundance; but if the men are of equal degree, then the fine is only twenty head of cattle.

If any one maliciouſly aſſaults another, and breaks a leg or an arm, he is fined fifteen head of cattle, as a forfeit to the party injured.

If any one breaks the head of another, and the aggrieved party has not returned the blow, he receives three beeves by way of damage.

If any one ſteals another's hive of honey, and is catched, the fine is three iron ſhovels; for it is to be obſerved, that iron ſhovels, hoes, &c. are a kind of ſmall money with theſe people; for here is no trade, but by barter, or the exchange of one commodity for another, therefore they are very exact in proportioning the value of different articles.

If one man's cattle break into another's plantation, the owner, for every beaſt found there, muſt give an iron ſhovel.

If two men quarrel, and one happens to curſe the other's father or mother, whether they be living or dead, and his antagoniſt has ſo much command of himſelf as to refrain from curſing the other's father or mother, he recovers two beeves, as a compenſation.

If any one is found guilty of ſtealing Guinea corn, caravances, potatoes, or the like, out of any of the plantations, he forfeits a cow and calf to the owner, or more, if the damage done is ſuppoſed to require a greater forfeit.

REVOLUTIONS.

THE ancient hiſtory of this country cannot be known, as the people are without public records, or the chronological knowledge of events. All that is known is from oral tradition; but the tranſactions thus handed down are too futile and vague, and too much interwoven with fiction, to merit notice. We are told, indeed, that the province of Anoſſi, which has been better known to the Europeans than any other part of the iſland, was, previous to the arrival of the French, governed by a ſovereign, who was not only honoured as a king, but almoſt revered as a god. His name was Andian Ramach, and on his demiſe the crown devolved to Andian Maroarive, who was a Chriſtian, having been educated at Goa, and baptized by the Jeſuits. He, however, ſoon turned to the paganiſm of his anceſtors, and was afterwards killed by a muſket ball, when the French attacked the town of Franchere.

Captain Rivault, in the year 1642, obtained permiſſion from cardinal Richlieu, for nine years, excluſive of all others, to ſend ſhips and forces to Madagaſcar, and the neighbouring iſlands, in order to eſtabliſh a colony, plantation, and commerce. And this gentleman erected a ſociety for this purpoſe, under the name of a French Eaſt India Company, and the grant was drawn out, with the addition of ten years more privilege; or, in other words, extended to the year 1661. In the interim, that is, immediately ſubſequent to the making out of the grant, A. D. 1642, the firſt ſhip was ſent under the command of captain Coquet, who was going to load ebony at Madagaſcar, on the account of himſelf and ſome private merchants; but had orders to take with him two governors, whoſe names were Pronis and Fonquenbourg, and twelve other Frenchmen; theſe being commanded to land and remain there, till the arrival of a ſhip from France, which was to ſail in November.

Coquet got to Madagaſcar in September, having in his way anchored at the iſland of Bourbon, which he took poſſeſſion of, in the name of the king of France; touching afterwards at the Iſle of St. Mary, he did the ſame; and arriving at the bay of Antongil, in Madagaſcar, he acted in a ſimilar manner. Pronis and Fouquenbourg were at length landed in the port of St. Lucia, in the province of Manghabei.

The expected ſhip from France arrived on the firſt of April, in the enſuing year. It was named the St. Lawrence, and was under the command of captain Giles

Reſimont. This officer brought ſeventy men with him, to reinforce Pronis. The inhabitants, jealous that the French would obtain too firm a footing in their country, meditated an oppoſition; but their intentions were prevented, or at leaſt delayed, by the prudent conduct and timely preſents of Pronis. Upon this ſucceſs, Pronis ſent twelve men, to penetrate into the province of Matatan, ſix of whom were cut off by the natives, and the reſt compelled to retreat; and ſoon after, captain Reſimont's ſon and ſix ſailors were murdered in the province of Vohitſbang. This oppoſition was owing to the ſecret intrigues of the leading men in Anoſſi, who, from their maritime ſituation, did not dare to offend the French themſelves; but ſtirred up the people of other provinces, to oppoſe aud murder them upon all occaſions.

In 1644, Pronis thought proper to remove from St. Lucia to the bay of Tholangare, where he began to fortify himſelf; and having reduced almoſt the whole province of Anoſſi by force of arms, he built Fort Dauphin, in 25 deg. 6 min. ſouth lat. the ſituation being excellent, the harbour commodious and fine ſheltered, and the entrance very convenient for ſhipping of any burthen. Behind the fort he erected ſeveral other buildings, with large encloſures, which produced various ſorts of fruits, kitchen herbs, &c.

In the year 1650, the fort took fire by ſome unforeſeen accident, and was totally deſtroyed; ſoon after, however, it was rebuilt, and ſtrongly garriſoned; the French being always at variance, and frequently at war with the natives.

In the year 1651, the celebrated French governor, Flacourt, at the head of 80 Frenchmen, and a great number of armed negroes, ravaged the country, to a conſiderable diſtance from the fort, carrying off great quantities of cattle, and deſtroying all the houſes and huts in his way. This occaſioned the natives to conceive an extraordinary averſion to the French; and what added to their diſlike was, that whenever any priſoners fell into the hands of the French, they looked upon them all in an equal light, and ſold them indiſcriminately to the then Dutch governor of the iſland of Mauritius, not making any diſtinction between deaans or lords, freemen or ſlaves; or ſhewing any greater reſpect to their ladies, when captives, than to women of a lower rank. The French at length finding that the idea of conquering Madagaſcar was chimerical, and that the danger and expences of maintaining a colony, and keeping up a fortreſs here, were not recompenſed by the profits accruing from the ſettlement, thought proper at once to abandon the iſland, and all projects relative to it.

The traditional accounts given by the natives, of the attempts made by the French to ſettle on and ſubdue Madagaſcar, being exceedingly curious, we ſhall extract them from Drury's narrative of his captivity upon this iſland.

“ This part of the country (ſaith he) to which the French have given the name of Port Dauphin is called in the Madagaſcar language, Antenoſa. There came hither upwards of a century ago, two French ſhips, on what account I cannot learn, however, they came to an anchor cloſe under land, in a very good harbour. The captain obſerving that there were plenty of cattle, and all proviſions, as a very good ſoil, determined that one of them ſhould ſtay here and eſtabliſh a ſettlement. Hereupon they caſt lots who ſhould continue on the iſland, and the perſon on whom the lot fell was captain Meſmerrico.

This captain Meſmerrico landed with two hundred white men, well armed, and provided with ſtore of ammunition, and other neceſſaries for the building of a fort, which they immediately began. No ſooner had the natives obſerved their intention, but they uſed their utmoſt art and induſtry to prevent them: this created a war, in which the French were the victors, who took at ſeveral times a great number of priſoners: in this war, the king of Antenoſa, and his brother were killed; and amongſt many other children that were made captives, the king's ſon was one. When the French had ſuppreſſed the natives, and compleated their fort, the ſhips ſet ſail for France, and carried this young prince, and ſeveral others of diſtinction with them.

In about a year after this expedition, the natives began to be better reconciled to the French; notwithſtanding they were ſecretly diſguſted at the indignity offered to their young prince, and could by no means reliſh the government, and direction of foreigners: however, the French, by their artful, and cunning deportment and inſinuations, gained ſo much friendſhip amongſt them, that they married, and lived up and down in ſeveral towns, at ſome diſtance from each other; and not above five or ſix in a place. They occaſionally aſſiſted the natives in their wars againſt a king, that reſides to the north-ward, whom they defeated, took a great number of ſlaves, and many cattle. In this manner they lived for ſome years with great tranquillity, neglecting their fort, and extending themſelves all over the whole country of Antenoſa: but at laſt, as their families grew numerous, the natives grew jealous; and recollecting how inhumanly they had treated their prince, and perceiving them thus ſcattered, and diſperſed; they thought this a favourable opportunity to free themſelves from a foreign yoke. Hereupon they formed a conſpiracy to cut off all the white men in one day; and the Wedneſday following it was put in execution, not leaving a white man alive in Antenoſa.

Soon after a French ſhip came there as uſual: the mauromintеrs, or ſlaves, who retained a reſpect for the French, got a canoe, and went off to them; and informed them that their country-men were all maſſacred. The captain was ſtartled, and deeply concerned at this melancholy news, but could not revenge their cauſe; being glad to ſteer another courſe, without making the leaſt attempt to go on ſhore.

Having now no body to interrupt them, they put their government into its original form, and made choice of one for their king, who was the neareſt related to the former; there being no other ſon but him whom the French took captive. Under this new king's direction they lived peaceably and quietly for ſeveral years, no French ſhip ever preſuming to come near them; but now and then an Engliſh ſhip paid them a viſit; and they traded in a very fair and honeſt manner with the officers on board.

Some years afterwards a French ſhip, homeward bound from India, happened to be in great diſtreſs for want of water and proviſions, and could not compaſs the cape. Port Dauphin lay very commodious for the captain, but he knew that the natives were their implacable enemies, neither was he ignorant of the real occaſion; and therefore reſolved to make uſe of the following ſtratagem. Under a pretence of being ſent ambaſſador from the French king, he went on ſhore in great pomp, and with proper attendants. The ſhip lay at anchor as near the ſhore as poſſible, in order to be within reach of their guns, in caſe any acts of hoſtility ſhould be ſhewn. The natives who came down to them, aſked if they were Engliſh, or French: they replied, the latter; but they were ſent by expreſs orders from the French king with ſome valuable preſents, and were inclined to make a treaty of peace. The king they had laſt choſen, whom I mentioned before, died about a month before their arrival, and no new one was then elected in his ſtead; but the old queen (mother of the young prince, whom they had ſo clandeſtinely conveyed away ſome years before;) being then alive, gave directions that the ambaſſador ſhould be conducted to her houſe. His men carried a great many things of no great value amongſt them; but ſuch, however, as they knew would be highly agreeable in this country. Theſe were formally preſented in the name of the French king, and the queen teſtified her ſatiſfaction in the reception of them, by entertaining the captain in the moſt elegant manner ſhe could deviſe. This day paſſed in compliments, mutual preſents, and ſuch other ceremonies, as were conſiſtent with their ideas of public grandeur; the next day ſhe ſent for the captain, and informed him, that ſhe expected his men, as well as himſelf, ſhould take the oaths according to the cuſtom of her country.

The captain having readily agreed to her propoſition, the ceremony was performed after the following manner: the holy owley, of which we have already given ſome account, was brought out, and hung upon a piece of wood laid croſs-wiſe on two forks, all which were cut down on this ſolemn occaſion; as was alſo a long pole, to which a bullock was faſtened: this was provided by the queen, and when killed, they took part of the tail, and ſome of the hair of the noſe and eye brows, and put them on ſome live coals that were under the owley; they then took ſome of the blood, which they ſprinkled upon it, and upon the beam whereon it hung; the liver alſo was roaſted, and a piece placed on it; two other pieces were put on two lances, which were ſtuck in the ground betwixt the queen and the ambaſſador; the queen ſwore firſt to this, or the like effect.

I ſwear by the great God above, by the four gods of the four quarters of the world, by the ſpirits of my fore-fathers, and before this holy owley; that neither I, nor any of my off-ſpring, nor any of my people, who aſſiſt at this ſolemnity, or their iſſue, ſhall, or will wittingly, or willingly, kill any Frenchman, unleſs he proves the firſt aggreſſor: and if we, or any of us, mean any other than the plain, and honeſt truth by this proteſtation, may this liver, which I now eat be converted into poiſon, and deſtroy me on the ſpot.

Having repeated this form of words, ſhe took the piece of liver off the lance, and eat it; and when ſhe had done, the ſham ambaſſador did the ſame.

The captain, or quondam ambaſſador, ſtayed on ſhore about three, or four days after this ſolemn contract, and ſent on board what proviſion his people wanted. A firm friendſhip being now eſtabliſhed between them, they ſtrove who ſhould outvie the other in the arts of courteſy and complaiſance. The captain invited the queen to go on board his veſſel, and ſhe very readily went with ſeveral of the chief of her people; who were treated by the captain with great magnificence, and to her intire ſatisfaction. She returned on ſhore in the ſhip's boat, and ſtood looking about her for ſome time after ſhe was landed. The Frenchmen, not regarding the preſence of the black queen, ſtripped, and ſwam about to waſh, and cool themſelves; the queen, obſerving the whiteneſs of their ſkins, indulged her curioſity in looking on them: at laſt, perceiving one man, whoſe ſkin was much darker than the reſt of his companions, as he came towards the ſhore, and was going to put on his cloaths, ſhe eſpied a particular mole under his left breaſt; ſhe went to him immediately, and looking more wiſhfully on it, would not permit him to put on his ſhirt; but claimed him as her ſon, who had been carried away when a child many years before; and had not patience to contain herſelf, but ran to him (crying for joy that ſhe had found her ſon) threw her arms about his neck, and almoſt ſtifled him with kiſſes. This ſurprized all the people, as well blacks as whites, till having recovered herſelf a little, ſhe turned to them, and told them, this was her ſon; and ſhewed them the private mark. They who had known the young prince, drew near, viewed the mole, and acquieſced with her, that it muſt be he, and no other. The Frenchmen could not tell what to make of this odd diſcovery, nor what might be the fatal conſequences that might poſſibly attend it.

The captain, therefore, taking the man aſide, adviſed him to give as artful anſwers as he could to what queſtions they ſhould aſk him, for their ſafety's ſake. Now there were ſeveral blacks who ſpoke French, and by their means the Frenchmen as ſoon underſtood the queen as they did. She deſired they would aſk him, if he knew the country he was born in? He anſwered, he could remember nothing of it, for he was carried from his native place when a child. She aſked him if he knew her? He ſaid, he could not pretend to ſay abſolutely that he did; but he thought ſhe bore a great reſemblance to ſomebody he was much uſed to when young.

This confirmed them more and more in their opinion: as to his being white ſkinned, they thought that might eaſily be from his wearing cloaths, during the time he was abſent from home; his hair was as black as theirs, ſo that it was concluded it muſt be their prince. The old queen was tranſported with joy at finding her ſon, and the natives were for chuſing him their king directly, he being the next heir. They aſked what was his name? He told them, he never remembered that he was called by any other name than that of Samuel; but they gave him what they thought was his original name, compounded with Tuley, which denoted his return, or arrival; ſo they called him Deaan Tuley-Noro, (deaan, it may be obſerved, is an univerſal title of honour, and ſignifies Lord;) and he was alſo further ſaluted immediately with the title of Panazker, that is, king of Antenoſa.t

The captain and other Frenchmen were ſurpriſed to find the man play his part ſo dexterouſly; not perceiving at firſt that he was in earneſt, and was as fond of being their king, as they were of electing him; though it was in ſo heatheniſh a place. He had here twelve thouſand fighting men immediately under his command; and a fine, ſpacious, and plentiful country, to live in at his pleaſure. The ſhip's crew ſailed away, and left him behind them; but as often as the French had occaſion for what this iſland afforded, they made it a conſtant practice to put into Port Dauphine, and traffic with him.

About three years before we were caſt away, ſays Drury, a French ſhip happening to be there, ſome of the men got drunk on ſhore; and in a quarrel with ſome of the natives, told them that king Samuel was not their lawful prince; but that he was ſtill reſident in France. This might have proved of very fatal conſequence to him, but he took ſuch care to prevent it as no one could juſtly blame him for: he ſent for the man who made this public declaration, and ordered him to be ſhot to death; he commanded likewiſe his companions to depart forthwith, and aſſured them that if ever they, or any of their countrymen preſumed to come within his territories again, they ſhould feel the weight of his reſentment.

Beſides Fort Dauphin, the Europeans often frequented the bay of Antongil, which is ſituated in the 16th deg. of ſouth lat. and extends above 40 miles to the northward, being near thirty miles broad at its entrance. It contains a ſmall iſland, which is fertile in proviſions, has plenty of freſh water, and a good harbour for ſhipping. The Dutch had formerly a factory here, which is now abandoned, as thoſe left to take care of it were almoſt ſure to fall victims to the bloody diſpoſitions of the natives, or the inclemency of the climate.

St. Auguſtine's Bay is ſituated juſt under the tropic of Capricorn, in 23 deg. 30 min. ſouth lat. being on the weſtern coaſt of Madagaſcar; and was formerly much reſorted to by Europeans.

Mr. Salmon ſays, "it was once expected that the pirates would have made a ſettlement in this iſland, and uſurped the dominion of it, having ſix or ſeven ſail of ſhips, with which they uſed to infeſt the Indian ſeas, and carry their prizes into a place of ſecurity, on the north-eaſt part of Madagaſcar, where they poſſeſſed themſelves of a harbour of difficult acceſs, and defended from ſtorms by the little iſland of St. Mary, which lies before it in 17 deg. ſouth lat.

"The court of England, about the year 1700, ſent a ſquadron of four men of war, commanded by commodore Warren, to drive the pirates from thence; but he, finding it impoſſible to come at them, publiſhed a proclamation, in purſuance of his inſtructions, offering a pardon to all that would come in (except Avery, their leader) but not a man came over to him. The commodore afterwards proceeded to Fort St. George, in the Eaſt Indies. This gentleman uſed his utmoſt endeavours to meet with the pirates in the ſeas of India, but to no purpoſe; and having left one or two of his ſhips on the ſhoals near Malacca, returned with the reſt to England. However, his expedition had this good effect, that the pirates durſt not ſtir from Madagaſcar; and finding they were ſo narrowly watched, they agreed to divide what they had got, and diſperſe themſelves. Two of them were afterwards taken by the Dutch at Malacca, and being ſent to Fort St. George, were brought over to England in the Howland, being the ſame ſhip the author, Mr. Salmon, came home in, A. D. 1701. What became of Avery himſelf," continues Mr. Salmon, "I could never learn; but it is probable he is dead, or remains concealed in the iſland of Madagaſcar."

Later accounts, however, aſſert, that Avery diſſipated his immenſe wealth, returned to England incog. lived many years privately and poorly, and at length died in great indigence and miſery, at Biddiford in Devonſhire, concluding thus a life of wickedneſs in a death of calamity; for as

Heaven for ever waits on virtuous deeds,
And though a late a ſure reward ſucceeds;

ſo

Juſtice unnumber'd inſults will endure,
Her puniſhments are always ſlow, but ſure;
She ſtrikes the ſtrongeſt blow when fancy'd dead,
Her hands are adamant, her feet are lead.

Debauchee.

About the year 1740 another Engliſh pirate, named Plantain, ſettled here, and attempted to profit by the diviſions among the petty princes of the iſland, ſometimes taking the part of one chief, and ſometimes of another; by which conduct he made himſelf conſiderable among the natives, till each individual of his crew affecting the ſtate of nobility, and growing too proud to be commanded, the captain found himſelf entirely deſerted; when, venturing to ſea in an open boat, with only one aſſociate, he landed on the coaſt of Malabar, in India, and entered into the ſervice of the celebrated piratical prince, Angria, whoſe fleet was deſtroyed during the late war, by admiral Watſon; a particular account of which we have given in chap. x. ſect. 10, page 158, of this work.

Some iſlands being ſituated in the gulphs belonging to, or near the coaſts of Madagaſcar, may, with propriety, be included under this head; being, from their locality, uſually conſidered as appendages to it, at leaſt when conſidered geographically.

The firſt of theſe is the iſland of St. Mary; or, as the natives and the Madagaſcrians call it, Noſſi Ibrahim, or the Iſle of Abraham, which lies in 17 deg. ſouth lat. about two leagues from the ſhore of Madagaſcar, and oppoſite to the mouth of the river Mananghare. It is about 50 miles in length, from north to ſouth, and almoſt ten from eaſt to weſt. It is ſurrounded by rocks, over which canoes may paſs when the ſea is high; but at low tide they are ſcarcely covered with a foot of water, which renders the coaſt in general dangerous, and only acceſſible for ſhipping at particular places. Various beautiful ſhells, and great quantities of white coral, abound about this iſland. The whole is interſected and watered by many rivers, rivulets, and running ſprings, which give fertility to the ſoil, and beauty to the ſcene; enriched on every ſide by plantations of rice, yams, millet, fruit, vegetables, &c. Sugar-canes grow ſpontaneouſly, and the tobacco-plant comes to very great perfection. The air is extremely moiſt; for there is hardly a day in the year but it rains ſome time within the twenty-four hours, and it often rains a week together, without intermiſſion. The cattle are fat and good: ambergris is found about the eaſtern ſhore, and the iſland abounds with various gums, particularly that excellent one called tacamahaca. Since the French were ſettled on the Iſland of St. Mary, it became much more populous than before; nor dare the neighbouring Madagaſcrians now ſet a foot on the iſland, though they formerly uſed to carry fire and ſword amongſt the poor natives, and were a great ſcourge to them. At preſent there are ten or twelve villages, and near a thouſand inhabitants, who employ themſelves chiefly in cultivating rice, yams, peas, beans, &c. They are likewiſe very fond of a fiſh called hourils, which they catch either by nets or hooks, and eat or ſell them, as their neceſſities require. Their religion is paganiſm, intermixed with ſome particles of Judaiſm; and they keep on good terms with Chriſtians, though none of them have been known to become proſelytes.

To the ſouth of the Iſland of St. Mary is a ſmall iſland, ſeparated by a narrow channel, not above three fathom over, ſo fertile, rich, and abundant, that the inhabitants of St. Mary ſend their cattle hither to fatten, and lay out large plantations of rice, corn, roots, and fruits, notwithſtanding which they have not thought proper to plant any colony in it. This is probably the ſame iſland which Flacourt places in the bottom of the bay of Antongil, which he highly praiſes for its beauty and fertility, as well as for the ſafety of its harbour, which was once much frequented by the Dutch, in their early voyages to the Eaſt Indies.

The Iſland of Diego Roderiguez is ſituated in 19 deg. 15 min. ſouth lat. about 22 leagues to the eaſtward of Madagaſcar; and is uninhabited.

In the 16th deg. ſouth lat. are ſituated the iſlands called by the Portugueſe Ilhas, Primieras, and other iſlands called Angoras, which are four in number; but theſe iſlands contain nothing worth particularizing, or that is worthy of attention.

Here we may likewiſe mention ſeveral ſmall iſlands called Utiques, placed by Le Croix oppoſite to Cape St. Sebaſtian, on the coaſt of Safola, and under the lat. of 24 deg. nine min. from the continent; yet theſe we have reaſon to believe to be the little cluſter of iſlands which ſtand off St. Sebaſtian, on the north weſt end of Madagaſcar, eaſt of the Comoro Iſlands; they produce rice, millet, and great abundance of cattle; there is alſo ambergris found on the ſea-coaſt, which the people collect and export to different parts of the continent; but the moſt valuable commodities of theſe iſlands is a pearl fiſhery, which might turn to good account, if the natives underſtood their virtue, and did not ſpoil their colour and tranſparency, by boiling the oyſters in which they are found.

The inhabitants are negroes, and reſemble thoſe of Madagaſcar, both in perſons and dreſs; if the bit of rag, or lamber, tied round their middle, merits that denomination. Their religion is paganiſm, with ſome faint gleams of Judaiſm, and they are exceedingly ſuperſtitious, being extremely fond of attending to predictions, though their lives are uſually rendered unhappy thereby, as, indeed, how can it be otherwiſe; for if we believe that ſome certain good is deſtined to attend us, we groan under the preſent burden, and are anxiouſly miſerable for its arrival; while, on the contrary, if we fancy that ſome evil will aſſuredly befall us, we feel it poignantly in expectation, and are truly unhappy, in the excruciating idea of what may chance to happen. Then how impious muſt they be who attempt to pry into futurity, and to ſearch for that which heaven hath ſo wiſely concealed. And how kind is Providence, to hide from us ſo cautiouſly what, if known, could only render us the ſlaves of either hope or fear.

Heaven from all creatures hides the book of fate,
All but the page preſcrib'd their preſent ſtate;
From brutes what men, from men what ſpirits know,
Or who could ſuffer being here below;
The Lamb thy riot dooms to bleed to day,
Had he thy reaſon would he ſkip and play?
Pleas'd to the laſt, he crops the flow'ry food,
And licks the hand juſt rais'd to ſhed his blood.
Oh, blindneſs to the future, kindly given,
That each may fill the circle mark'd by heav'n;
Who ſees with equal eye, as God of all,
A Hero periſh, or a ſparrow fall;
Atoms or ſyſtems into ruin hurl'd;
And now a bubble burſt, and now a world.
Hope humbly then, with trembling pinions ſoar,
Wait the great teacher Death, and God adore;
What future bliſs he gives not thee to know,
But gives that hope to be thy bleſſing now.
Hope ſprings eternal in the human breaſt;
Man never is, but always to be bleſt.
The ſoul uneaſy, and confin'd from home,
Reſts and expatiates in a life to come. POPE.

To the eaſt of Madagaſcar, from the fifth, to the 40th degree of latitude, are a number of ſmall iſlands; but as they are all uninhabited, ſo a deſcription of them cannot be expected.

The Iſland of Diego Garcia lies under the latitude of eight, and longitude 90 eaſt. Near two degrees ſouth of this ſtand three ſmall iſlands, called Brandons; and directly ſouth of them, about three degrees, ſtands the iſland of Rodrique, or Roderigo, between the continent and Madagaſcar, not very far diſtant from the Comoro Iſlands. Under the 29th deg. of ſouth latitude ſtands the iſland of Romareires, about three deg. eaſt and ſouth-eaſt of Mauritius; a little beyond which is the iſland of John of Liſbon, in the ſame longitude with the Iſle of Bourbon, and in latitude 26 deg. ſouth.

In latitude 32, and longitude 76, lies an iſland diſcovered by the Dutch, who never gave any name to it. To the ſouth of this, between latitude 37 and 38, are two other iſlands, one of which is called Amſterdam, and the other St. Paul; but neither of them contain any thing that merits the attention of a traveller.

Beſides the above, to the north of the Cape of Good Hope, are three ſmall iſlands, called by the Dutch, Roben Eiland, Daſſen Eiland, and Frans Eiland. The firſt of theſe is alſo called Rabbit Iſland, from the prodigious numbers of thoſe animals that burrow about the ſhore. It is very ſmall, being not more than two leagues in circumference. The ſecond is called alſo Deer Iſland, from its being inhabited by conſiderable numbers of thoſe animals. It is imagined that theſe animals were brought hither by Spitzbergen, in the year 1601. The Engliſh and Dutch afterwards brought hither ſome ſheep, which have alſo greatly increaſed, though not any way in proportion to the deer, which are ſo numerous as to cover the principal part of the iſland. The ſheep here grow to an amazing bulk; and their tails are ſo large, as to weigh from 30 to 40 pounds.

It is aſtoniſhing how theſe animals procure a ſubſiſtence; or what could induce the people to bring them here, as the iſland, which is ſandy, produces nothing but a few flowers and briers: it muſt, therefore, have had a very unpromiſing appearance for the breeding or fattening of cattle, though the event has anſwered the expectations of thoſe who were induced to try the experiment. What ſtill increaſes our aſtoniſhment is, that it wants freſh water; which circumſtance alone, it might have been imagined, would have deſtroyed the whole project. Hence we may admire the works of Providence; and ſay with David, in his paſtoral hymn;

The Lord my paſture ſhall prepare,
And feed me with a ſhepherd's care:
His preſence ſhall my wants ſupply,
And guard me with a watchful eye;
My noon-day walks he ſhall attend,
And all my mid-night hours defend.

Tho' in a bare and rugged way,
Thro' devious lonely wilds I ſtray,
Thy bounty ſhall my pains beguile:
The barren wilderneſs ſhall ſmile,
With ſudden greens and herbage crown'd,
And ſtreams ſhall murmur all around.

CHAP. XXIX.

ISLANDS near the Coaſt of ZANGUEBAR.

THERE are many iſlands near this coaſt, but the generality of them are very ſmall and uninhabited. We ſhall, therefore, only take notice of the moſt conſiderable, which we ſhall deſcribe in proper order, according to their reſpective ſituations, beginning with

The ISLAND *of* MOZAMBIQUE.

THIS iſland is ſituated in a gulph, in the 15th degree of ſouth latitude, and about two miles from the coaſt. Before the iſland, and next to the ſhore, are two ſmaller ones, which ſeem as if they had been formerly joined with the main land. One of theſe is called St. George's, and the other St. James's; but they are both ſmall, and without any inhabitants.

The iſland of Moſambique is very ſmall, being not above a mile and a half long, and three quarters of a mile broad. The land is ſmooth and even, and the greateſt part of it covered with white ſand. The air is very ſultry and unwholeſome; and they have no other freſh water than what ariſes from a ſmall ſpring ſituated about the center of the iſland. Though the ſoil here is very dry and ſandy, yet the inhabitants have gardens, in which, from the aſſiſtance of water brought from the above ſpring, they cultivate oranges, lemons, ananas, and fig-trees.

Notwithſtanding the general barrenneſs of the iſland, here are great numbers of black, and ſmall cattle, particularly ſheep, whoſe rumps are of an enormous ſize. They have likewiſe ſome hogs, and a kind of fowl, whoſe feathers and fleſh are black: when theſe are boiled, the water is of the colour of ink, but the fleſh of the bird is very delicate and wholeſome.

The natives of this iſland are ſhort of ſtature, very black, and have curled hair like the wool of a ſheep. They are naturally cruel, deceitful, and enemies to ſtrangers; but as they are very fearful, and great cowards, the Portugueſe, who are maſters of the iſland, keep them under tolerable ſubjection. The men wear only a ſmall piece of cloth wound round the waiſt; but the women have a kind of petticoat of coarſe cotton cloth, which reaches from the middle to the ankles. They wear round their necks, ſtrings of coral, beads of various colours; in their ears they have braſs rings; and on their arms, bracelets made of braſs or tin. Some of them are Chriſtians, others Mahometans; and the reſt idolaters.

The iſland of Moſambique belongs entirely to the Portugueſe, who built a town in it, which is called alſo by the ſame name. This town is of infinite advantage to them, as their ſhips not only ſtop and refreſh here in their way to the Eaſt Indies, but it alſo ſecures their trade with the neighbouring nations, particularly thoſe of Sofala and Monomotapa, from whence they take great quantities of gold. This town alſo keeps in awe the kings and nations of the adjacent coaſt, moſt of whom are either ſubjects or allies to the Portugueſe. The houſes in this town are tolerably well built; and they have a convent and an hoſpital for the ſick, both of which are large and handſome buildings. Here is likewiſe a fort, which is much larger than any the Portugueſe have on the whole coaſt of Zanguebar. It is a ſquare building; and at each corner there is a baſtion planted with ſeveral pieces of ordnance, which ſecures both the town and the harbour. It is ſurrounded with a triple rampart, and a very broad and deep ditch.

The continent, oppoſite this iſland, is alſo called Mozambique; under which name the reader will find it deſcribed in our account of the coaſt of Zanguebar.

The ISLAND *of* MOMBAZA.

THIS iſland is ſituated in four deg. five min. ſouth latitude: it lies in a gulph, and is about 30 miles in circumference. It has a large town ſituated on a rock, and defended by a ſtrong caſtle. The houſes are built after the Italian manner; and the caſtle is the uſual reſidence of a Mahometan prince. The Portugueſe were once maſters of this iſland, but they were routed from it by the Arabs about the middle of the laſt century.

This iſland is watered by a river of the ſame name, which ſprings from the mountains of Monoemugi, runs from eaſt to weſt, and then diſcharges itſelf into the ſea.

The port of Mombaza is very ſafe and commodious; and is greatly reſorted to by the merchants of the coaſt of Zanguebar, and other places, for the convenience of trade.

The QUERIMBA ISLANDS.

THESE iſlands are ſeated along the coaſt, from Cape del Gada, in 10 deg. to the 12th deg of ſouth latitude; and extend two degrees, or 120 miles, from north to ſouth. The moſt remarkable, and largeſt of them, which gives name to the reſt, is Querimba, where the Portugueſe have a ſmall fort. This iſland, which is the moſt populous of them all, contains about 25 houſes, not contiguous together, but ſcattered up and down, like ſo many farm-houſes. In the middle of the iſland is a church, where maſs is ſaid by a Dominican prieſt ſent hither by the archbiſhop of Goa.

The other iſlands that go under the denomination of Querimba are, Ibo, or Oibo, Matomo, Macoloo, and

Malinda; but they are all too inſignificant to merit any particular notice, except the firſt, which is under the direction of a Portugueſe governor, who has a large houſe ſeveral ſtories high, with an extenſive garden behind it; and the whole is encloſed with a lofty and ſtrong wall. This iſland and Querimba have good harbours for ſhipping, which is not the caſe with any of the reſt, the channels between them being, at low water, not more than three feet deep.

The Querimba iſlands are all well watered with ſprings, and are therefore exceeding fertile, producing plenty of dates, oranges, citrons, grapes, pot-herbs, &c. They abound alſo in good paſtures, where are fed great herds of large and ſmall cattle. Moſt of them have likewiſe great plenty of game; and the ſea about them produces a variety of excellent fiſh. The inhabitants receive wheat, rice, and dried ſweet-meats, from Ormus.

Theſe iſlands were formerly inhabited by Arabs, as appears from the ruins of ſeveral houſes, which were built with ſtone, bricks, and mortar. The Portugueſe, when they firſt came here, not only deſtroyed the houſes, under pretence of their being inhabited by Mahometans, but they even carried their cruelty ſo far as to murder all the people, without ſparing either age or ſex. It was owing to this cruelty, that theſe iſlands continued many years uninhabited; till, at length, ſome Portugueſe from Mombaza, Mozambique, and other parts, came and ſettled on them. At firſt, each family took poſſeſſion of an iſland, where they built a houſe, provided themſelves with fire-arms, and bought ſlaves not only to till the ground, but alſo to defend their perſons. They are now inhabited by Portugueſe and Blacks; and they are under the protection of the governor of Mozambique, who ſends them annually a judge, to decide all differences that may happen amongſt them.

To the ſouth of Querimba is a cluſter of ſmall iſlands uninhabited. Theſe iſlands were called by the Portugueſe, The Iſlands of the Whipped or Laſhed, becauſe the firſt time they went to examine them, having a pilot, whom they had taken at Mozambique, they found that the perfidious wretch endeavoured to entangle them among thoſe iſlands in order to ſhipwreck their fleet; in conſequence of which, they puniſhed his treachery by ſeverely whipping him with cords; and from thence the iſlands received their name.

The ISLAND *of* MONFIA

LIES in nine deg. 30 min. ſouth latitude. It is very fertile in rice and millet, and has a great variety of fruit-trees, as alſo prodigious numbers of ſugar-canes. It contains only a few villages, though it is at leaſt an hundred miles in circumference.

The ISLAND *of* ZANJABAR, *or* ZANZIBAR.

THIS iſland is ſituated in ſeven deg. 55 min. ſouth latitude; and is about eight leagues diſtant from the continent. It is a very fertile iſland; and, in particular, produces plenty of rice, millet, and ſugar-canes. It has many foreſts, in which grow very tall lemon-trees, whoſe bloſſoms perfume the air for a conſiderable diſtance. It abounds with ſprings of excellent water; and muſt heretofore have been very rich, ſince a Portugueſe, named Ravaſco, during two months that he continued on the ſpot, took from theſe iſlanders, twenty veſſels laden with ſeveral ſorts of merchandize. When the Portugueſe firſt began to appear in theſe parts, the king of this iſland promiſed to pay yearly, to his Portugueſe majeſty, a certain quantity of gold, beſides thirty ſheep, which a Portugueſe captain was annually ſent to receive. The chief part of the people that now inhabit this iſland are Mahometans.

There are only two other ſmall iſlands to mention on the coaſt of Zanguebar. The firſt of theſe is called Lamo, and is ſituated between the firſt and ſecond deg. of ſouth latitude. Here is a ſmall town, which is the reſidence of the king; and near it is a good harbour for ſhipping. The king of this iſland was murdered by the Portugueſe in the year 1589.

The other iſland, which is called Pate, is ſituated to the north of Lamo, in the 2d degree of ſouth latitude. It has a ſmall town about the center of it; but it does not contain any building that merits particular notice. The inhabitants are all Blacks; and the chief part of them profeſs the Mahometan religion.

C H A P. XXX.

The COMORO ISLANDS.

THESE iſlands, which are ſituated to the north of Madagaſcar, are five in number, the largeſt of which gives name to the whole; though the other four have names peculiar to themſelves, namely, Mohilla, Angazeja, Johanna, and Mayotta.

Though Comoro is the moſt conſiderable of theſe iſlands, in point of ſize, yet, in all other reſpects, it is the moſt inſignificant; for it has not any ſafe road for ſhips; and the natives are ſo barbarous and uncivilized, that no Europeans have ventured to ſtop here for a conſiderable time paſt. The natives of this iſland are jealous of ſtrangers in general, and have a peculiar averſion to Europeans; the reaſon of which originated from the cruelties exerciſed on them by the Portugueſe when they firſt viſited theſe ſeas; for they not only robbed them of their property, and committed the moſt dreadful outrages, but alſo made them captives, and frequently diveſted them of every earthly enjoyment, by forcing them on board their ſhips, and then ſelling them for ſlaves. It is therefore little to be wondered at, that the deſcendants of theſe unhappy people ſhould look with deteſtation on thoſe who had proved themſelves ſtrangers to every humane ſenſation.

The iſland of Mohilla is no leſs inſignificant than that of Comoro; and very ſeldom viſited, not only from the diſlike the inhabitants have to ſtrangers, but alſo from there not being any place convenient for the reception of ſhips.

All theſe iſlands, however, are exceeding fertile, and abound with cattle, ſheep, hogs, and fowls of various ſorts; they alſo produce ſweet and ſour oranges, great and ſmall citrons, cocoa-nuts, bananas, honey, betel, ſugar-canes, rice and ginger.

The iſland of Angazeja is inhabited by Moors, who trade with various parts of the continent, and moſt of the iſlands to the eaſtward, in cattle, fruits, and the other commodities of the iſland, exchanging them for callicoes and other cotton cloths. The bread uſed in this iſland is made of the kernel of the cocoa-nut, boiled or broiled, and ſpread over with honey: their drink is palm-wine, a juice extracted from the ſugar-cane, and ſuffered to ferment, or the milk of the cocoa-nut. They never let their women be ſeen by ſtrangers, without permiſſion from one of the chiefs, or an order to ſee them, which the ſtranger brings with him. Many of them write and read Arabic with great facility; and ſome of them underſtand the Portugueſe, which they learn by means of their intercourſe with Mozambique, whither they trade in veſſels of 40 tons burthen. The houſes are built of ſtone and lime, made of calcined oyſter-ſhells, with which the walls and roof are plaiſtered in a very elegant manner, and the roofs and windows covered with palm-leaves, which ſerve equally as a defence againſt rain and the ſcorching heat of the ſun. This iſland is under the government of ten lords, the conſtitution being a pure ariſtocracy.

The iſland of Mohilla is under the direction of a ſultan, whoſe children participate in his authority, whether male or female, and govern in quality of viceroys in different parts of the iſland. All, however, bear the title of ſultans, though they are, in ſome reſpects, ſubordinate to the authority of the father: each has his guards, his crown, ſceptre, and all the enſigns and pageantry of majeſty, together with a brilliant court, and numerous houſhold. The ſultan never goes abroad without being attended by twenty of the principal perſons in the iſland; upon which occaſion, his dreſs is a long robe of ſtriped callico, hanging from his ſhoulders to his heels, with a turban on his head. The people in general wear looſe callico gowns, and are continually chewing areka, or betel, in the manner of the Eaſt Indians, to whom, in their cuſtoms, they have a near affinity.

The iſland of Johanna is the moſt frequented, and beſt known to Europeans, of all the Comoro iſlands; for here they touch for refreſhments in their paſſage to Bombay, and the Malabar coaſts of India.

This iſland lies in 12 deg. 20 min. ſouth latitude. It is 30 miles long, 15 broad, and about 90 in circumference. Though ſome parts of it are exceeding mountainous, yet it is, in general, a very beautiful and fertile ſpot. The ſoil is naturally very good; and, from its being well watered by rivers, produces abundance of the chief neceſſaries of life.

In order to diſplay the beauties of this iſland, as well as to take the advantage of introducing a proper deſcription of its natural productions, we ſhall relate the account of an excurſion taken by Mr. Groſe and another gentleman, the ſecond day after they landed on this iſland; which account is as follows: "As we ſet out pretty early in the morning, ſays he, we made a ſhift to penetrate about five miles into the country before the ſun began to be any-ways troubleſome; and this was no ſmall ſtretch, conſidering the mountainous way we had to go. We had fowling-pieces with us, and the view of excellent ſport in ſhooting, could we have reached the places where we might perceive the game lay: but we could not conquer the aſcent of the hills, though we endeavoured to ſcramble up them on our hands and knees. We were obliged therefore to reſt ſatisfied with what ſmall birds preſented themſelves in the vallies and hills that were paſſable. We made our breakfaſt on pine-apples, and the milk of cocoa-nuts, which ſerved to quench our thirſt. About noon, coming to a beautiful piece of water, we ſeated ourſelves in the ſhade by the banks of it, to make a ſecond meal, as well as to enjoy the tinkling of ſeveral little ſprings and natural caſcades that fell from the rocks, and, according to their diſtance, ſeemed to ſound a gradation of notes, ſo as to form a kind of agreeable ſoothing water-muſic.

"The orange and lime-trees, which ſtood in great numbers about that ſpot of ground, bending under the weight of their fruit, diffuſed a moſt fragrant odour. There were alſo pine-apples which grew wild, of eleven and thirteen inches in circumference, of a much richer flavour than thoſe I afterwards met with in India. Our guides too made us diſtinguiſh a number of goyava, and eſpecially plumb-trees, the ſize of whoſe fruit is about that of a damaſcene, and leaves a pleaſing reliſh on the palate for ſome minutes after it is eaten. All theſe growing promiſcuouſly, and without the leaſt arrangement or order, combined with the falls of water, and the ſtupendous height of the ſurrounding hills, covered with trees and verdure, and, in their various breaks and projections, exhibiting the boldeſt ſtrokes of nature, altogether compoſed what might, without exaggeration, be called a terreſtrial paradiſe, compared to which the fineſt gardens in Europe, with their ſtatues, artificial caſcades, compartments, and all the refinements of human invention, would appear poor indeed! Here it was impoſſible for art to add any thing, but what would rather ſpoil than adorn the ſcenery.

"It was not then without regret that we quitted ſo charming a ſpot, after having feaſted our eyes with the beauties of it; to which it may be mentioned, as no inconſiderable addition, that there was no fear of wild beaſts or of venomous creatures mixed with our pleaſure, the iſland being ſo happy as to produce none. We returned then to our tent, well paid for the ſlight fatigue we had undergone in this little excurſion."

This iſland produces ſeveral other kinds of fruits, beſides thoſe mentioned in the foregoing account; among which is a very remarkable ſort of ſweet oranges; they are about the ſize of limes, are exceeding juicy, and have a much more delicious flavour than thoſe produced in Portugal.

The chief cattle of this iſland are oxen, ſheep, and hogs. The oxen are in general of a middling ſize, and, like thoſe in the Eaſt Indies, are remarkable for having a large fleſhy excreſcence between their neck and back. Their fleſh is exceeding ſweet, and the excreſcence, when kept for ſome time in pickle, taſtes like marrow, and is generally preferred either to tongue or udder.

In the woody parts of this iſland, are great numbers of monkies of various kinds and ſizes; but there are not any wild beaſts of prey, nor are they infeſted with any venemous animals. Beſides the monkies, the woods are inhabited by two other kinds of animals, which bear ſome kind of reſemblance to that ſpecies; one of them is called mongooz, and the other maucauco, of the latter of which there are two ſorts.

The mongooz is about the ſize of a ſmall cat, and has a head ſhaped like a fox, with black eyes, and orange coloured circles round the pupil. The hair about the eyes is black, and hangs downwards in a point towards the noſe, which is alſo black; but there is a ſpace between the eyes and noſe, entirely white, which is continued to the ſides of the face as far as the ears. The upper part of the head, neck, back, tail and limbs, is of a dark brown aſh colour, and the hair is ſomewhat woolly. The under ſide of the body is white, and the paws are like human hands, with flat nails, except a ſharp pointed claw on the ſecond toe of the hinder feet. The tail is long, and the hair thick and ſoft. Its actions are like thoſe of a monkey. It feeds on fruits, herbs, and almoſt every thing elſe, not excepting even live fiſh. There are ſeveral ſorts of theſe animals, which differ only in colour: and they are all very harmleſs and inoffenſive.

The maucauco is an animal about the ſize of an ordinary cat, but the body and limbs are of a more ſlender make, and the tail is at leaſt double the length of the body. It has a long ſnout, and the head greatly reſembles that of a fox. The iris of the eyes is of a bright hazel, and the face and ears are white: but the noſe is black, and each eye is ſurrounded with a broad black circle. About the noſe, and on the ſides of the head and eye-brows, there are long ſtiff hairs, like the wiſkers of a cat. The crown and back part of the head are covered with dark aſh-coloured hair, longer than that on the face; but the back and ſides are of a reddiſh aſh-colour, and not ſo dark as the head. The outſides of the legs are of a light aſh, but not red as on the back. The upper ſides of the paws are whitiſh, and the bare ſkin within ſide is black. The fore paws, or hands, are like thoſe of men, and have a diſtinct thumb, and flat nails. The hinder paws are remarkable for having the thumb, or great toe, very broad. The inſides of the paws are covered with black hair; and the hair on the whole body is very ſoft and delicate to the touch, ſtanding almoſt upright like velvet. It has two ſmall nipples high on the breaſt, and placed as in the monkey-kind. The tail is long, covered with fur, and marked alternately with broad rings of black and white. When it ſleeps it brings its noſe to its belly, draws its paws cloſe in a ſitting poſture, and brings its tail over its head. When it plays, it uſes a ſort of galloping, with its tail raiſed over its back.

The black maucauco is much about the ſame ſize as the other, and, like that, is alſo a very ſociable, gentle, harmleſs creature; though it has all the cunning and whimſical tricks of the monkey kind. The head is ſhaped like that of a fox, having a ſharp ſnout; and the eyes are of an orange colour, with black pupils. The ears are rounded at the tips, and much hid by the hair that grows on their borders. The ſame long hair is continued on the ſides of the head and face, above and below the ears, which makes it have the appearance of a ſhagged ruff round the face. It has ſix ſcooping teeth in the fore part of the lower jaw; but there are not any to anſwer them on the upper ſide, there being only a cavity to receive thoſe from above. It has four dog teeth, two above and two below, and the backward teeth are very rough and jagged. The fur on the body and limbs is long, thick and ſoft, and ſtands almoſt upright on the ſkin. The hands are ſhaped like thoſe of men, with flat nails, and the feet are like thoſe of monkies, except the great toe, which is much larger, and on the next to it is a ſharp claw. The hinder legs are longer than the fore legs, and the tail is longer than the whole body, and nearly of an equal thickneſs from one end to the other. All the fur, with the naked part of the noſe, and inſide of the paws, are of a deep black. It feeds upon vegetables, and when made familiar, will eat cakes, and bread and butter. It eats ſitting upright, holding its food in its fore paws, or hands.

In the woods are alſo great numbers of ſquirrels, which are generally very large and ſhy, but they are neither well ſhaped, or agreeable in colour.

They have ſeveral kinds of poultry in this iſland, particularly fowls and ducks; and there is alſo a great variety of game, but the inhabitants are ſo inexperienced both in the uſe of nets and guns, that very few of them are caught.

The ſea here abounds with ſeveral ſorts of excellent fiſh, which the natives are very expert in catching, particularly thornbacks, mullets, and a flat fiſh greatly reſembling turbot. But the moſt remarkable ſpecies is the parrot-fiſh, ſo called from its mouth, which is hooked like the bill of a parrot. It is about a foot long, and the colour is greeniſh, variegated near the head with yellow. The fins are blew, as are alſo the eyes, which are very ſprightly, and have a yellow iris: the ſcales are very large, and there are two rows of ſtrong teeth in the mouth, with which it breaks open muſcles, and oyſters. The fleſh of this fiſh is very firm, and well taſted.

The natives of this iſland are in general tall, ſtrong, and well proportioned; but the women are not ſo well made as the men. They have all long black hair, piercing eyes, lips ſomewhat inclining to be thick, and are in general of a colour between olive and black.

The poorer ſort live in huts made of reeds tied together, and plaiſtered over with a mixture of clay and cow-dung; and the roofs are thatched with a kind of matting made of cocoa leaves. The better ſort have their houſes made of ſtone and mud.

Their principal food conſiſts of vegetables and milk, which they have here in great plenty, and perfection. Inſtead of oil and vinegar to their ſallads, they uſe a kind of liquid, ſomewhat like our treacle, which they extract from the cocoa-nut.

The quality are diſtinguiſhed by the nails of their fingers and toes, which they ſuffer to grow to an immoderate length; and they paint them with the alkenna, a yellowiſh red, furniſhed them by a particular ſhrub that grows in the marſhy parts of the iſland. They uſually carry large knives ſtuck in a ſaſh they wear round their waiſts, ſome of which have ſilver, or agate handles; but the generality are made of wood, carved.

The common people have no other cloathing, than a piece of coarſe cloth wound round the waiſt, with a ſkull cap made of any kind of ſtuff. Thoſe of a ſuperior rank have a kind of wide-ſleeved ſhirt, which hangs down over a pair of large drawers, and a waiſtcoat made thick or light, according to the ſeaſon of the year; and the very diſtinguiſhed of all wear turbans on their heads.

The women wear a ſhort jacket and petticoat, with a kind of looſe gown; and when they go abroad, have a veil over their faces. They take great pains in ornamenting their arms, legs, and ears, in the latter of which they have ſuch a quantity of trinkets made of metal, that the lobes of them are ſo dilated by the weight as almoſt to touch the ſhoulders. Their arms and wriſts are decorated with a number of bracelets, made of glaſs, iron, copper, pewter, or ſilver, according to their reſpective ranks or circumſtances.

They ſuffer their children from their birth, both males and females, to go ſtark naked till they are ſeven or eight years of age; a cuſtom they have in common with the orientals, who are not ſo much governed in it by the heat of the climate, or neceſſity, as by phyſical reaſons. They imagine that infants are conſtitutionally more apt to be hurt by heat than cold; and that the free acceſs of the air to all parts of their bodies, is even nutritious, and more favourable to their principles of growth, than if they were ſweltered up with ſwathing clothes, which, they think, rob them of a hardineſs conducive to their health. By theſe means, the children are preſerved from complaints, to which others are ſubject, from their cloaths being ſo binding as to occaſion them to cry, and frequently to ſuch a degree, as to terminate, through their ſtraining, into ruptures. This conduct, with reſpect to their children, appears to be very conſiſtent, and to have the wiſhed-for effect; for inſtead of meeting with a deformed perſon, it is very rare to ſee one who is not admirably proportioned. The Johannians judiciouſly endeavour to acquire health, which above all enjoyments in this life, is certainly the moſt deſirable acquiſition. In their eyes health

—— Seems a cherub, moſt divinely bright,
More ſoft than air, more gay than morning light.

And with propriety may they thus exclaim,

Hail, blooming goddeſs! thou propitious pow'r,
Whoſe bleſſings mortals next to life implore;
With ſo much luſtre your bright looks endear,
That cottages are courts, when thoſe appear;
Mankind, as you vouchſafe to ſmile or frown,
Find eaſe in chains, or anguiſh in a crown.

The Johannians are, in general, a plain, ſimple, well meaning, inoffenſive people; hoſpitable beyond their wealth, void of pride, and ſtrictly honeſt in all their dealings. Mr. Groſe, in ſpeaking of theſe people, ſays, "Their manners ſtill retain a great deal of the ſimplicity of uncultivated nature. The mildneſs of the climate renders them indolent, and prone to venery. They often make uſe of the liberty, granted them by their laws, of divorcing their wives, upon ſlight pretences, for the ſake of novelty; though they have generally two or three of them, and are confined to no number of concubines they can maintain. They are forward enough to beg any thing they like; but very far from being thieviſhly inclined. They treat the Engliſh, in particular, very cordially and fraternally; not purely from a principle of intereſt and convenience, which however has doubtleſs ſome influence, but from gratitude, for the effectual aſſiſtance they formerly received from them in their wars with the Mohillians. Being moreover aſſured, by a frequent intercourſe, that they have no deſign of invading their country or liberty, of which they retain a ſtrong jealouſy againſt other European nations, and of the Portugueſe eſpecially; to whoſe uſurpation of the ſea coaſt on the continent, they are no ſtrangers; againſt which they chiefly, and with great reaſon, rely on the inacceſſibility of their mountains, of which nature has formed for them an impenetrable barrier, and defence of the interior country.

"Their language, ſays the ſame writer, is a corrupt Arabic, mixed with the Zanguebar tongue, of the oppoſite part of the continent, from whence it is probable the Comoro Iſlands were originally peopled. But the white ſort of them, who are generally of the beſt rank, or at leaſt the moſt eſteemed among them, partly derive their colour from the Arab mixture, and partly from their communication with the Europeans, which was formerly much more common than at preſent. They have adopted the jealouſy of the Arabs, together with their manners and religion; though theirs is as yet no more than a groſs Mahometaniſm, adulterated with the remains of their ancient ſuperſtitions, eſpecially among the lower ſort."

They hate and dread the devil ſo much, that they frequently burn him in effigy, intimating by that, their deteſtation of this enemy to the human ſpecies. They alſo have a ſtrong abhorrence of that ſpot where any one happens to die, looking upon the ground either to be unlucky, or dreading departed ſpirits, the univerſal foible of the vulgar; or, as others ſuggeſt, believing the place to be polluted by the dead carcaſe. They therefore quit the place for ſome time, but afterwards return to the houſe, and live in the chambers where their friends died, with the ſame unconcern as other people. In general, the religion and manners of all the inhabitants of theſe iſlands, have a ſtrong affinity: they vary in particular modes, but the fundamentals are nearly the ſame in all.

In this iſland are 73 villages, beſides the town of Johanna, the reſidence of the chief or king; and the number of inhabitants is eſtimated at 30,000. The town of Johanna contains about 200 houſes, moſt of which are inhabited by the principal men of the country. Theſe are built of ſtone, but they are all very low, except the king's palace, which is both lofty and ſpacious. The people here ſuffer ſtrangers to come familiarly into their firſt apartment, but reſerve all the others for the uſe of their families.

The title of king is juſtly given to the chief of this iſland, he having all the eſſentials of royalty, with an unlimited power over his ſubjects, both in ſpirituals and temporals.

Mr. Groſe, who was a conſiderable time here, and to whom we are greatly obliged for many particulars relative to this iſland, has furniſhed us with a very curious account of the means by which the ſovereignty of it was firſt acquired, which for the entertainment of the reader, we ſhall give in his own words.

"The grandfather, ſays he, of the preſent king, was an Arab, or Mooriſh trader to Mozambique, where, on a quarrel with a Portugueſe fidalgo, or gentleman, with whom he was dealing for ſlaves on that coaſt, he had the fortune to kill his adverſary, and was thereon obliged inſtantly to fly, and put to ſea in the firſt boat he could ſeize on the ſhore, when the firſt land he made was Johanna, where he took refuge. Here meeting with an hoſpitable reception, he remained ſome years in obſcurity, until an Arab trank being driven in there by ſtreſs of weather, he made himſelf known to his countrymen, for whom he procured all the relief the place afforded.

"In the mean time he had ſo perfectly acquainted himſelf with the language and manners of the inhabitants, and was ſo captivated with the fertility and pleaſantneſs of the country, that he not only relinquiſhed every thought of returning to his own, but laid a ſcheme to obtain for himſelf the ſovereignty of this; in which he was greatly countenanced and aſſiſted by the Arabs, his countrymen, who came into his views, from the advantage they expected to receive from his ſucceſs.

"He proceeded not on a plan of violence but of inſinuation, in making himſelf neceſſary to the natives, whom he inſtructed in the uſe of arms, before unknown to them, eſpecially the aſſagaye, or lance, which thoſe of any conſideration among them now handle with dexterity. This then, with other methods of war which he taught them, entirely new to theſe ſimple people, proving of ſingular ſervice to them, againſt the inhabitants of the neighbouring iſlands, eſpecially of Mohilla, with whom they had conſtant bickerings, ſometimes invading, and ſometimes invaded, acquired him ſuch a conſideration and authority, that he ſoon availed himſelf thereof, and procured himſelf to be elected their chief or king, and inveſted with a deſpotic power. Yet this was not obtained but by degrees, and by great art; themſelves too being divided among one another. As ſoon, however, as he had carried his point, he made them repent of their credulity and confidence; for not only ſtrengthening himſelf by calling in ſome of his countrymen, with their families, but chooſing for his guards the moſt bold and determined of the natives, he was ſoon in a condition to eſtabliſh an arbitrary government. Such as endeavoured to oppoſe him in his pretenſions and innovations he forced from their families, and ſold for ſlaves to the Arabs, who, on this alteration, encreaſed their reſort there for trade, which they ſtill continue. In ſhort, he ſucceeded ſo entirely, as to overcome all oppoſition, and to bequeath the peaceable ſovereignty to his ſon, who was about 43 years of age when his father died, and who had no farther trouble or conteſtation with his ſubjects, until he alſo dying a few years ago, left two ſons, of whom the eldeſt is at preſent (1756) king of the iſland."

The king reſides, for the moſt part, about nine miles, according to their computation, up in the country, ſeldom coming down to what they call their lower town, on the ſea ſide, but when the European ſhips are lying there, at which times he is accompanied by a very numerous retinue. He ſeldom miſſes going on board the veſſels, where the captains regale him in the beſt manner they are able, after the European faſhion, and compliment him both on his arrival and departure, with a diſcharge of five guns. This is a ceremony he is exceeding fond of, not only from the ſatisfaction he receives from the civility of the captains, but from its making him appear of greater importance, and conſequently more reſpected by his ſubjects.

Every captain is obliged to obtain a licence from the king before he can trade with the natives; but this licence is eaſily acquired, nothing more being wanting than to compliment his majeſty with a few trifling articles of European manufacture.

"As ſoon as a ſhip anchors in the road," ſays Mr. Groſe, "it is immediately ſurrounded with a number of canoes, hurrying on board with refreſhments of all ſorts of the produce of the iſland; and it is humorous enough to obſerve the confuſion and ſtrife among the rowers, who ſhall get firſt to their market the ſhip. They are ſometimes overſet when the ſea is any thing high, but without any danger to their perſons, being excellent ſwimmers, and loſe only their little cargoes of green trade. Theſe canoes are moſt of them balanced on each ſide with outleagers, compoſed of two poles each, with one acroſs, to prevent their overſetting. They uſe paddles inſtead of oars, and make no diſtinction of head or ſtern. Their larger boats, called panguays, are raiſed ſome feet from the ſides, with reeds and branches of trees, well bound together with a ſmall cord, and afterwards made waterproof with a kind of bitumen, or reſinous ſubſtance. The maſt, for few have more than one, carries a ſail or two, which is made either of cocoa leaves, or ſteer graſs matted together; and in theſe boats they will venture out to ſea for trips of three or four weeks, and ſometimes longer.

"It was common, ſome years ago, for the natives, who came off with refreſhments to the ſhips, ſuch as freſh cocoa nuts, plantains, fowls, goats, &c. to deal entirely by way of barter, for handkerchiefs, rags, glaſs bottles, bits of iron, and in ſhort all ſorts of frippery, without any reſpect to money. They are now, however, well acquainted with the value of gold and ſilver, and are not altogether ſo fond of baubles as they uſed to be; for if we want to purchaſe cattle, fowls, or cowries, they deſire to be paid either in ſpecie, fire-arms, or gunpowder. They have likewiſe fallen upon a method of ſoliciting thoſe who come there, particularly all paſſengers, to contribute a dollar or two towards improving their navigation, which they carry on with the African continent; and by way of perſuaſive example, produce ſeveral liſts of perſons who have ſubſcribed to that purpoſe; ſo that they ſometimes collect thirty or forty dollars a ſhip, from thoſe who touch here: and when the captains leave the place, they generally make it a point for them to ſign, and leave with them a certificate of good uſage."

Thus the moſt ſavage inhabitants of the world daily improve in cunning and artifice, though we muſt not from thence infer that they grow *wiſer*, a common but miſapplied epithet for peoples growing more knaviſh than formerly, which induces ſome who are fond of falſe prudence to conclude that they are conſequently leſs fooliſh; but where integrity does not go hand in hand with improvement, we refine away happineſs, and ſacrifice every ſocial virtue to chicanery and artifice. In the pure ſimplicity of nature the productions of the earth are as free as the air we breathe, and every one partakes as he pleaſes of the bounties of Providence. At length the people improve till they get an idea of private property, and that immediately puts them upon the expedient of valuing one commodity by another, and making uſe of barter to ſupply each others neceſſities. Again, ſucceſſive improvements evince that barter is attended with many inconveniencies, as it is almoſt impoſſible, where the truck is various, properly to eſtimate one commodity by the caſual value of another: hence the neceſſity of coinage appears, in which commodities of all kinds and values may be eaſily paid for, an equivalent readily given, and commercial intercourſe carried on with the greateſt facility. But if a people, who thus refine in the courſe of their improvement, loſe their probity, and become fraudulent, exchange their natural benevolence for the avarice of trade, and ſacrifice their integrity to commercial artifices, their refinement is a misfortune, and their improvements contribute to their unhappineſs; for the poor ſhepherd, bleſſed with purity of conſcience, is ſenſible of more eſſential bliſs than the rich and great, whoſe minds are monitors againſt them for their deviation from the line of rectitude.

If thoſe who live in ſhepherd's bower
Preſs not the rich and ſtately bed,
The new-mown hay, and breathing flower,
A ſofter couch beneath them ſpread.

If thoſe who ſit at ſhepherds' board
Soothe not their taſte by wanton art,
They take what nature's gifts afford,
And take it with a chearful heart.

If thoſe who drain the ſhepherd's bowl
No high or ſparkling wines can boaſt,
With wholeſome cups they chear the ſoul,
And crown them with the village toaſt.

If thoſe who join in ſhepherds' ſport,
Gay, dancing on the daiſied ground,
Have not the ſplendor of the court,
Yet love adorns the merry round.

The only particular account of Mayotta, which we can depend upon, is that given by the French commander, commodore Beaulieu, in the narrative of his expedition to the Eaſt Indies, in which he tells us, Mayotta is rather low, but abounds with proviſions and fruit; that it is cool, moiſt, covered with verdure, and inhabited all along the ſea ſhore. "The tide (ſays he) carried us weſtward along the coaſt to a point where we came in ſight of a ſhip; upon which I ſent out our long-boat with ten muſqueteers, who brought me word that it was a veſſel of 40 tons, bound from Mecca, and that the captain taking us for Dutch ſhips, had run all the goods on ſhore. The captain of this veſſel ſhewed me two letters, one from an Engliſh commander called Martin, and another from captain Banner, to inform their countrymen, that they had taken in ſeveral refreſhments at that place, eſpecially fruit: that they had found no water, and that linen cloth and paper were proper commodities for that place; adding, that care ought to be taken, not to diſoblige the inhabitants, who, though they appeared friendly, were able to do them a great deal of miſchief. The road being ſurrounded with rocks, the Arabian maſter adviſed me not to attempt landing without fetching a pilot from the ſhore, and accordingly I ſent my boat along with him, and in the afternoon he returned with two of the inhabitants, who, before ſunſet, brought our ſhip ſafe to an anchor. I then ſent the Arabian maſter back to his own ſhip with full aſſurances of the innocence of our deſigns, and the friendly diſpoſition of the French, together with a letter to the ſame purpoſe, addreſſed in Spaniſh, to the king of the iſland.

"Afterwards the king ſent ſome of his chief favourites to aſſure us of his friendſhip, and readineſs to ſupply us with whatever the country afforded. Upon this, I ſent him a preſent of a ſilver hilted hanger, a couple of very handſome knives, a ream of paper, and a looking-glaſs, which he received with pleaſure; and, in return, ſent me a young kid and ſome fruit. I at the ſame time deſired the Arabian captain, who was then on ſhore, to buy me ſome proviſions, promiſing to ſend ſuch commodities as were proper to be given in exchange. Upon this, the captain ſent me word, that the inhabitants of the iſland were of ſuch a particular humour, that they would not conclude a bargain of the value of half a rial in a day's time; and would not buy a yard of cloth, without calling all their relations and neighbours to fix the price they ſhould give for it. I was alſo informed, that a Portugueſe carrack, having been caſt away upon that iſland, about three years before, the inhabitants were ſo overſtocked with rials, that they ſet no value upon them.

"The next day, having obſerved a couple of ſhips belonging to that country, I had the captains brought on board, when they informed me, that they came from the Iſland of Mayotta; that they were laden with rice and dried fiſh, and were bound for Monbaze. The next day they ſupplied me with as much rice, peas, and hung beef, as would ſerve us for four months; of which I was very glad, as I could buy nothing of the inhabitants without an infinite loſs of time. Beſides, I began to ſuſpect their honeſty; for the day before, when we were ſounding, in order to come to an anchor, ſome of them made a ſignal for us to come over a place where we obſerved a long ridge of rocks; whence, I preſumed, that the advantage they had made by the ſhipwreck of the Portugueſe carrack, had tempted them to wiſh us the ſame fate. Finding, likewiſe, that the water was brackiſh, we ſailed away, and left the place."

CHAP. XXXI.

The Iſland of ZOCOTORA or SOCOTORA.

THE Iſland of Socotora was firſt diſcovered by one Ferdinand Pereira, a Portugueſe, about the year 1560. It is ſituated about 75 miles to the north-eaſt of Cape Guardafuy, in 12 deg. 10 min. north latitude: it is bounded, on the north-eaſt, by the kingdom of Melinda; and, on the ſouth, by the continent of Arabia, from whence it is diſtant about 50 miles. It is of very conſiderable extent, being not leſs than 80 miles in length, 60 in breadth, and 150 in circumference. There are ſeveral good ports on the ſhore, beſide which there are two excellent bays, where the ſhipping ride with the greateſt ſafety.

The ground in the bays is ſand, and in ſome places ſtony; but not ſo as to injure the cables. The tides here are contrary to thoſe of India; for when the moon appeareth on the horizon, it is high tide, which thence begins to ebb; and by the time it cometh to the meridian, it begins to flow again in the ſame order as it ſets at Goa; and being ſet, it is then full ſea.

The climate of this iſland is exceeding ſultry, owing to the ſhort continuance of rains, which ſeldom laſt more than two or three weeks in the ſeaſon. This defect, however, is happily remedied by heavy dews, occaſioned by the lofty mountains, whoſe tops are generally covered with ſnow, ſo high as to condenſe the clouds, and afterwards diſſolve them in a kind of heavy miſt or fog, which thoroughly waters the earth. In ſome parts of the iſland are rivers, which riſe from ſprings, and are never affected even by the drieſt ſeaſons; but other parts of it are totally deſtitute of water, except in the rainy ſeaſon.

This iſland is exceeding populous; and the inhabitants are under the government of a prince, or ſultan, who was once ſubject to the cheriffs of Arabia; but is now tributary to the Porte.

The whole country abounds in cattle and fruit, with which, and ſome other commodities, the natives trade to Goa, where they are better received than the Arabs, who are not permitted to enter that town without paſſports.

The other productions of the iſland are, aloes, frankincenſe, dragon's-blood, rice, dates, ambergris, and coral.

As the two laſt articles have not yet been particularly noticed, we ſhall here take the opportunity of deſcribing them.

Ambergris is, in general, of an aſh-colour, or grey, and is a fat ſolid ſubſtance, like ſuet, but light. It is variegated like marble, and is ſometimes ſpeckled with white; it ſprings from the bowels of the earth, is condenſed in the ſea, and is found floating on the water, though ſometimes it is met with on the ſea ſhore, where it has been thrown by the waves. It is ſometimes black as well as grey; but the grey is accounted the beſt. There is little room to doubt that this is a ſort of bitumen, which proceeds from the earth near the bottom of the ſea; for it ſometimes contains ſtones, ſhells, the bones of animals, and the bills and claws of birds, as well as honey-combs, from which the honey has not been all loſt. Hence it appears, that this bitumen muſt have been firſt in a liquid ſtate: it has ſometimes been found in lumps of 200 pounds weight.

Ambergris will readily melt in the fire into a ſort of gold-coloured roſin, which will kindle and burn when held to a candle. It will not diſſolve entirely in ſpirits of wine, but leaves a black pitchy matter behind it. The ſolution, after ſome time, will leave a white cloudy ſediment, which will coagulate by little and little, and grow thick, eſpecially by the corporation of the finer parts of the ſpirits of wine. When this is dry, it becomes a ſhining ſort of earth, not much unlike ſpermaceti. It conſiſts of oily greyiſh particles, which are very fine and volatile, with others that are thicker, ſaline and bituminous. Ambergris is of great uſe among perfumers; and is recommended by phyſicians for raiſing languiſhing ſpirits, and increaſing their motion; whence it is given for diſorders of the brain and heart, as well as in fainting fits. The doſe, in ſubſtance, is a pill of the ſize of a ſmall pea, or from one grain to eight, in a poached egg or wine.

There are various kinds of coral, ſome of which reſemble ſmall trees without leaves; others are in the form of a net, ſometimes with large meſhes, and ſometimes with ſmall. The inſide of the branches ſeems to be of the nature of horn; for it has the ſame ſmell when put into the fire; but the bark is of a ſtony nature, and contains a great deal of ſalt. Coral, properly ſo called, is of a ſtony nature, and is placed in the animal kingdom, becauſe it produces ſea inſects. Some of theſe are red, and others white, and others of various colours; however, the red, of the colour of vermillion, is beſt, and is by ſome ſaid to be of the male kind, and that which is paliſh of the female. The white coral is the next in value, and then black; but thoſe of the other colours ſome will not allow to be corals, though they are found in the ſame places. It is always covered with bark, and is ſtony, ſolid, and very hard, even in the water; though the branches are a little flexible, but ſoon grow hard in the air. The bark of coral is a mixture of tartar and a fluid of a gluey nature; and though it is a little rough, it takes a very fine poliſh. Some take the black coral to be a ſea plant of a different nature.

Red coral is not ſo much eſteemed in Europe as it is in Aſia, and particularly in Arabia. It is uſed for making ſeveral ſorts of toys, ſuch as ſpoons, heads of canes, knife-handles, ſword-hilts, and beads; and, when ſet in ſilver, is ſerved as a play-thing for children, and is deſigned to rub their gums therewith, that they may breed their teeth more eaſily.

On the young branches of coral there are found ſmall eminences, pierced in the form of ſtars, and full of a milky fluid when they are juſt taken out of the water. Many learned men have thought ſea plants to be nothing but petrifications, conſiſting of plates of ſalt, and layers of tartar, placed one upon another; and as coral always grows with its head downwards, in caverns of rocks in the ſea, the ſituation has cauſed them to ſuſpect that they were nothing elſe but petrifications, like thoſe found on the roofs of certain caves in the rocks. But ſince the diſcovery of the flowers of coral, and ſome other marine productions, it is not at all doubted but they have a regular organization; and if their ſeeds have not been perceived, it is becauſe their ſmallneſs renders them imperceptible.

But ſome have thought that the generation of theſe plants is not owing to theſe ſeeds; becauſe, as they always hang with their heads downwards, they would fall off to the bottoms of the caverns, and not place themſelves on the top; but this difficulty may be removed, by ſuppoſing they are lighter than the ſea water, and that the milk which ſurrounds them is of ſo thick a nature, that it may help to aſſiſt them in ſwimming. Hence indeed it may happen, that many of them may riſe to the top of the water, and there periſh; but then likewiſe others may aſcend to the top of the caverns, and there fix themſelves, and then they will grow like coral, from which they proceed. Hence we may conclude, from the regularity of theſe productions, the organization of their parts, the great numbers of ſmall pores in their bark to receive the bitumen, and other ſea juices, the eminences regularly hollowed in the form of ſtars, which ſerves for the caſes of flowers in the ſame ſhape, the veſſels full of a milky fluid which is found between the bark and the body of the plant, to make it grow thicker by little and little, and the perpetual uniformity of the ſame circumſtances. From all theſe particulars we have reaſon to believe, that the bottom of the ſea is covered with plants, with characteriſtics different from ours.

The red coral is only choſen for medicinal uſes, and many authors have aſcribed great virtues thereto, which are in a great meaſure imaginary; however, it cannot be denied that it is a good abſorbent, and therefore is proper to reſtrain the organiſm of the blood, and to blunt the acrimony of the bile and other humours in various ſorts of fluxes, as well as for the gripes in children. Its doſe is from a ſcruple to a dram.

The inhabitants of Goa, who purchaſe theſe articles, export them from thence to many parts of the Indies, and to moſt of the kingdoms of Europe; whence ariſes great profits to the traders, and advantages to the inhabitants, who are luxuriouſly ſupplied with all the neceſſaries of life, in exchange for their commodities. Formerly they had a more immediate intercourſe with Europe, by means of the Eaſt India ſhips, which frequently ſtopped here, when diſappointed of their paſſage, either by being too early or too late for the monſoons; but now the ſtated periods of thoſe winds are ſo well aſcertained, that this port is almoſt entirely neglected.

Beſides the natives of Socotora, there are here great numbers of Arabs; the latter of whom call the former by the name of Beduins, or ſtuped brutes. Theſe laſt are divided into two ſorts, namely, the natives of the coaſt, who intermarry with the Arabs, and are called half Beduins; and thoſe of the interior parts, who rigorouſly adhere to their own cuſtoms, and reckon it a heinous crime to mingle blood with foreigners. The laſt are the true Beduins, or original inhabitants of the country. They are much fairer than the Indians, and are in general tall and very proportionably made; but in their diſpoſitions they are deceitful, indolent, and great cowards, ſuffering themſelves to be enſlaved, in a manner, by a handful of Arabs, and attending to nothing beſides huſbandry and paſture: both which are chiefly carried on by the women Their food conſiſts of milk, butter, rice, dates, and the fleſh of their cattle; and their common drink is water.

The other inhabitants of this iſland ſeem to make uſe of all the benefits of their ſituation, but at the ſame time they want the perſonal advantages of the Beduins; for they are of a low ſtature, diſagreeable complexion, lean habit, and have hideous features; but they are very hardy, and are prodigious ſtrong and active. They feed on fiſh, fleſh, milk, butter, and vegetables: their common diſh is a compoſition of all theſe boiled together, with which theyeat bread, rice, or dates.

The dreſs of the people of this iſland differs according to the ſeveral parts of it. The native Beduins go almoſt naked, having nothing more than a ſmall piece of cloth faſtened round the waiſt, and a cap made of goats ſkin. The women go bareheaded, and have a ſhort gown, or cloak, with a ſhift made of goats hair. But the moſt general dreſs of theſe iſlanders conſiſts of a long cloak, which reaches from the waiſt to the ancles, it hangs down in a train behind, and is not unbecoming, though extremely incommodious, on account of the heat of the climate: when they are at work, they gather it up and faſten it round the waiſt with a girdle.

The Socotorans are entirely ignorant of arts, inſomuch, that was it not for the Arabs, they would be deſtitute of almoſt every convenience of life. If poſſible, they are ſtill more ignorant of the liberal arts; and ſo little deſirous are they even to acquire the knowledge of reading and writing, that they think they have ſufficient learning if they are able to reckon their cattle by making notches on a piece of wood. Their chief ingenuity is diſplayed in the camboline manufacture, which is a beautiful ſtuff, made with the hair of goats and other animals.

Theſe people have ſeveral very ſtrange and uncommon cuſtoms. They practice polygamy, and divorce their wives at pleaſure, either for a certain time, or for ever. They may even be the father of children, without being obliged to maintain either them or the mother, provided the latter, during her pregnancy, conſents that the father ſhall give away the child, when it ſees the light. On theſe occaſions the father kindles a fire before the door of his hut or cave, and then makes proclamation that he will give away the infant of which his wife is on the point of being delivered. After this he fixes upon ſome particular perſon for its adopted father, to whom the infant is carried immediately after its birth. Here it meets with all that tenderneſs, kindneſs, and thoſe careſſes which are denied it by the unnatural father, is given to a nurſe, and ordered to be fed with goats milk. Theſe childred are called *The ſons or daughters of ſmoak*; and it frequently happens that a good natured man, who is himſelf incapable of getting one, ſhall have the honour of rearing a dozen children, upon whom he beſtows all the affection of a real parent. This is certainly one of the moſt extraordinary, and unnatural cuſtoms to be met with in hiſtory, as it does not ſeem to be founded either on the principle of religion, policy, or inclination, but upon mere caprice only; for it is common with a father, who expoſes his own, to adopt the children of others, and requite, by his kindneſs to the latter, the good offices due to the former.

Theſe people have alſo another cuſtom, which is no leſs ſtrange and ſingular than the above. They generally bury their ſick before they have breathed their laſt, making no diſtinction between a dying and a dead perſon. They eſteem it a duty to put the patient as ſoon as poſſible out of pain; and make this their requeſt to their friends, when they are on the ſick bed, which, in all acute diſorders, may be called the death bed. When the father of a family finds himſelf thus circumſtanced, and apprehends that his diſſolution is near, he aſſembles his children around him, whether natural or adopted, his parents, wives, ſervants, and all his acquaintances, whom he ſtrongly exhorts to a compliance with the following articles of his laſt will: never to admit any alteration in the doctrine, or cuſtoms of their anceſtors; never to intermarry with foreigners; never to permit an affront done to them or their predeceſſors, or a beaſt ſtole from either of them, to go unpuniſhed; and, laſtly, never to ſuffer a friend to lie in pain, when they can relieve him by death. Such are the extraordinary requeſts of the dying man: after which he makes the ſignal to have the laſt of them performed upon himſelf, and expires.

This laſt duty is frequently performed by means of a white liquor of a ſtrong poiſonous quality, which oozes from a tree peculiar to this iſland. Hence it is, that legal murders are more common here than in any country in the world; for, beſides the inhuman cuſtom laſt mentioned, the other requeſts of dying men produce numberleſs quarrels, and entail family feuds and bloodſhed upon their poſterity for generations, by taking revenge of the injuries done to their anceſtors.

How different are theſe cuſtoms from thoſe adopted by the Turks, who even found hoſpitals for ſuperannuated and decayed horſes, and gratefully repay, when old age hath diſabled them, the ſervices they have received from thoſe uſeful animals while in their prime and vigour; conſidering benevolently and philoſophically that *The whole univerſe is one ſyſtem of ſociety.*

Look round our world; behold the chain of love
Combining all below and all above.
See plaſtic nature working to its end,
The ſingle atoms each to other tend,
Attract, attracted to, the next in place,
Form'd and impell'd its neighbour to embrace.
See matter next, with various life endu'd,
Preſs to one center ſtill, the gen'ral good.
See dying vegetables life ſuſtain,
See life diſſolving vegetate again:
All forms that periſh, other forms ſupply,
(By turns we catch the vital breath, and die)
Like bubbles on the ſea of matter born,
They riſe, they break, and to that ſea return.
Nothing is foreign; parts relate the whole;
One all-extending, all-preſerving ſoul
Connects each being, greateſt with the leaſt;
Made beaſt in aid of man, and man of beaſt;
All ſerved, all ſerving: nothing ſtands alone;
The chain holds on, and where it ends, unknown.

In Socotora juſtice is adminiſtered by the chief magiſtrates, who are next in rank to the ſultan: they are called hodamos, and ſit at certain times to judge and determine in all cauſes political and eccleſiaſtical, civil, or criminal. They hold their office only for a year, during which they preſerve the moſt diſtinguiſhed power and dignity. There is no appeal from this tribunal, nor can the ſucceſſors reverſe any decree paſſed before his coming into office.

In criminal caſes, the puniſhment for murder is death, which is done either by cutting off the offender's head, or impaling him alive. In caſes of theft, if the robber eſcapes with his booty, and takes ſanctuary in a temple, he is protected; but if he is caught by the perſon robbed before he reaches the temple, he is then delivered up to juſtice, and the puniſhment for the crime is the loſs of his right hand. Other trifling matters are puniſhed by fines, one half of which goes to the ſultan, and the other half is equally divided among the magiſtrates.

With reſpect to the religion of the Socotorans; the Arabs amongſt them are Mahometans, but all the reſt are pagans, and practiſe the moſt ſuperſtitious maxims. They adhere ſtrictly to circumciſion, and are ſo nice in preſerving this rite, that they cut off the fingers of thoſe whoſe parents have neglected to perform the operation upon them, or have themſelves refuſed it.

They keep lent, or at leaſt faſts equivalent to it, which they begin to obſerve at the new moon in March, abſtaining, for the ſpace of ſixty days, from milk, butter, fleſh, and fiſh; and living wholly upon dates, rice, honey, and vegetables; procuring the honey from Arabia in exchange for aloes and frankincenſe. They have altars and croſſes; but, as they are entirely ignorant of every tenet of the Chriſtian church, nothing certain can be deduced from ceremonies and uſages handed down by tradition, of which they can give no manner of account, or for which they cannot produce a ſingle reaſon. That they are groſs idolaters is ſufficiently evident from their worſhipping the moon, which they eſteem as the creative principle of all things; a notion extremely inconſiſtent with atheiſm, much more with Chriſtianity, and the doctrines of redemption.

At times of great drought they aſſemble in a ſolemn manner, and offer up their petitions to the moon. They make a public ſacrifice to her towards the beginning of lent, and offer up numbers of goats in honour of her. They enter into their temples whenever the moon riſes or ſets, and practiſe ſeveral other religious ceremonies, which prove them to be the zealous votaries of this inconſtant deity, and totally ignorant of the principles of the Chriſtian religion.

La Croix ſays, "At the riſing and ſetting of the moon, or more probably at the new and full moon, they make ſolemn proceſſions round their temples, or moquamos; as alſo round their burying-places, ſtriking againſt each other two pieces of odoriferous wood, about a yard long, which each man holds in his hands. This ceremony they perform three times in the day, and as often at night; after which, putting a large cauldron, ſuſpended by three chains, over a great fire, they dip into it ſplinters of wood, with which they light their altars and the porch of the temple. They then put up their prayers to the moon, that ſhe will enlighten them with her countenance, ſhed upon them her benign influence; and never permit foreigners to intermix with them. They make alſo an annual proceſſion round the temples, preceded by a croſs; and the whole ceremony ends upon the prieſt's clapping his hands together, as a ſignal that the moon is tired with their worſhip. Others ſay, that the ſignal conſiſts in cutting off the fingers of the perſon who holds the croſs; in recompence for which, he has given him a ſtick, with certain marks, prohibiting all perſons, of whatever degree or condition, to moleſt or hurt him ever after; on the contrary, they are to aid and aſſiſt him with all their power, in whatever manner he may require their help; and to reſpect and honour him as a martyr to religion, under the penalty of corporal puniſhment, and the loſs of an arm.”

Theſe particulars, relative to the religion of the Socotorans, are confirmed by Sir Thomas Roe, who, during his ſtay on this iſland, took great pains to preſerve, in his journal, a minute account of the manners and cuſtoms of the natives. This writer ſays, that he found the inhabitants of Socotora to conſiſt of four different ſorts of men, viz. of Arabs, whom the king of Caxem had ſent to keep the iſland in ſubjection to him; of ſlaves to the prince, who are employed in preparing aloes, and other offices of drudgery; of Beduins, the primitive inhabitants of the iſland, who were baniſhed to the mountains till they ſubmitted to the yoke, and agreed to breed up their children in the Mahometan religion; and, laſtly, of ſavages, with long hair, who live naked in the woods, and refuſe all ſociety.

To add to the particulars already mentioned of this iſland and its inhabitants, it may not be improper to preſerve the ſhort account of it given by Mandeſloe, who was an accurate obſerver, and very particular in deſcribing the manners and cuſtoms of the people. “They live, ſays this writer, chiefly upon fiſh, roots, and fruit. They have no wild-fowl, and great ſcarcity of tame; yet they are not deſtitute of cows, camels, aſſes, and ſheep, with goats, whoſe hair upon the thighs is curled in the manner in which ſatyrs are painted. Their arms are ſwords with large hilts, without a guard; poniards, with long blades, which they conſtantly wear ſtuck in their girdle; and fire-arms, which they manage with ſome dexterity, but cannot keep in order, or free from ruſt; ſo that, in a few weeks, they are rendered uſeleſs. They are remarkably expert in the uſe of bucklers, which they wield in ſuch a manner as to protect every part of the body, and are wounded only when their ſhoulders are pierced, or cut down by blows. Though they live in an iſland, and trade with the continent, they are ignorant of navigation, and have no other veſſels than flat-bottomed fiſhing-boats, with which, however, they weather great ſtorms. The torrents that tumble down from the mountains, like rivers, either in rainy weather, or when the ſnow on the tops of the mountains is melted by the ſun, ſufficiently ſupplies all foreign ſhipping with water. Though they are Mahometans, yet they worſhip the ſun and moon; Chriſtians or infidels, their religion is a ſtrange mixture of truth and infidelity. But one would imagine, that idolatry and paganiſm prevail, from the ſolemn proceſſions and ſacrifices made to thoſe luminaries.

“The Socotorans uſe their women, who are chiefly Arabians, with great tenderneſs; but are ſo jealous, that they never permit them to be ſeen by a ſtranger. As they are crafty and deceitful themſelves, ſo they are ſuſpicious of the ſame inſincerity in others; they adulterate their commodities, and expect that thoſe they deal with have done the ſame. The iſland affords ſome indifferent oranges, tobacco, citrons, and cocoa-nuts; but they ſeldom come to maturity, on account of the ſtony, dry, and ſandy ſoil. Their chief commodity is aloes; and they have alſo dragon's-blood, and keep great numbers of civet-cats; ſo that this commodity may be purchaſed at Socotora for three or four crowns per ounce, which ſhews how plentiful it is; but, unhappily, there is no method of being ſecured from fraud, for they find means to adulterate even the civet.”

The natural craft and ſubtilty of the Socotorans is beyond conception. Indeed, the deep penetration, and cunning of theſe, as well as moſt other Arabs who inhabit the iſlands in and near the Red Sea, and the adjacent parts of the continent, are ſuch as to have given riſe to many curious ſtories concerning them; one of theſe, a celebrated living author hath availed himſelf of in a recent performance; and as it diſplays better than words can otherwiſe deſcribe, the profound ſagacity, as well as perfidy of theſe people, and gives at once an idea of ſome of their local cuſtoms and the ſtile they uſe, we ſhall introduce it for the gratification of the reader's curioſity.

“Zadig determined to paſs his time, for the future, in the ſtudy of nature; who is happier, ſaid he, than the philoſopher who peruſes, with underſtanding, that ſpacious book which the Supreme Being has laid open before his eyes? The truths he diſcovers there are of infinite ſervice to him. He thereby cultivates and improves his mind. He lives in peace and tranquillity all his days, and is not afraid of any perſon.

“Wrapped up in theſe contemplations, he retired to a little country-houſe on the banks of a river; there he never ſpent his time in calculating how many inches of water run through the arch of a bridge in a ſecond of time; or in enquiring if a cube line of rain falls more in the mouſe month, than in that of the ram. He formed no projects for making ſilk gloves and ſtockings out of ſpiders webs, nor of China ware out of broken glaſs bottles; but he pry'd into the nature and properties of animals and plants; and ſoon, by his ſtrict and repeated enquiries, he was capable of diſcerning a thouſand variations in viſible objects, that others, leſs curious, imagined were all alike.

“One day, as he was taking a ſolitary walk by the ſide of a thicket, he eſpied one of the queen's eunuchs, with ſeveral of his attendants, coming towards him, hunting about in deep concern, both here and there, like perſons almoſt in deſpair, and ſeeking with impatience for ſomething loſt of the utmoſt importance. “Young man,” ſaid the queen's chief eunuch, “have not you ſeen, pray, her majeſty's dog?” Zadig very coolly replied, “You mean her bitch, I preſume?” “You ſay very right,” ſaid the eunuch, “it is a ſpaniel bitch, indeed.” “And very ſmall,” ſaid Zadig, “She has had puppies too, lately; ſhe's a little lame with her left fore-foot, and has long ears.” “By your exact deſcription, Sir, you muſt, doubtleſs, have ſeen her,” ſaid the eunuch, almoſt out of breath. “Indeed I have not,” replied Zadig, “neither did I know, but by you, that the queen ever had ſuch a favourite bitch.”

“Juſt in this critical juncture, ſo various are the turns of fortune's wheel! the beſt palfry in all the king's ſtables had broke looſe from the groom, and got upon the open plains. The head huntſman, with all his inferior officers, were in purſuit after him, with as much concern as the eunuch about the bitch. The head huntſman addreſſed himſelf to Zadig, and aſked him whether he had not ſeen the king's palfry run by him. “No horſe,” replied Zadig, “ever galloped ſmoother; he is about five feet high, his hoofs are very ſmall, his tail is about three feet, ſix inches long; the ſtuds of his bit are of pure gold, about twenty-three carats, and his ſhoes are of ſilver, about eleven penny-weights each.” “What courſe did he take, pray Sir? Whereabouts is he?” ſaid the huntſman. “I never ſat eyes on him,” ſaid Zadig, “not I; neither did I ever hear, before now, that his majeſty had ſuch a palfry.”

“The head huntſman, as well as the head eunuch, upon his anſwering their interrogatories ſo very exactly, not doubting in the leaſt, but that Zadig had clandeſtinely conveyed both the bitch and the horſe away, ſecured him, and carried him before the grand deſterham, who condemned him to the knout, and to be confined for life in ſome remote and lonely territory.

“No ſooner had the ſentence been pronounced, but the horſe and bitch were both found. The judges were in ſome perplexity in this odd affair; and yet thought it abſolutely neceſſary, as the man was innocent, to recall their decree. However, they laid a fine upon him of four hundred ounces of gold, for his falſe declaration of his not having ſeen what doubtleſs he did: and the fine was ordered to be depoſited in court accordingly. On the payment whereof, he was permitted to bring his cauſe on to a hearing before the grand deſterham.

“On the day appointed for the purpoſe, he opened the cauſe himſelf, in terms to this, or the like effect:

“Ye bright ſtars of juſtice, ye profound abyſs of univerſal knowledge, ye mirrors of equity, who have in you the ſolidity of lead, the hardneſs of ſteel, the luſtre of the diamond, and the reſemblance of the pureſt gold, ſince ye have condeſcended ſo far as to admit of my addreſs to this auguſt aſſembly, I here, in the moſt ſolemn manner ſwear to your, by Oraſmades, that I never ſaw the queen's illuſtrious bitch, nor the noble palfry of the king. I will be ingenuous, however, and declare the truth, and nothing but the truth: As I was walking by the thickets ſide, where I met with her majeſty's moſt venerable chief eunuch, and the king's moſt illuſtrious chief huntſman, I perceived upon the ſand the footſteps of an animal, and I eaſily inferred that it muſt be a little one. The ſeveral ſmall, though long ridges of land between the footſteps of the creature, gave me juſt grounds to imagine it was a bitch, whoſe teats hung down, and for that reaſon I concluded ſhe had but lately pupped. As I obſerved likewiſe ſome other traces, in ſome degree different, which ſeemed to have grazed all the way upon the ſurface of the ſand, on the ſide of the forefeet, I knew well enough ſhe muſt have had long ears. And foraſmuch as I perceived, with ſome degree of curioſity, that the ſand was every where leſs hollowed by one foot in particular, than by the other three, I conceived that the bitch of our moſt auguſt queen, was ſomewhat lamiſh, if I may preſume to ſay ſo.

" As to the palfry of the king, give me leave to inform you, that as I was walking down the lane by the thickeſt hedge, I took particular notice of the prints made upon the ſand by a horſe's ſhoe, and found that their diſtances were in exact proportion; from which obſervation I concluded the palfry galloped well. In the next place the duſt of ſome trees in a narrow lane, which was but ſeven feet broad, was here and there ſwept off, both on the right hand and on the left, about three feet ſix inches from the middle of the road, for which reaſon I pronounced the tail of the palfry to be three feet and a half long, with which he had wiſked off the duſt on both ſides as he ran along. Again I perceived under the trees, which formed a kind of bower of five feet high, ſome leaves that had lately fallen to the ground, and I was ſenſible the horſe muſt have ſhook them off, from whence I conjectured he was five feet high. As to the bits of his bridle, I knew they muſt be of gold, and of the value I mentioned, for he had rubbed the ſtuds upon a certain ſtone, which I knew to be a touchſtone, by an experiment that I had made of it.

" To conclude, by the prints which his ſhoes had left on ſome flint ſtones of another nature, I conceived his ſhoes were ſilver, and of eleven penny weights fineneſs, as I before mentioned.

" The whole bench of judges ſtood aſtoniſhed at the profundity of Zadig's nice diſcernment. The news was ſoon carried to the king and queen. Zadig was not only the whole ſubject of the court's converſation, but his name was mentioned with the utmoſt veneration in the king's cabinet, and his privy council; and notwithſtanding ſeveral of their magi declared he ought to be burnt for a ſorceror, yet the king thought proper that the fine he had depoſited in court ſhould be peremptorily reſtored. The clerk of the court, the tipſtaffs, and other petty officers, waited on him in their proper habits, in order to refine the four hundred ounces of gold, purſuant to the king's expreſs order, modeſtly reſerving only 93 ounces, part thereof to defray the fees of the court, and the domeſtics ſwarmed about him likewiſe in hopes of ſome ſmall conſideration."

Zadig, upon the winding up of the whole, was fully convinced that it was very dangerous to be over wiſe, and was determined to ſet a watch before the door of his lips for the future.

An opportunity ſoon offered for the trial of his reſolution, a priſoner of ſtate had juſt made his eſcape, and paſſed under the window of Zadig's houſe. Zadig was examined thereupon, but was abſolutely dumb. However, as it was plainly proved upon him, that he did look out of the window at the ſame time, he was ſentenced to pay 500 ounces of gold for that miſdemeanor, and moreover was obliged to thank the court for their indulgence.

The real Arabian ſtory, from which the above was principally taken, and fabricated by the author of Zadig, is as follows:

" Three Arabs, brethren of a noble family, who were travelling together for the ſake of improving their minds, were met by accident by a camel driver, who aſked them if they had not ſeen a camel, which had ſtrayed from him in the night. Was not the camel blind of an eye, ſaid the eldeſt? yes, ſaid the man. It had a tooth out before, ſaid the ſecond; it is very true, replied the man. Was it not a little lame, added the third: why really it was, returned the driver.

" The camel driver took it for granted that they had ſeen it, and therefore beſought them to tell him which way it went; follow us, friend, ſaid they; and the man did ſo.

" He had not gone far before he happened to ſay that the camel was laden with corn; it had, added the Arabians, a veſſel of oil on one ſide, and a veſſel of honey on the other. It had ſo, ſaid the man, and therefore let me conjure you to tell me where you met it. Met, it replied the eldeſt of the brothers, why we never ſaw your camel at all.

" The man, loſing all patience at this, began to load them with reproaches; and as they were paſſing through a village, raiſed the people upon them, and cauſed them to be apprehended. The judge of the village, not being able to determine the cauſe, ſent them to the prince of the country, who perceiving by their behaviour that they were perſons of diſtinction, ſet them at liberty, lodged them in his palace, and treated them with all the reſpect imaginable. After ſome days were over, he took an opportunity to entreat them to clear this myſtery, by explaining to him how they could poſſiby hit upon ſo many circumſtances without ever having ſeen the camel.

" The young men ſmiled at the importunity of the prince, and, after having returned him abundance of thanks for the civilities they had received, the eldeſt of them ſpoke thus:

" We are not either deceivers, or necromancers, we never ſaw the man's camel, nor did we uſe any other inſtruments of divination, than our ſenſes, and our reaſons. I for my part judged it was blind, becauſe I obſerved the graſs eaten on one ſide of the road, and not on the other."

" I, ſaid the ſecond, gueſſed it had loſt a tooth before, becauſe where the graſs was cropt cloſeſt, there were conſtantly a little tuft left behind."

" And I, added the third, conceived it was lame, becauſe the prints of three feet were diſtinct in the ground, whereas the impreſſion of the fourth was blurred, whence I concluded that the beaſt dragged it, and did not ſet it to the ground."

" All this I apprehend, ſaid the prince, but how in the name of fortune could you diſcover that oil and honey made part of its loading?

" Why, returned the Arabians, we gueſſed this, becauſe on one ſide of the road we ſaw little troops of ants ferreting the graſs, and becauſe on the other we ſaw the flies aſſembled here and there in groupes, inſomuch that few or none were on the wing."

CHAP. XXXII.

The Streights of Babelmandel, the Red Sea, the Iſland of Babelmandel, &c. &c.

THE name of Babelmandel, given to the ſtreights which join the Indian Ocean to the Red Sea, is a corruption of the words babal mandul, which latter imply the *gate of weeping*, an epithet beſtowed on theſe ſtreights by the ancient Arabs, on account of the danger that attended the navigation of them, which was conceived to be ſo great, that when any of their relations paſſed them, they put on mourning, as perſons whom they had given over for loſt. Yet dangerous as ſuch voyages might be deemed, many, allured by the hope of gain, engaged in them.

So much can avarice the ſoul betray,
And e'en the very thoughts of death outweigh;
In dear-bought gold the ſordid mind can ſee,
Pleaſures unknown to peaceful poverty.

According to De Caſtro, the Arabian gulph, or Red Sea, which includes the ſtreights of Babelmandel, begins on that part of the ocean, bounded on the ſide of Africa, by Cape Guardafuy, of Old Aromata, and on the ſide of Aſia, by Cape Tartak. From theſe capes the ſhores run weſtward as far as Aden and Zeyla, and from thence proceed, narrowing with deſart coaſts, and not much winding till they meet in the mouth of the Arabic gulph with two promontories.

The promontory on the Arabian ſide was called Poſſodium anciently, but the name of that on the European ſide is loſt. The intermediate ſtreight was called by the Arabians and Indians Albabo, which ſignifies the gates or mouths, as it is not above ſix leagues wide, and ſo interſperſed with little iſlands, as ſcarce to admit of ſhipping to paſs through its narrow channels. Theſe ſmall iſlands are full of bays, ports, nooks, creeks, &c. the ebbing and flowing of the waters into and from which greatly impede the navigation in thoſe parts.

On the ſide of Arabia the cape appears to thoſe coming from the ſea to be an iſland, at a conſiderable diſtance from the main land; but not far from the cape is the iſland of Robon, or rather Roboan, which term, in the Arabic language, ſignifies a pilot; and this appellation was given to the iſland, becauſe ſeveral pilots, who underſtood the navigation of theſe ſtreights, reſided here. This iſland is very flat, and not two miles in compaſs. The water from here to the promontory is ſo ſhallow, that it may be eaſily forded when the tide is low. About a league farther is another iſland, ſomething bigger than Robon's iſland, yet unfrequented, although it hath a very good haven.

By means of ſo many iſlands it muſt be naturally ſuppoſed that many channels are made; the principal of which may be ſafely paſſed in the midſt, ſteering north-weſt by weſt, or ſouth-eaſt by eaſt, there being eleven fathom deep quite through, and neither flat ſhoals, or any other obſtruction.

The other channels are not quite ſo big as the above, but may be as eaſily navigated; and the Arabians are either more ſkilful in maritime affairs, or leſs fearful than they formerly were when they named theſe ſtreights, as at preſent they do not appear to be afraid of navigating them. Thus boldneſs, like vice, encreaſes from familiarity, and our fears, like our virtues, yield to the frequent ſight of what we dreaded.

“ Vice is a monſter of ſo frightful mien
“ As to be hated, needs but to be ſeen;
“ Yet, ſeen too oft familiar with her face,
“ We firſt endure, then pity, then embrace.

The Iſland of BABELMANDEL.

The iſland of Babelmandel, or the Port of Affliction, was formerly called the Iſland of Diodorus.

It is ſituated towards the entrance into the Red Sea, adjoining to one ſide of the ſtreights of Babelmandel, and lying under 12 deg. 50 min. north lat. It ſtands in the very middle of the ſtreights, about four miles from the Arabian, and the ſame diſtance from the Abyſſinian coaſt, directly oppoſite to Cape Zeila. Hence it forms two fine channels, one on each ſide of it, and from its ſituation might, if properly fortified, command both. It is affirmed by ancient hiſtorians, that the kings of Egypt formerly fortified theſe channels by laying booms, or chains acroſs both, from the iſland to the continent on each ſide. This iſland is about five miles in circumference; and important on no other account than its admirable ſituation, as it produces neither grain, roots, fruits, or herbage. Formerly, however, it occaſioned bloody wars between the Abyſſinians, and the Arabs of the kingdom of Adel, falling into their hands alternately, till the Portugueſe took it and demoliſhed its fortifications. The Mahometans now being maſters of both coaſts, it is ſunk into its natural nothingneſs, and is almoſt deſerted, having only a few poor inhabitants, for whom it juſt ſupplies a ſubſiſtance. Yet theſe people, though poor, find the moſt perfect happineſs in their ſituation; they poſſeſs what they deem a competence, and find the utmoſt felicity in what ſome might falſely call penury.

“ O happineſs! our being's end and aim!
“ Good, pleaſure, eaſe, content, whate'er thy name:
“ That ſomething which ſtill prompts th' eternal ſigh,
“ For which we bear to live, nor fear to die,
“ Which ſtill ſo near us, yet beyond us lies,
“ O'erlook'd, ſeen double, by the fool and—wiſe.
“ Plant of celeſtial ſeed, if dropp'd below,
“ Say in what mortal ſoil thou deign'ſt to grow?
“ Fair op'ning to ſome courts propitious ſhrine,
“ Or deep with di'monds, in the flaming mine?
“ Twin'd with the wreaths, Parnaſſian laurels yield,
“ Or reap'd in iron harveſts of the field?
“ Where grows? where grows it not? If vain our toil,
“ We ought to blame the culture, not the ſoil:
“ Fix'd to no ſpot, is happineſs ſincere,
“ 'Tis no where to be found, or ev'ry where;
“ Some place the bliſs in action, ſome in eaſe,
“ Thoſe call it pleaſure, and contentment theſe;
“ Some ſunk to beaſts, find pleaſure end in pain;
“ Some ſwelled to Gods, confeſs e'en virtue vain;
“ Or indolent, to each extreme they fall,
“ To truſt in e'ery thing, or doubt of all.
“ Who thus define it, ſay they more or leſs
“ Than this, that happineſs is happineſs?
“ Take nature's path, and mad opinion's leave;
“ All ſtates can reach it, and all heads conceive;
“ Obvious her goods, in no extreme they dwell;
“ There needs but thinking right, and meaning well:
“ Know, all the good that individuals find,
“ Or God and nature meant to mere mankind,
“ Reaſon's whole pleaſure, all the joys of ſenſe,
“ Lie in three words, health, peace, and competence.
“ But health conſiſts with temperance alone;
“ And peace, oh virtue! peace is all thy own.
“ The goods of fortune, good or bad may gain;
“ But theſe leſs taſte them, as they worſe obtain.

As the beſt account of the other iſlands in the ſtreights of Babelmandel, the navigation of thoſe ſtreights, and of the Red Sea, with the entrance into the latter, &c. &c. is found in the voyage of the Portugueſe admiral Don Stefano de Gama, from Goa to Suez, the journal of which was written by the famous Don Juan de Caſtro, then one of the commanders in his fleet, and afterwards governor and viceroy of India, we ſhall extract as much from that famous voyage, as is neceſſary to elucidate this part of our work.

In paſſing the ſtreights, De Caſtro made an obſervation at noon, and found the mouth of them to be in 12 degrees, fifteen minutes, north latitude; two hours after midnight the Portugueſe ſet ſail from the mouth of the ſtreights. In the morning they ſaw both coaſts, being nearer the Abeſhim, between which and the firſt iſland, they ſailed north-weſt by weſt, the wind blowing hard at eaſt till noon. This coaſt was quite new to the Portugueſe; their diſtance from land was about four leagues. An hour after ſun riſe they ſaw a range of iſlands, moſt of them very low, which extended north-weſt and ſouth-eaſt; as the coaſt did, along which they lay, for about 60 leagues. In this channel of Abeſhim they ſailed with a fair wind, having iſlands all the way on both ſides.

Here there is no ſailing by night, or without the wind in the poop; for if it happens to change, it is impoſſible to tack about, or come to anchor, till the ſhip arrives at the firſt iſlands, which are nine little ones; after having paſſed theſe, the ſea becomes more open and free; but, towards the ſhore, there are ſeveral iſlands and rocks, which render the navigation dangerous if a veſſel keeps too near the coaſt; and it is the opinion of De Caſtro, that none ſhould attempt the navigation of the ſtreights of Babelmandel, or the Red Sea, without a pilot belonging to the country. A little farther are ſeven ſmall iſlands, called the Seven Siſters, between which and the ſhore are ſome very dangerous rocks; after having paſſed theſe, they arrived at the Iſland of Sorbo, and anchored in a harbour of the ſame name, in nine fathom and a half water.

De Caſtro found the iſland of Sorbo to be in 15 deg. ſeven min. north lat: It is near twenty miles in circumference, and belongs to a great Archipelago of iſlands, about four leagues from the Abyſſinian coaſt, and twenty-four ſhort of Maſna. The Portugueſe roved about this iſland, and perceived it was low, and full of trees, but the trees were all ſhort, or of the ſhrub kind; the plains were verdant, and they diſcovered the tracts of men and beaſts in ſeveral places, though they did not happen to meet with either, a camel excepted, on which account they called it Camel Iſland. After all their reſearches, they did not find any water, except in one well digged in a ſtone, and made, according to their conjecture, principally for the reception of rain.

Having left Sorbo, they ſailed among many iſlands, moſt of which were very low, and almoſt even with the ſea. In their paſſage, they kept about a league to the right of them; and in the evening ſaw alſo to the right, about four leagues diſtant, a very long range of iſlands, extending near five leagues in length, north-weſt and ſouth-eaſt, as near as could be judged. The coaſts here ſtretched north-weſt by weſt, and ſouth-eaſt by eaſt; and the depth of water was continually twenty-five fathom, in an oozy bottom.

They afterwards entered the channel between the point of Dahlak and Shamoa; the iſland of Shamoa being the firſt they made of five very flat iſlands, which are ſituated between the ſaid point, and the main land. It is two leagues in compaſs, and contains a few ſprings and wells. Near this there are ſeveral other ſmall iſlands, the names of which are unknown, and the places themſelves ſo inſignificant as not to merit any deſcription.

The ISLAND *of* DAHLAK.

THIS iſland is ſituated near the coaſt of Habaſh or Abex, being about twenty leagues eaſtward from the continent; and about the ſame diſtance ſouth of Maſua.

Dahlak is the largeſt, and moſt conſiderable iſland on this coaſt, being near 90 miles in circumference. The air is temperate and ſalubrious; the land well watered, and verdant; and the people numerous and robuſt.

Great numbers of camels, oxen, goats, &c. feed in the paſtures; the ſea and rivers yield plenty of fiſh; and the inhabitants are profuſely ſupplied from the continent with honey, corn, &c.

The wealth of the place ariſes chiefly from pearl-fiſhing, at which many of the natives are very dexterous; and the pearls found here are ſome of the fineſt in the univerſe. And here it may not be amiſs to deſcribe this beautiful ſubſtance, which, though not properly ſo, is ranked as a gem.

Pearl is a hard white ſhining body, uſually roundiſh, found in a teſtaceous fiſh reſembling an oyſter.

Pearls, though eſteemed of the number of gems, and though they have been highly valued in all ages, proceed only from a diſtemper in the creatures that produce them, being analogous to the bezoars, and other ſtony concretions in ſeveral animals of other kinds. And what the antients imagined to be a drop of dew, concreted into a pearl in the body of the pearl-fiſh (which they ſuppoſed roſe from the bottom to the ſurface of the water to receive it) is nothing more than the matter deſtined to form and enlarge the ſhell, burſting from the veſſels deſigned to carry it to the parts of the ſhell it ſhould have formed, and by that means producing theſe little concretions.

Beſides pearls, this iſland produces many emeralds. The emerald is the moſt beautiful of all the claſs of coloured gems, when perfect. It is ſometimes found in the roundiſh or pebble form; ſometimes in the columnar, or chryſtalline form: the pebble-emeralds are, however, the moſt valued. Theſe are found looſe in the earth of mountains, and in the beds of rivers they are in their natural ſtate, bright and tranſparent, though leſs gloſſy than the columnar ones.

Emeralds have the green colour in all its different ſhades, from very dark, to extremely pale; and are ſometimes entirely colourleſs; though the Engliſh jewellers then call it white ſapphire.

Thoſe inhabitants of Dahlak who do not concern themſelves in fiſhing are, in general, notorious pirates, and plunder all the ſhips that come in their way. They behave with aſperity to all, but particularly to the Turks, when any of them are ſo unfortunate as to fall into their hands; and when they get home, they take a peculiar pleaſure in boaſting of their piratical exploits to their wives, children, and relations; when

—The fond wife, in tears of tranſport drown'd,
Hugs her rough lord, and weeps o'er every wound;
Hangs on the lips that deeds of blood relate,
And ſmiles, or trembles at his various fate;
His little liſt'ning progeny turn pale,
And beg again to hear the dreadful tale.

The king of Dahlak is ſovereign of this, and many other iſlands; and his ſubjects conſiſt chiefly of Abyſſinian Chriſtians, or Chriſtians of the Abyſſinian church. Indeed ſome few Mahometans, of the ſect of Hali, reſide in his dominions; but theſe are much oppreſſed by the king, and cordially hated by their Chriſtian fellow-ſubjects. The people of Dahlak, who appear to be of the Ethiopic race, are black, and ill-favoured; but ſtrong, robuſt, bold, daring, and loyal to their ſovereign. They are extremely ſagacious and crafty, fond of repeating and hearing entertaining tales, very pleaſant companions, and admirably ſkilled in ſtory-telling; ſo that they ſeem by nature, to practiſe the precepts, and avoid the errors mentioned in the artificial rules of Mr. Stillingfleet, viz.

A ſtory ſhou'd, to pleaſe, at leaſt ſeem true,
Be a-propos, well told, conciſe, and new;
And whenſoe'er it deviates from theſe rules,
The wiſe will ſleep, and leave applauſe to fools.
But others, more intolerable yet,
The waggeries they've ſaid or heard, repeat;
Heavy by mem'ry made, and what's the worſt,
At ſecond-hand, as often as at firſt.
And can ev'n patience hear, without diſdain,
The maiming regiſter of ſenſe once ſlain,
While the dull features, big with archneſs, ſtrive
In vain, the forc'd half ſmile to keep alive.

The cloathing of the Dahlakians is a large piece of ſilk, or cotton (according to the reſpective ranks of the wearers) tied round the middle, and hanging down to the feet; but from the middle, upwards, both ſexes go naked. The language they ſpeak is Arabic, intermixed with Ethiopian words; and their deportment is courteſy itſelf to each other, but they are very uncivil and cruel to ſtrangers.

The goat's hair here is very fine and long, ſo that it is manufactured into tolerable camblets. The ſoil, in general, of this iſland, is red; and though it does not produce much timber, yet it yields abundance of herbs. Here is a ſmall inſect reſembling a bee, which feeds on a kind of gum, that diſtills from a tree which hath ſome ſimilitude to a cherry-tree; and from this inſect it is ſaid, that gum lac, uſed in varniſhing, making ſealing-wax, &c. is extracted.

The capital city, which goes by the ſame name as the iſland itſelf, is ſituated on a point of land to the weſtward of it; but it is of no great conſideration, as the king reſides, the greateſt part of the year, at the little iſland of Maſua, of which we ſhall proceed to give ſome account.

The ISLAND *of* MASUA.

MASUA is only half a mile in length, and ſomewhat leſs in breadth. It is very flat, and lies very near the main land; that is on the north-weſt ſide. It has a good harbour, ſecure in all weathers, the depth of the water being about eight or nine fathom, and the ground ouzy. The entrance of this port is on the north-eaſt ſide, towards the middle of the channel, for from the eaſt-north-eaſt point of the iſland, there runs a ſhoal towards another point; ſo that ſhips muſt take care to keep the middle of the channel, which is very ſtrait, and conſequently dangerous; and runs north-eaſt and ſouth-weſt.

The people here reſemble thoſe of Dahlak in cuſtoms, manners, vices, &c. and have likewiſe ſimilar virtues. The men are alſo of two claſſes, thoſe who follow traffic, or the pearl fiſhery, and thoſe who live by piracy; yet both claſſes are looked upon in a light equally favourable, as piracy is not here deemed criminal, or even diſhonourable. Whatever profits accrue from either trading or thieving are, by the men in general, appropriated to the purpoſes of gallantry, and the facilitating their amours; for the people here are great votaries of Venus, and Cupid ſeems to reign with unbounded power; the men being as expert in intriguing, and the women as ſkillful in the arts of coquetry, as if they had been educated in much politer nations. As the people of Maſua are exceeding warm in their paſſions, both from their manner of living, and the natural heat of the climate; their ſanguine conſtitutions, and the heat of their imaginations, often precipitate them into very raſh actions; and their amours frequently have a fatal concluſion.

Oh mighty love, from thy unbounded pow'r,
How ſhall the human boſom reſt ſecure!
How ſhall our thought avoid the various ſnare;
Or wiſdom to our caution'd hearts declare
The different ſhapes thou pleaſeſt to employ
When bent to hurt, and certain to deſtroy?
The haughty nymph, in open beauty dreſs'd,
To-day encounters our unguarded breaſt;
She looks with majeſty, and moves with ſtate,
Unbent her ſoul, and in misfortune great,
She ſcorns the world, and dares the rage of fate.
Here whilſt we take ſtern manhood for our guide,
And guard our conduct with becoming pride,
Charm'd with the courage in her action ſhown,
We praiſe her mind, the image of our own.
She that can pleaſe is certain to perſuade;
To-day belov'd, to-morrow is obey'd.
We think we ſee thro' reaſon's optics right,
Nor find how beauty's rays elude our ſight:
Struck with her eye, whilſt we applaud her mind:
And when we ſpeak her great, we wiſh her kind.
To-morrow, cruel pow'r, thou arm'ſt the fair,
With flowing ſorrow, and diſhevel'd hair;
Sad her complaint, and humble is her tale,
Her ſighs explaining where her accents fail.
Here gen'rous ſoftneſs warms the honeſt breaſt,
We raiſe the ſad, and ſuccour the diſtreſt:
And whilſt our wiſh prepares the kind relief;
Whilſt pity mitigates her riſing grief;
We ſicken ſoon from her contagious care,
Grieve for her ſorrows, groan for her deſpair;
And againſt love too late thoſe boſoms arm,
Which tears can ſoften, and which love can warm.
Againſt this neareſt, crueleſt of foes,
What ſhall wit meditate, or force oppoſe?
Whence, feeble nature, ſhall we ſummon aid;
If by our pity and our fear betray'd?
External rem'dy ſhall we hope to find,
When the cloſe fiend has gain'd our treach'rous mind,
Inſulting there does reaſon's pow'r deride;
And, blind himſelf, conducts the dazzl'd guide?

PRIOR'S SOLOMON.

Maſua, with all the oppoſite coaſt, was formerly ſubject to the emperor of Abyſſinia; but, within the laſt century, it was ſeized by the king of Dahlak, who reſides chiefly here for the conveniency of carrying on a trade with the continent; from whence he receives abundance of gold and ivory.

The air is exceeding hot and unhealthy, during the months of May and June, for want of wind; ſo that the king and principal inhabitants retire to Dahlak during thoſe months.

Very near this iſland, to the ſouth and ſouth-weſt, lie two other iſlands; the largeſt is next the land; the other, lying towards the ſouth-weſt, is very round. Between theſe iſlands and Maſua are many ſhoals; but through the midſt of them runs a channel, where gallies and row veſſels may paſs at full ſea.

The people of Maſua value themſelves much on account of the queen of Sheba; ſaying, that ſhe croſſed from the continent thither, and took ſhipping in their port, in order to viſit king Solomon, to whom ſhe carried immenſe riches, and afterwards returned to her own country.

The ISLAND *of* MARATE.

BETWEEN this iſland and Maſua are ſome cluſters of ſmall inconſiderable iſlands, whoſe names are not known, and whoſe importance is ſo little, that they have not been thought worth deſcribing by any navigator, traveller, or geographer.

Marate itſelf is a low barren iſland, of a roundiſh ſhape, about three leagues from the continent, and 66 from Maſua; but, in compaſs, it does not exceed five miles.

On the ſouth-weſt ſide, facing the coaſt, there is a very good haven, ſecure from all winds, eſpecially the eaſtern, made by two very long points, which extend north by weſt, and ſouth by eaſt, incloſing a ſpacious harbour, narrow at the mouth, where there lies a long, very flat iſland, with ſome ſand-banks and ſhoals; ſo that no ſea can get in. This port hath two entrances, both very near the points. The channel, on the eaſt ſide, lies north by weſt. The depth is three fathom, in the ſhalloweſt place, and encreaſes advancing in the port; where, near the ſhore, it is four or five fathoms, and the bottom is rather muddy.

The people who inhabit this iſland differ in nothing with reſpect to cuſtoms, manners, &c. from thoſe who reſide in Maſua, Dahlak, &c. And therefore need not a particular deſcription.

The ISLAND *of* SWAKEN, SUAQUEN, *or* SUACHEM.

THIS iſland is ſituated in 19 deg. 45 min. north lat. and 37 deg. 30 eaſt lon. and the port is deemed one of the beſt in the Red Sea. The entrance is by a narrow ſtreight, which leads to a lake; in the midſt of which is an iſland, and a town that covers every part of the iſland.

This town was once very important, and extremely opulent; as we are informed by de Caſtro, in his account of De Gama's voyage, for at the time he was there, which was about the year 1540, he ſays

"Swaken, at preſent, is one of the richeſt cities in the eaſt, ſtanding near the coaſt of Abyſſinia. It equals, if not exceeds, the moſt eminent places in goodneſs and ſecurity of the port, facility in lading, and unlading of ſhips, traffic with remote countries, ſtrength and advantageous ſituation of the town, &c.

"The harbour is ſheltered, by nature, from all winds; and the waters ſo ſmooth and ſtill, that the tides are ſcarce perceptible. It is capable of containing 200 large ſhips, beſides an infinite number of galleys. The road is from five, to twelve fathoms water, and hath a mud bottom, which is ſeen in all places not exceeding ſeven fathom water. The ſhips come up cloſe to the ſhore, quite round the city; and may be laden, by laying a plank from them to the merchants warehouſes."

With reſpect to commerce, De Caſtro ſays, he knew no city, *Liſbon* excepted, which could compare to it, for at that time it traded to both the peninſulas of India, the Arabian and Perſian gulphs, Grand Cairo, Conſtantinople, Alexandria, Ethiopia, &c.

For ſtrength the city ſeemed naturally well ſecured by the many ſhoals, iſlands, rocks, ſand-banks, and intricate channels, that lie from 16 leagues about it, which renders the approach by ſea very dangerous, and terrible to navigators; yet the inhabitants had not taken the leſs care to defend it by art. "This city, ſays De Caſtro, thus ſituated, in the midſt of a circular nook, ſtands in a flat iſland, almoſt perfectly round and level with the water, about a mile in compaſs. In this ſpace there is not a foot of ground but what is taken up with houſes; ſo that all the iſland is a city, and all the city an iſland."

Such was the importance, and opulence of Swaken, between two and three centuries ago, at which period it was under the dominion of a Cafrian prince. Subſequent to that time, it has fallen into the hands of the Turks, and like moſt other places, which thoſe haughty, tyrannical, and idle people, have become poſſeſſed of, hath ever ſince dwindled away to little or nothing, loſt its commerce and conſequence, grown poor and leſs populous, and at preſent is of very trifling conſideration. Such are the effects of indolent examples, and arbitrary government.

On the north-weſt ſide of this iſland lie three others, two of which are very ſmall, but the third, next the channel, is about as large as the city. Between this iſland, and the coaſt on the north ſide, runs a great and long channel, where a numerous fleet may ride with ſafety in ſeven fathom water.

The houſes now remaining in Swaken, and the other little iſlands, are all erected with ſtone and mortar, and built much in the European manner; the decayed city of Swaken is the ſeat of a Turkiſh governor, who acts ſubordinate to the baſſa of Grand Cairo, and the modern inhabitants are principally Turks or Arabs.

The beſt buildings in Swaken are the baths; and the moſt pleaſing amuſement which both the Turks and Arabs take, is that of bathing. Indeed, the ſultry ſituation of the place ſeems to require frequent ablutions, both for health and pleaſure; and Mahomet appears to have entertained the ſame opinion of the Turkiſh dominions in general, by his having made purification, by frequent waſhings and bathings, a fundamental point of the Mahometan religion, and a duty diurnally incumbent on every one of its profeſſors.

That his followers might be more punctual in theſe ablutions, Mahomet is ſaid to have declared, that the practice of religion is founded on cleanlineſs, which is the one half of the faith, and the key of prayer; without which it will not be heard by God. And that theſe expreſſions might be the better underſtood, one of the commentators reckons four degrees of purification; the firſt of which is the cleanſing of the body from all pollution, filths, and excrement; the ſecond, the cleanſing of the members of the body from all wickedneſs and unjuſt actions; the third, the cleanſing of the heart from all blameable inclinations, and odious vices; and the fourth, the purging a man's ſecret thoughts from all affections, which may divert his attention from God; adding, that the body is but as the outward ſhell, in reſpect to the heart, which is as the kernel. And for this reaſon that ſame commentator highly complains of thoſe who are ſuperſtitiouſly ſolicitous in exterior purifications, avoiding thoſe perſons as unclean, who are not ſo ſcrupulouſly nice as themſelves, and at the ſame time have their minds lying waſte, and over-run with pride, ignorance, and hypocriſy.

Leſt ſo neceſſary a preparation to their devotion ſhould be omitted, either where water cannot be had, or when it may be of prejudice to a perſon's health, they are allowed, in ſuch caſes, to uſe fine ſand, or duſt, in lieu of water, and then they perform this duty by clapping their open hands on the ſand, and paſſing them over the parts in the ſame manner as if they were dipped in water.

But in theſe ablutions, the men never bathe with the women; and there is ſo much modeſty obſerved, that any one would be reproved who ſhould ſee any thing through inadvertency; and if he did it by deſign, he would be baſtinadoed. There are ſome baths which are for the uſe of the men in the morning, and for the women in the afternoon. Others are frequented one day in the week by one ſex, and the next by the other. People are ſerved very well in theſe baths for three or four aſpers. The firſt entrance is into a fine hall, in the middle of which the principal fountain appears. All round the hall is a ſmall bench, about three feet high, covered with a mat. The men ſit upon it to ſmoak, and pull off their clothes, which are folded up in a towel. The air in this firſt hall is ſo hot, that nothing can be borne upon the body, but an apron about the waiſt, to cover before and behind. In this condition a man paſſes into a ſmall hall which is ſtill warmer, and from thence into a larger, where the heat is more ſenſible. All theſe halls are generally cloſed above with ſmall domes, which let in light at the top, through a round glaſs, like thoſe our gardeners put over their melons. In the laſt hall there are marble baſons with two cocks, one of hot water and the other of cold, which every one mixes according to his own fancy, and pours upon his body with little buckets of braſs belonging to the place. The pavement of this chamber is heated by furnaces beneath, and every one walks there as long as he thinks proper. When a man deſires to be ſcoured, a ſervant of the bath cauſes him at once to lie along upon his back, and ſetting his knees upon his belly, preſſes and ſqueezes him violently, and makes every bone crack. They handle after the ſame manner the joints of the back and the ſhoulder-blades. If he would be ſhaved, he ſhaves him, or gives him a razor to ſhave himſelf. When the perſon enters the great hall, another ſervant preſſes his fleſh all over with his hands ſo dextrouſly, that having kneaded him, if we may ſay ſo, without doing any harm, he forces out a ſurpriſing quantity of ſweat. The little camblet-bags they make uſe of here, are inſtead of the ſtrigels of the ancients, and are much more convenient. To clean the ſkin the better, they pour a great deal of hot water upon the body; and alſo uſe perfumed ſoap. They wipe the ſkin with linen very clean, dry, and warm; and the ceremony concludes with the feet, which the ſame man waſhes very carefully, when you return to the hall. In this hall they ſmoak, drink coffee, and have collations; for after this exerciſe, a man finds himſelf very hungry. By cleanſing the glands, the bath certainly facilitates perſpiration, and conſequently the circulation of the juices, which ſupply the blood. A man perceives himſelf very light, when he has been well purified, but he muſt be accuſtomed to this bath from his youth, for otherwiſe the breaſt is very much affected by theſe warm rooms. The women are very happy when they are permitted to go to the public baths; but moſt of them, eſpecially ſuch whoſe huſbands are rich enough to build them baths at home, have not this liberty. In the public baths they entertain one another without any conſtraint, and paſs their time more agreeably than in their own apartments. The men who have any complaiſance for their wives, do not refuſe them thoſe innocent diverſions; for too much conſtraint makes them ſometimes ſeek reaſons for a divorce.

The ISLAND *of* BARBORA.

This iſland lies in 10 deg. 45 min. north lat. and 47 deg. two min. eaſt long. and has its appellation from a town of the ſame name on the neighbouring continent.

The inhabitants of Barbora are negroes; and the common people wear cotton garments, which go round their waiſts, and hang down to their feet, the reſt of the body being bare; but thoſe of a ſuperior quality have the addition of a long cotton gown, which covers them all over, their faces excepted.

Theſe people are great breeders of cattle, for which the ſoil of the iſland affords excellent paſture; and very induſtrious traders, as they carry on a conſiderable traffic,

by exchanging	Cattle Gold Frankincenſe Ivory Pepper, &c.	for	Cloths Amber Necklaces Glaſs beads Raiſins, Dates &c.

The commodities they exchange away, are either the produce of their own iſland, or what they procure from the neighbouring continent; for their labour in looking after cattle, as many of them officiate in the capacity of ſhepherds and graziers to the people of the kingdom of Adel on the oppoſite continent. Thoſe who here tend the herds and flocks are ſome of the happieſt and moſt inoffenſive people in the univerſe: indeed their felicity hath been ſo much the admiration and envy of others, that many capital men from Adel, and the adjacent kingdoms, and ſeveral rich Arabian merchants, have thought proper to retire hither from the adulation of courts, the dangers of war, the hazards of commercial voyages, and the painful buſtle of trade, in order to taſte, in rural retirement, thoſe delicious pleaſures, which they could not obtain in the purſuit of fame and riches.

But bleſt is he, who, exercis'd in cares,
To private leiſure public virtue bears;
Who tranquil ends the race he nobly run,
And decks repoſe with trophies labour won:
Him honour follows to the ſecret ſhade,
And crowns propitious his declining head:
In his retreats their harps the muſes ſtring,
For him in lays unbought ſpontaneous ſing.
Friendſhip and truth on all his moments wait,
Pleas'd with retirement better than with ſtate;
And round the bower where humbly great he lies
Fair olives bloom, or verdant laurels riſe.

The commodities they receive by commercial means, are brought to them by Turkiſh, Mooriſh, Arabian, Egyptian, &c. merchants. Their traffic, however, is much decayed ſince the Europeans have formed ſuch powerful commercial connections in the Eaſt Indies, as the merchants above alluded to naturally repair to the beſt mart, and ſeek the moſt profitable mode of vending their commodities.

Where gold allures the heart and charms the eye,
Moſt men towards its bright effulgence fly;
Forſake old friends, new riches to acquire,
And in the arms of avarice expire.

The inhabitants of this iſland are admired by all who have traded in thoſe ſeas, for their univerſal philanthrophy, and are peculiar for their ſingular benevolence to each other, and their very humane treatment to domeſtic, and other animals. We wiſh that ſuch virtues were more general, and that thoſe who eſteem themſelves politer people, and boaſt of a more refined education, would copy the ſhining parts of all characters, however differing from them in political religious ſentiments, or remote with reſpect to the locality of ſituation. Theſe ideas naturally turn our thoughts on the wanton cruelty, and inhumanity, often unneceſſarily exerciſed towards the brute creation, by Europeans, and two frequently extended even to our own ſpecies; and ſuch reflections, induce us to tranſcribe ſome excellent obſervations of the Rev. Dr. Primatt, as at the ſame time that theſe obſervations diſplay thoſe cruelties in their proper colours, with reſpect to ourſelves, they apply with great propriety to ſome diſtinctions, too frequently made with reſpect to the generality of the inhabitants of that part of the globe, which we have now under conſideration.

“ I preſume, ſays he, there is no man of feeling, that has any idea of juſtice, but would confeſs upon the principles of reaſon and common ſenſe, that if he were to be put to unneceſſary and unmerited pain by another man, his tormentor would do him an act of injuſtice; and from a ſenſe of the injuſtice in his own caſe, now that he is the ſufferer, he muſt naturally infer, that if he were to put another man of feeling to the ſame unneceſſary and unmerited pain which he now ſuffers, the injuſtice in himſelf to the other ſhould be exactly the ſame as the injuſtice in his tormentor to him. Therefore the man of feeling and juſtice will not put another man to unmerited pain, becauſe he will not do that to another which he is unwilling ſhould be done to himſelf. Nor will he take any advantage of his own ſuperiority of ſtrength, or of the accidents of fortune, to abuſe them to the oppreſſion of his inferior; becauſe he knows that in the article of feeling all men are equal; and that the differences of ſtrength or ſtation are as much the gifts and appointments of God, as the differences of underſtanding, colour, or ſtature. Superiority of rank or ſtation may give ability to communicate happineſs, (and ſeems ſo intended;) but it can give no right to inflict unneceſſary, or unmerited pain. A wiſe man would impeach his own wiſdom, and be unworthy of the bleſſing of a good underſtanding, if he were to infer from thence that he had a right to deſpiſe, or make game of a fool, or put him to any degree of pain. The folly of the fool ought rather to excite his compaſſion, and demands the wiſe man's care and attention to one that cannot take care of himſelf.

“ It has pleaſed God, the Father of all men, to cover ſome men with white ſkins, and others with black ſkins: but as there is neither merit nor demerit in complexion, the white man (notwithſtanding the barbarity of cuſtom and prejudice) can have no right, by virtue of his colour, to enſlave and tyrannize over a black man; nor has a fair man any right to deſpiſe, abuſe, and inſult a brown man. Nor do I believe that a tall man, by virtue of his ſtature, has any legal right to trample a dwarf under his foot. For, whether a man is wiſe or fooliſh, white or black, fair or brown, tall or ſhort, and I might add, rich or poor, (for it is no more a man's choice to be poor, than it is to be a fool, or a dwarf, or black, or tawney,) ſuch he is by God's appointment; and extractedly conſidered, is neither a ſubject for pride, nor an object of contempt. Now if amongſt men the differences of their powers of the mind, and of their complexion, ſtature, and accidents of fortune, do not give to any one man a right to abuſe or inſult any other man on account of theſe differences; for the ſame reaſon, a man can have no natural right to abuſe and torment a beaſt, merely becauſe a beaſt has not the mental powers of a man. For ſuch as the man is, he is but as God made him; and the very ſame is true of the beaſt. Neither of them can lay claim to any intrinſic merit, for being ſuch as they are; for before they were created, it was impoſſible that either of them could deſerve; and at their creation, their ſhapes, perfections, or defects, were invariably fixed, and their bounds ſet which they cannot paſs. And being ſuch, neither more nor leſs than God made them, there is no more demerit in a beaſt's being a beaſt, than there is merit in a man's being a man; that is, there is neither merit nor demerit in either of them.

“ A brute is an animal no leſs ſenſible of pain than a man. He has ſimilar nerves and organs of ſenſation; and his cries and groans, in caſe of violent impreſſions upon his body, though he cannot utter his complaints by ſpeech or human voice, are as ſtrong indications to us of his ſenſibility of pain, as the cries and groans of a human being, whoſe language we do not underſtand. Now as pain is what we are all averſe to, our own ſenſibility of pain ſhould teach us to commiſerate it in others, to alleviate it if poſſible, but never wantonly, or unmeritedly to inflict it. As the difference amongſt men in the above particulars are no bars to their feelings, ſo neither does the difference of the ſhape of a brute from that of a man, exempt the brute from feeling, at leaſt, we have no ground to ſuppoſe it. But ſhape or figure is as much the appointment of God as complexion or ſtature. And if the difference of complexion or ſtature does not convey to one man a right to deſpiſe and abuſe another man, the difference of ſhape between a man and a brute, cannot give to a man any right to abuſe and torment a brute. For he that made man and man to differ in complexion, or ſtature, made man and brute to differ in ſhape and figure. And in this caſe likewiſe there is neither merit nor demerit; every creature, whether man or brute, bearing that ſhape which the ſupreme wiſdom judged moſt expedient to anſwer the end for which the creature was ordained.

“ With regard to the modification of the maſs of matter of which an animal is formed, it is accidental as to the creature itſelf; I mean, it was not in the power or will of the creature to chooſe, whether it ſhould ſuſtain the ſhape of a brute or a man: and yet, whether it be of one ſhape, or of the other, the matter of which the creature is compoſed would be equally ſuſceptible of feeling. It is ſolely owing to the good pleaſure of God that we are created men; or animals in the ſhape of men. For he that “ formed man of the duſt of the ground, and “ breathed into his noſtrils the breath of life” that he might “ become a living ſoul,” and, endued him with the ſenſe of feeling, could, if he had ſo pleaſed, by the ſame plaſtic power, have caſt the very ſame duſt into the mould of a beaſt; which, being animated by the life-giving breath of its maker, would have become a "living "ſoul" in that form; and, in that form, would have been as ſuſceptible of pain, as in the form of a man. And if, in brutal ſhape, we had been endued with the ſame degree of reaſon and reflection which we now enjoy; and other beings, in human ſhape, ſhould take upon them to torment, abuſe, and barbarouſly ill-treat us, becauſe we were not made in their ſhape, the injuſtice and cruelty of their behaviour to us would be ſelf-evident: and we ſhould naturally infer, that, whether we walk upon two legs or four; whether our heads are prone or erect; whether we are naked or covered with hair; whether we have horns or no horns, long ears or round ears; or, whether we bray like an aſs, ſpeak like a man, whiſtle like a bird, or are mute as a fiſh, nature never intended theſe diſtinctions as foundations for right of tyranny and oppreſſion. But perhaps it will be ſaid, it is abſurd to make ſuch an inference from a meer ſuppoſition that a man might have been a brute, and a brute might have been a man; for, the ſuppoſition itſelf is chimerical, and has no foundation in nature; and all arguments ſhould be drawn from facts, and not from fancy of what might be, or might not be. To this I reply in few words, and in general; that all caſes and arguments, deduced from the important and benevolent precept of "doing to others as we would be done unto," neceſſarily require ſuch kind of ſuppoſitions; that is, they ſuppoſe the caſe to be otherwiſe than it really is. For inſtance, "a rich man is not a poor man;" yet, the duty plainly ariſing from the precept is this—The man who is now rich ought to behave to the man who is now poor, in ſuch a manner as the rich man, "if he were poor," would be willing that the poor man, "if he were rich, ſhould behave towards him. Here is a caſe which, in fact, does not exiſt between theſe two men; for the rich man is not a poor man, nor is the poor man a rich man; yet the ſuppoſition is neceſſary to enforce and illuſtrate the precept, and the reaſonableneſs of it is allowed. And if the ſuppoſition is reaſonable in one caſe, it is reaſonable, at leaſt not contrary to reaſon, in all caſes to which this general precept can extend, and in which the duty enjoined by it can, and ought to be performed. Therefore, though it be true, that "a man is not a "horſe; yet, as a horſe is a ſubject within the extent of the precept, that is, he is capable of receiving benefit by it, the duty enjoined in it extends to the man, and amounts to this—Do you that are a man ſo treat your horſe, as you would be willing to be treated by your maſter, in caſe that you were a horſe. I ſee no abſurdity, nor falſe reaſoning in this precept; nor any ill-conſequence that would ariſe from it, however it may be gainſaid by the barbarity of cuſtom.

"In the caſe of human cruelty (that is, the cruelty of men unto men) the oppreſſed man has a tongue that can plead his own cauſe, and a finger to point out the aggreſſor: all men that hear of it ſhudder with horror; and, by applying the caſe to themſelves, pronounce it cruelty with the common voice of humanity; and unanimouſly join in demanding the puniſhment of the offender, and brand him with infamy. But in the caſe of brutal cruelty, the dumb beaſt can neither utter his complaints to his own kind, nor deſcribe the author of his wrong; nor, if he could, have they it in their power to redreſs and avenge him.

"In the caſe of human cruelty, there are courts and laws of juſtice in every civilized ſociety, to which the injured man may make his appeal; the affair is canvaſſed, and puniſhment inflicted in proportion to the offence. But, alas! with ſhame to man, and ſorrow for brutes, I aſk the queſtion, What laws are now in force? or what court of judicature does now exiſt, in which the ſuffering brute may bring his action againſt the wanton cruelty of barbarous man? The laws of Triptolemus are long ſince buried in oblivion; for Triptolemus was but a heathen. No friend, no advocate, not one is to be found among the "bulls nor calves" (Pſal. lxviii. 30.) of the people, to prefer an indictment on behalf of the brute. The prieſt paſſeth by on one ſide, and the Levite on the other ſide; the Samaritan ſtands ſtill, ſheds a tear, but can no more; for there is none to help; and the poor wretched, and unbefriended creature is left to moan in unregarded ſorrow, and to ſink under the weight of his burden.

"But ſuppoſe the law promulged, and the court erected. The judge is ſeated, the jury ſworn, the indictment read, the cauſe debated, and a verdict found for the plaintiff. Yet what coſt or damage? What recompence for loſs ſuſtained? In actions of humanity, with or without law, ſatisfaction may be made. In various ways you can make amends to a man for the injuries you have done him. You know his wants, and you may relieve him. You may give him cloaths, or food, or money. You may raiſe him to a higher ſtation, and make him happier than before you afflicted him. You may entertain him, keep him company, or ſupply him with every comfort, convenience, and amuſement of life, which he is capable of enjoying. And thus may you make ſome atonement for the injury which you have done unto a man: and by thy aſſiduity and future tenderneſs, thou mayeſt, perhaps, obtain his pardon, and palliate thine own offence. But what is all this to the injured brute? If by thy paſſion or malice, or ſportive cruelty, thou haſt broken his limbs, or deprived him of his eye-ſight, how wilt thou make him amends? Thou canſt do nothing to amuſe him. He wants not thy money nor thy cloaths. Thy converſation can do him no good. Thou has obſtructed his means of getting ſubſiſtence; and thou wilt hardly take upon thyſelf the pains and trouble of procuring it for him (which yet by the rule of juſtice thou art bound to do) Thou haſt marred his little temporary happineſs, which was his all to him. Thou haſt maimed, or blinded him for ever; and haſt done him an irreparable injury."

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BEFORE we conclude our account of Africa, we ſhall mention a few ſupplementary circumſtances relative, in the firſt place, to what hath been the opinions of the learned concerning the cauſes of a difference of complexions in mankind; as this ſeems neceſſary here, ſince the greateſt part of the inhabitants of this quarter of the globe are Blacks.—And, ſecondly, reſpecting ſlavery, to prove that it is abſolutely inconſiſtent with, and even contrary to ſound policy, humanity, reaſon and juſtice; with ſome hints to thoſe who are not to be moved by ſuch arguments; for the better treatment of ſlaves, during their paſſage from Africa to America, and on the plantations of the latter, greatly to the advantage of their owners as well as themſelves.

With reſpect to the deep black, which tinges the complexions of Negroes, a learned author ſays, "The cauſe of this ſingularity has been the ſubject of much inquiry, which hath given riſe to a variety of ſyſtems. Some have abſurdly ſuppoſed that the Negroes, being the deſcendants of Cain, have had this mark of infamy ſtamped upon them, as a puniſhment for the fratricide of their anceſtor. If it were ſo, it muſt be allowed that his poſterity have made a ſevere atonement for his crime; and that the deſcendants of the pacific Abel have thoroughly avenged the blood of their innocent father.

"But, waving the diſcuſſion of ſuch ridiculous fancies, let us enquire, whether it is poſſible that the Negroes ſhould derive their colour from the climate they inhabit? Some philoſophers, and eminent naturaliſts, are of this opinion. There are no Negroes, ſay they, but in the hotteſt countries. Their colour becomes darker the nearer they approach to the equator. It becomes lighter, or more bright, at the extremities of the torrid zone. The whole human ſpecies, in general, contract whiteneſs from the ſnow, and grow tanned in the ſun. Various ſhades may be obſerved from white to black, and from black to white, marked out, as it were, by the parallel degrees which cut the earth from the equator to the poles. If the zones, imagined by the inventors of the ſphere, were repreſented by real bands, one might perceive the jetty colour of the natives inſenſibly decreaſe to the right and left as far as the two tropics; from thence the brown colour of the inhabitants grows paler and brighter to the polar circles, by ſhades of white, becoming more and more brilliant. But it is ſomewhat remarkable, that nature, which hath laviſhed the brightneſs of the moſt beautiful colours on the ſkin and plumage of animals, and on vegetables and metals, ſhould, properly ſpeaking, have left men without colour; ſince black and white are nothing but the beginning and abſence of all colours.

"Whatever be the original and radical cauſe of that variety of complexion in the human ſpecies, it is agreed, that this complexion is owing to a gelatinous ſubſtance, that is lodged between the cuticle and the ſkin. This ſubſtance is blackiſh in negroes, brown in olive-coloured or ſwarthy people, white in Europeans, and diverſified with reddiſh ſpots in thoſe who have extremely light or red hair.

"Anatomy hath diſcovered, that in negroes, the ſubſtance of the brain is blackiſh, that the pineal gland is entirely black, and their blood is of a much deeper red than that of white people. Their ſkin is always hotter, and their pulſe quicker. The reaſon of their hair being curled is, becauſe, having to penetrate through a network of a more denſe and tenacious ſubſtance, it becomes twiſted, and cannot be lengthened out. The ſweat of the negroe diffuſes a ſtrong and diſagreeable odour, becauſe it is impregnated with that thick and rancid greaſe which hath been long lodged, and ſlowly oozes out between the cuticle and the ſkin. This ſubſtance is ſo palpable, that one may diſtinguiſh in it, with a miſcroſcope, a ſediment formed in little blackiſh globules. Hence the perſpiration of a negro, when it is copious, tinges the linen cloth which wipes it off.

"The colour of the negroes is falſely ſuppoſed to be owing to the climate, ſince in Africa, under the ſame parallels, the eaſtern coaſt has no negroes, and even produces white people; and that in America the heat of the ſun and nature of the ſoil have never produced any negroes. Though it ſhould be allowed, that the weſtern coaſt of Africa is the hotteſt region of the whole globe, the only inference to be deduced from this would be, that there are climates proper only to certain ſpecies, or certain ſpecies adapted to particular climates; but not that the difference of climates could change the ſame ſpecies from white to black. White people never become black in Africa; nor negroes white in America. An union, indeed, between the ſexes of theſe two, produces a ſpecies, who partake equally of the colours, features, and complexion of both. If man was originally white, it muſt be ſuppoſed, that having been created nearer to the frigid than to the torrid zone, he peopled the earth ſucceſſively from the poles to the equator: while, on the contrary, the fertility of the globe between the tropics, is a preſumption that it has been peopled from the equator to the poles.

"The climate inhabited by the negroes exhibits no palpable variations, but ſuch as may be occaſioned by ſands or moraſſes. The almoſt inſupportable heat of their days is ſucceeded by very cool and refreſhing nights, with this difference only, that they are leſs ſo in the rainy ſeaſons than in the time of drought. The dew, leſs profuſe under a cloudy ſky, than under a ſerene horizon, is undoubtedly the cauſe of this ſingularity."

With regard to the African ſlaves, we are told in a recent publication, that "in America it is generally believed and aſſerted, that the Africans are equally incapable of reaſon and of virtue. The following well-authenticated fact will enable us to judge of this opinion.

An Engliſh ſhip that traded in Guinea in 1752, was obliged to leave the ſurgeon behind, whoſe bad ſtate of health did not permit him to continue at ſea. Murray, for that was his name, was there endeavouring to recover his health, when a Dutch veſſel drew near the coaſt, put the blacks in irons whom curioſity had brought to the ſhore, and inſtantly ſailed off with their booty.

Thoſe who intereſted themſelves for theſe unhappy people, incenſed at ſo baſe a treachery, inſtantly ran to Cudjoc, (a black, at whoſe houſe Murray lodged) who ſtopped them at his door, and aſked them what they were in ſearch of." "The white man who is with you," replied they, "who ſhould be put to death, becauſe his brethren have carried off ours." "The Europeans," anſwered the generous hoſt, "who have carried off our countrymen, are barbarians; kill them whenever you can find them. But he who lodges with me is a good man, he is my friend; my houſe is his fortreſs; I am his ſoldier, and I will defend him. Before you can get at him, you ſhall paſs over my body. O my friends, what juſt man would ever enter my doors, if I had ſuffered my habitation to be ſtained with the blood of an innocent man?" This diſcourſe appeaſed the rage of the blacks: they retired aſhamed of the deſign that had brought them there; and ſome days after acknowledged to Murray himſelf, how happy they were that they had not committed a crime, which would have occaſioned them perpetual remorſe.

This event renders it probable, that the firſt impreſſions which the Africans receive in the new world, determines them either to good or bad actions. Repeated experience confirms the truth of this obſervation: thoſe who fall to the ſhare of a humane maſter, willingly eſpouſe his intereſts. They inſenſibly adopt the ſpirit and manners of the place where they are fixed. This attachment is ſometimes exalted even into heroiſm. A Portugueſe ſlave who had fled into the woods, having learnt that his old maſter had been taken up for an aſſaſſination, came into the court of juſtice, and acknowledged himſelf guilty of the fact; let himſelf be put in priſon in lieu of the maſter; brought falſe, though judicial proofs of his pretended crime, and ſuffered death inſtead of the guilty perſon. Actions of a leſs heroical nature, though not uncommon, have touched the hearts of ſome coloniſts. Several would readily ſay as Sir William Gooch, governor of Virginia did, when he was blamed for returning the ſalutation of a black: "I ſhould be very ſorry that a ſlave ſhould be more polite than myſelf."

We will not here ſo far debaſe ourſelves as to enlarge the ignominious liſt of thoſe writers who devote their abilities to juſtify by policy what morality condemns. In an age where ſo many errors are boldly laid open, it would be unpardonable to conceal any truth that is intereſting to humanity. If whatever we have hitherto advanced hath ſeemingly tended only to alleviate the burden of ſlavery, the reaſon is, that it was firſt neceſſary to give ſome comfort to thoſe unhappy beings, whom we cannot ſet free; and convince their oppreſſors that they are cruel to the prejudice of their real intereſts. But, in the mean time, until ſome conſiderable revolution ſhall make the evidence of this great truth felt, it may not be improper to purſue this ſubject further. We ſhall then firſt prove, that there is no reaſon of ſtate that can authoriſe ſlavery. We ſhall not be afraid to cite to the tribunal of reaſon and juſtice thoſe governments which tolerate this cruelty, or which even are not aſhamed to make it the baſis of their power.

Monteſquieu could not prevail upon himſelf to treat the queſtion concerning ſlavery in a ſerious light. In reality it is degrading reaſon to employ it, I will not ſay in defending, but even in refuting an abuſe ſo repugnant to it. Whoever juſtifies ſo odious a ſyſtem deſerves the utmoſt contempt from a philoſopher, and from the negro a ſtab with his dagger.

If you touch me, ſaid Clariſſa to Lovelace, that moment I kill myſelf; and I would ſay to him, who attempted to deprive me of my liberty, if you approach me, I will ſtab you. In this caſe, I ſhould reaſon better than Clariſſa; becauſe defending my liberty, or, which is the ſame thing, my life, is my primary duty; to regard that of another, is only a ſecondary conſideration; and if all other circumſtances were the ſame, the death of a criminal is more conformable to juſtice than that of an innocent perſon.

Will it be ſaid, that he who wants to make me a ſlave does me no injury, but that he only makes uſe of his rights? Where are thoſe rights? Who hath ſtamped upon them ſo ſacred a character as to ſilence mine? From nature I hold the right of ſelf-defence; nature, therefore, has not given to another the right of attacking me. If thou thinkeſt thyſelf authoriſed to oppreſs me, becauſe thou art ſtronger and more ingenious than I am; do not complain if my vigorous arm ſhall plunge a dagger into thy breaſt; do not complain, when in thy tortured entrails thou ſhalt feel the pangs of death conveyed by poiſon into thy food: I am ſtronger and more ingenious than thou; fall a victim, therefore, in thy turn; and expiate the crime of having been an oppreſſor.

He who ſupports the ſyſtem of ſlavery is the enemy of the whole human race. He devides it into two ſocieties of legal aſſaſſins; the oppreſſors and the oppreſſed. It is the ſame thing as proclaiming to the world, if you would preſerve your life, inſtantly take away mine, for I want to have yours.

But the right of ſlavery, you ſay, extends only to the right of labour, and the privation of liberty, not of life. What! does not the maſter, who diſpoſes of my ſtrength at his pleaſure, likewiſe diſpoſe of my life, which depends on the voluntary and proper uſe of my faculties? What is exiſtence to him, who has not the diſpoſal of it? I cannot kill my ſlave; but I can make him bleed under the whip of an excutioner; I can overwhelm him with ſorrows, drudgery, and want; I can injure him every way, and ſecretly undermine the principles and ſprings of his life; I can ſmother by ſlow puniſhments, the wretched infant which a negroe woman carries in her womb. Thus the law protects the ſlave againſt a violent death, only to leave to my cruelty the right of making him die by degrees.

Let us proceed a ſtep further: the right of ſlavery is that of perpetrating all ſorts of crimes: thoſe crimes which deſtroy perſonal ſafety; for the ſlave may be ſacrificed to the caprice of his maſter: thoſe crimes which make modeſty ſhudder.—My blood riſes at theſe horrid images. I deteſt, I abhor the human ſpecies, made up only of victims and executioners; and if it is never to become better, may it be annihilated!

Further, that I may diſcloſe without reſerve my ſentiments on this ſubject. Cartouche, the highwayman, ſitting at the foot of a tree in a deep foreſt, calculating the profits and loſſes of his robberies, the rewards and pay of his aſſociates, and adjuſting with them the ideas of proportion and diſtributive juſtice; this Cartouche is not a very different character from that of the merchant, who, reclined on his counter, with his pen in his hand, ſettles the number of attacks which he can order to be made on the coaſts of Guinea; who deliberately examines how many firelocks each negro will coſt him, in order to ſupport the war which is to furniſh him with ſlaves; how many iron fetters to confine him on board; how many whips to make him work: how much each drop of blood will be worth to him with which each negro will water his plantation: if the black woman will contribute more to his eſtate by labour of her hands, or by thoſe of bearing children?--What think you of this parallel? The highwayman attacks you, and takes your money; the trader carries off even your perſon. The one invades the rights of ſociety; the other, thoſe of nature. This certainly is the truth; and if there exiſted a religion which authoriſed, which tolerated, even by its ſilence, ſuch enormities; if, morever, occupied by idle or factious queſtions, it did not eternally denounce vengeance againſt the authors or inſtruments of this tyranny; if it made it criminal for a ſlave to break his bonds; if it did not expel the unjuſt judge who condemns the fugitive to death; if ſuch a religion exiſted, its miniſters ought to be maſſacred under the ruins of their altars.

But theſe negroes, ſay they, are a race of men born for ſlavery; their diſpoſitions are narrow, treacherous, and wicked; they themſelves allow the ſuperiority of our underſtandings, and acknowledge almoſt the juſtice of authority.

The minds of the negroes are contracted; becauſe ſlavery deſtroys all the ſprings of the ſoul. They are wicked; but not ſufficiently ſo with you. They are treacherous, becauſe they are under no obligation to ſpeak truth to their tyrants. They acknowledge the ſuperiority of our underſtandings; becauſe we have abuſed their ignorance: they allow the juſtice of our authority; becauſe we have abuſed their weakneſs. I might as well ſay, that the Indians are a ſpecies of men born to be cruſhed to death; becauſe there are fanatics among them, who throw themſelves under the wheels of their idol's car before the temple of Jaguernat.

But theſe negroes, it is further urged, were born ſlaves. Barbarians, will you perſuade me, that a man can be the property of a ſovereign, a ſon the property of a father, a wife the property of a huſband, a domeſtic the property of a maſter, a negro the property of a planter?"

But theſe ſlaves have ſold themſelves. Could a man ever by compact, or by an oath, permit another to uſe and abuſe him? If he aſſented to this compact, or confirmed it by an oath, it was in a tranſport of ignorance or folly; and he is releaſed from it, the moment that he either knows himſelf, or his reaſon returns.

But they had been taken in war. What does this ſignify to you? Suffer the conqueror to make what ill uſe he pleaſes of his own victory. Why do you make yourſelves his accomplices?

But they were criminals condemned in their country to ſlavery. Who was it that condemned them? Do you not know, that in a deſpotic ſtate there is no criminal but the tyrant.

The ſubject of an abſolute prince is the ſame as the ſlave in a ſtate repugnant to nature. Every thing that contributes to keep a man in ſuch a ſtate, is an attempt againſt his perſon. Every power which fixes him to the tyranny of one man, is the power of his enemies: and all thoſe who are about him are the authors or abettors of this violence. His mother who taught him the firſt leſſons of obedience; his neighbour, who ſet him the example of it; his ſuperiors, who compelled him into this ſtate; and his equals, who led him into it by their opinion: all theſe are the miniſters and inſtruments of tyranny. The tyrant can do nothing of himſelf; he is only the firſt mover of thoſe efforts which all his ſubjects exert to their own mutual oppreſſion. He keeps them in a ſtate of perpetual war, which renders robberies, treaſons, aſſaſſinations lawful. Thus, like the blood which flows in his veins, all crimes originate from his heart, and return thither as to their primary ſource. Caligula uſed to ſay, that if the whole human race had but one head, he ſhould have taken pleaſure in cutting it off. Socrates would have ſaid, that if all crimes were heaped upon one head, that ſhould be the one which ought to be ſtruck off.

Let us, therefore, endeavour to make the light of reaſon, and the ſentiments of nature, take place of the blind ferocity of our anceſtors. Let us break the bonds of ſo many victims to our mercenary principles, ſhould we even be obliged to diſcard a commerce which is founded only on injuſtice, and whoſe object is luxury.

But even this is not neceſſary. There is no occaſion to give up thoſe conveniences which cuſtom hath ſo much endeared to us. We may draw them from our colonies, without peopling them with ſlaves. Theſe productions may be cultivated by the hands of freemen, and then be reaped without remorſe.

The iſlands are filled with blacks, whoſe fetters have been broken. They ſucceſſively clear the ſmall plantations that have been given them, or which they have acquired by their induſtry. Such of theſe unhappy men, as ſhould recover their independence, would live in quiet upon the ſame manual labours, that would be then free and advantageous to them. The vaſſals of Denmark, who have lately been made free, have not abandoned their ploughs.

Though all the nations concerned in the African trade are equally intereſted in preſerving the ſlaves in their paſſage, they do not all attend to it with the ſame care. They all feed them with beans, mixed with a ſmall quantity of rice; but they differ in other reſpects in their manner of treating them. The Engliſh, Dutch, and Danes keep the men conſtantly in irons, and frequently hand-cuff the women: the ſmall number of hands they have on board their ſhips obliges them to this ſeverity. The French, who have great numbers, allow them more liberty; three or four days after their departure they take off all their fetters. All theſe nations, eſpecially the Engliſh, are too negligent with regard to the intercourſe between the ſailors with the women ſlaves. This irregularity occaſions the death of three-fourths of thoſe whom the Guinea voyage deſtroys every year. None, but the Portugueſe, during their paſſage, are ſecured againſt revolts and other calamities. This advantage is a conſequence of the care they take to man their veſſels only with the negroes, to whom they have given their freedom. The ſlaves, encouraged by the converſation and condition of their countrymen, form a tolerably favourable idea of the deſtiny that awaits them. The quietneſs of their behaviour induces the Portugueſe to grant the two ſexes the happineſs of living together: an indulgence, which, if allowed in other veſſels, would be productive of the greateſt inconveniences.

All the negroes, as well male as female, who come from Guinea, or are born in the iſlands, have the yaws once in their lives: it is a diſeaſe they muſt neceſſarily paſs through; but there is no inſtance of any of them being attacked with it a ſecond time, after having been radically cured. The Europeans ſeldom or never catch this diſorder, notwithſtanding the frequent and daily connection which they have with the negro women. Theſe women ſuckle the children of the white people, but do not give them the yaws. How is it poſſible to reconcile theſe facts, which are inconteſtible, with the ſyſtem which phyſicians ſeem to have adopted with regard to the nature of the yaws? Can it not be allowed, that the ſemen, the blood, and ſkin of the negroes, are ſuſceptible of a virus peculiar to their ſpecies? The cauſe of this diſorder, perhaps, is owing to that which occaſions their colour: one difference is naturally productive of another: and there is no being or equality that exiſts abſolutely detached from others in nature.

But whatever this diſorder may be, it is evident from the moſt accurate and undeniable calculations, that there dies every year in America, the ſeventh part of the blacks that are imported thither from Guinea. Fourteen hundred thouſand unhappy beings, who are now in the European colonies in the new world, are the unfortunate remains of nine millions of ſlaves that have been conveyed thither. This dreadful deſtruction cannot be the effect of the climate, which is nearly the ſame as that of Africa, much leſs of the diſorders, to which, in the opinion of all obſervers, but few fall a ſacrifice. It muſt originate from the manner in which theſe ſlaves are governed: and might not an error of this nature be corrected?

The firſt ſtep neceſſary in this reformation would be to attend minutely to the natural and moral ſtate of man. Thoſe who go to purchaſe blacks on the coaſts of ſavage nations; thoſe who convey them to America, and eſpecially thoſe who direct their labours, often think themſelves obliged, from their ſituation, and frequently too for the ſake of their own ſafety, to oppreſs theſe wretched men. The ſoul of theſe managers of ſlaves, loſt to all ſenſe of compaſſion, is ignorant of every motive to enforce obedience, but thoſe of fear or ſeverity, and theſe they exerciſe with all the harſhneſs of a temporary authority. If the proprietors of plantations would ceaſe to regard the care of their ſlaves as an occupation below them, and conſider it as an office to which it is their duty to attend, they would ſoon diſcard theſe errors that ariſe from a ſpirit of cruelty. The hiſtory of all mankind would ſhew them, that in order to render ſlavery uſeful, it is at leaſt neceſſary to make it eaſy; that force does not prevent the rebellion of the mind; that it is the maſter's intereſt that the ſlave ſhould be attached to life, and that nothing is to be expected from him the moment that he no longer fears to die.

This principle of enlightened reaſon, derived from the ſentiments of humanity, would contribute to the reformation of ſeveral abuſes. Men would acknowledge the neceſſity of lodging, cloathing, and giving proper food to beings condemned to the moſt painful bondage that ever has exiſted ſince the infamous origin of ſlavery. They would be ſenſible, that it is naturally impoſſible that thoſe who reap no advantage from their own labours, can have the ſame underſtanding, the ſame œconomy, the ſame activity, the ſame ſtrength, as the man who enjoys the produce of his induſtry. That political moderation would gradually take place, which conſiſts in leſſening of labour, alleviating puniſhment, and rendering to man part of his rights, in order to reap with greater certainty the benefit of thoſe duties that are impoſed upon him. The preſervation of a great number of ſlaves, whom diſorders, occaſioned by vexation or regret, deprive the colonies of, would be the natural conſequence of ſo wiſe a regulation. Far from aggravating the yoke that oppreſſes them, every kind of attention ſhould be given to make it eaſy, and to diſſipate even the idea of it, by favouring a natural taſte that ſeems peculiar to the negroes.

Their organs are extremely ſenſible of the powers of muſic. Their ear is ſo true, that in their dances, the time of a ſong makes them ſpring up an hundred at once, ſtriking the earth at the ſame inſtant. Enchanted, as it were, with the voice of a ſinger, or the tone of a ſtringed inſtrument, a vibration of the air is the ſpirit that actuates all the bodies of theſe men: a ſound agitates, tranſports, and throws them into extaſies. In their common labours, the motion of their arms or of their feet, is always in cadence. At all their employments they ſing, and ſeem always as if they were dancing. Muſic animates their courage, and rouzes them from their indolence. The marks of this extreme ſenſibility to harmony are viſible in all the muſcles of their bodies, which are always naked. Poets and muſicians by nature, they make the words ſubſervient to the muſic, by a licence they arbitrarily aſſume of lengthening or ſhortening them, in order to accommodate them to an air that pleaſes them. Whenever any object or incident ſtrikes a negro, he inſtantly makes it the ſubject of a ſong. In all ages this has been the origin of poetry. Three or four words, which are alternately repeated by the ſinger and the general chorus, ſometimes conſtitute the whole poem. Five or ſix bars of muſic compoſe the whole length of the ſong. A circumſtance that appears ſingular is, that the ſame air, though merely a continual repetition of the ſame tones, takes entire poſſeſſion of them, makes them work or dance for ſeveral hours: neither they, nor even the white men, are diſguſted with that tedious uniformity which theſe repetitions might naturally occaſion. This particular attachment is owing to the warmth and expreſſion which they introduce into their ſongs. Their airs are generally double time. None of them tend to inſpire them with pride. Thoſe intended to excite tenderneſs, promote rather a kind of languor. Even thoſe which are moſt lively carry in them a certain expreſſion of melancholy. This is the higheſt entertainment to minds of great ſenſibility.

So ſtrong an inclination for muſic might become a powerful motive of action under the direction of ſkilful hands. Feſtivals, games and rewards might on this account be eſtabliſhed among them. Theſe amuſements, conducted with judgment, would prevent that ſtupidity ſo common among ſlaves, eaſe their labours, and preſerve them from that conſtant melancholy which conſumes them, and ſhortens their days. After having provided for the preſervation of the blacks exported from Africa, the welfare of thoſe who are born in the iſlands themſelves would then be conſidered.

The negroes are not averſe to the propagation of their ſpecies even in the chains of ſlavery. But it is the cruelty of their maſters which effectually prevents them from complying with this great end of nature. Such hard labour is required from negro women, both before and after their pregnancy, that their children are either abortive, or live but a ſhort time after delivery. Mothers, rendered deſperate by the puniſhments which the weakneſs of their condition occaſions them, ſnatch ſometimes their children from the cradle, in order to ſtrangle them in their arms, and ſacrifice them with a fury mingled with a ſpirit of revenge and compaſſion, that they may not become the property of their cruel maſters. This barbarity, the horror of which muſt be wholly imputed to the Europeans, will, perhaps, convince them of their error. Their ſenſibility will be rouzed, and engage them to pay a greater atention to their true intereſts. They will find that by committing ſuch outrages againſt humanity, they injure themſelves; and if they do not become the benefactors of their ſlaves, they will at leaſt ceaſe to be their executioners.

They will, perhaps, reſolve to ſet free thoſe mothers who ſhall have brought up a conſiderable number of children to the age of ſix years. The allurements of liberty are the moſt powerful that can influence the human heart. The negro women, animated by the hope of ſo great a bleſſing, to which all would aſpire, and few would be able to obtain, would make neglect and infamy be ſucceeded by a virtuous emulation to bring up children, whoſe number and preſervation would ſecure to them freedom and tranquillity."

It is now time to emerge from regions of ignorance and barbarity, to the more enlightened realms of Europe; from nations tainted with the moſt horrid and cruel ſuperſtitions, to kingdoms where the goſpel light prevents errors, checks criminal offences, meliorates each propenſity to evil, and humanizes the rational ſoul; in fine, from ſavage countries, where deſpotiſm reigns triumphant, and tyranny ſhews its moſt ghaſtly features, to poliſh'd ſtates; where, if deſpotiſm dares appear, it is obliged to put on a placid countenance; and arbitrary power is under ſuch limitations, as to be compelled to wear the moſt kindly ſmiles.

We ſhall, however, cloſe this article, and our account of that quarter of the globe called Africa, with the following poetical lines, which are ſuppoſed to have been addreſſed by an African negro, (condemned to be burnt for attempting to regain his freedom after having been ſold as a ſlave into one of the European ſettlements) to his wife, while he was faſtened to the ſtake and ready for execution.

'Tis paſt:—Ah! calm thy cares to reſt!
Firm and unmov'd am I:—
In freedom's cauſe I bar'd my breaſt,—
In freedom's cauſe I die.

Ah ſtop! thou doſt me fatal wrong:—
Nature will yet rebel;
For I have lov'd thee very long,
And lov'd thee very well.

To native ſkies and peaceful bow'rs,
I ſoon ſhall wing my way;
Where joys ſhall lead the circling hours,
Unleſs too long thy ſtay.

O ſpeed, fair ſun! thy courſe divine;
My Abala remove;—
There thy bright beams ſhall ever ſhine,
And I for ever love!

On thoſe bleſt ſhores—a ſlave no more!
In peaceful eaſe I'll ſtray:
Or rouſe to chaſe the mountain boar,
As unconfin'd as day;

No Chriſtian tyrant there is known
To mark his ſteps with blood,
Nor ſable miſ'ry's piercing moan
Reſounds thro' every wood!

Yet have I heard the melting tongue,
Have ſeen the falling tear;
Known the good heart by pity wrung,
Ah! that ſuch hearts are rare!

Now, Chriſtian, glut thy raviſh'd eyes,
—I reach the joyful hour;
Now bid the ſcorching flames ariſe,
And theſe poor limbs devour:

But know, pale tyrant, 'tis not thine
Eternal war to wage;
The death thou giv'ſt ſhall but combine
To mock thy baffl'd rage.

O death, how welcome to th' oppreſt!
Thy kind embrace I crave;
Thou bring'ſt to miſery's boſom reſt,
And FREEDOM TO THE SLAVE!

END OF THE FIRST VOLUME.

1 JY 64